

The Gospel According To Isaiah

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Preacher: Rev Kenneth Ferguson Retired

- [0 : 00] Verses 1-5 Like as the heart for water brooks, in thirst doth pant and bray,! So pants my longing soul, O God, that come to thee I may.
- My soul for God, the living God, doth thirst. When shall I near unto thy countenance approach, and in God's sight appear? My tears have unto me been meet, both in the night and day, while unto me continually where is thy God, they say.
- My soul is poured out in me, when this I think upon, because that with the multitude I heretofore had gone, with them into God's house I went, with voice of joy and praise, yea, with the multitude that kept the solemn holy days.
- Why art thou cast down my soul? Why in me so dismayed? Trust God, for I shall praise him yet, his countenance is my name.
- These tanzas, verses 1-5, to God's praise, like as the heart, for water brooks. Thy casual heart of Tammy Tammy O God, that a beauty I hate.
- [1 : 57] My soul for God, the faithful, just a question I hear.
- Under thy heart, the dead of the cross, and in God's light come here.
- My dear Father, you believe me.
- O sin, the night of day, my untrue, continually, where is thy God missing?
- My soul is worth it, charge in thee, when the light of dawn.
- [3 : 33] He was a good, the cross is good.
- I hear the hope, God's broad. Within this truth, all stars I lay, with my soul, the joy and day.
- Here is the heart, which should I have, that all of you put in love.
- O why art thou, thou shalt my soul?
- Why yet thee so dismayed? Christ of God, I shall praise him yet.
- [5 : 05] His hand now is mine. May this call on the Lord's name and pray.
- Let us pray. Lord, help us this evening to thank you anew for this renewed privilege of being able to gather to the house of God with your people on the evening of your day.
- And we thank you for the desire of our own hearts to be here and to be in the courts of the house of God.
- And give us to praise you that you have left with us the Holy Scriptures, the Old and the New Testaments.
- The only rule to direct us so we may glorify and enjoy you. And that you have seen a foot in your kind providence to provide this word in a language that we know.
- [6 : 26] And we praise you for all of these things. We thank you also for the fact that where the two or three are gathered together in your name, there you are in the midst of them.
- And we pray that that may be our lot this evening. That we indeed would have been gathered by your kind and gracious hand to the house of God.

And the psalmist of old, desirous of being in the house of God, he told us why he wanted to be there.

That he wanted to behold your glory and see with greater clarity the beauty of his Lord.

And we pray that that may be the motive that drives us also. We come here to worship the glorious creator of the universe and the glorious saviour of sinners.

[7 : 40] And God in three persons, Father, Son and Holy Ghost. And you remind us, even as you spoke to your servant Moses of old, as you revealed your glory to him out of a burning bush.

You asked him to cast his shoes from off his feet, for the place whereon he stood was holy ground. And so it is with us also.

There is a real sense in which this is holy ground. It is not the common ground of the world. Because it is set apart in this act of worship as a place separate to you.

And we pray that we also might know what it is to cast our shoes from off our feet. As it were, leaving the things of the world behind us.

And the accumulative dust and dirt of the world that we seem to gather as we go on. We pray, Lord, for grace to leave these things outside of our worship.

[8 : 58] We might present ourselves just as we are in the presence of our God. We confess that we are sinners by nature and practice.

We confess that we are standing in need of being cleansed, being washed. That we might be clean. And we praise you for the scripture.

That speaks so encouragingly through the prophet Isaiah to Israel of old. Who had gone so far astray from the Lord who had done so much for them.

And the Lord said, Come now, let us reason together. Though your sins be as scarlet, they shall be as white as snow. Though they be red like crimson, they shall be as wool.

And we pray this evening that we might be willing to come into your presence acknowledging our gift. Our need of cleansing.

[10 : 01] Acknowledging your need of our saviour. And having your eyes opened to behold the beauty of Jesus. Having your ears opened to hear his voice.

Calling sinners to himself. Come unto me. Come unto me. All you who labour and are heavy laden and I will give you rest. Take my yoke upon you and learn of me.

I am weak and lowly in heart. And you shall find rest unto your souls. My yoke is easy. And my burden is light. We know that the yoke of sin is heavy.

And the burdens of sin are heavy. We praise you that when you forgive our sins, our burdens are taken off us.

As someone said, burdens are lifted at Calvary. That's the place to have our burdens lifted. And we pray this evening that we might know what it is to have our burden fall off our back.

[11 : 09] As Bunyan's pilgrim experienced when he beheld the cross. And him who was crucified there. His burden fell off his back.

And rolled down into the sepulcher. To be seen no more. We pray that that experience may be ours in truth. We might know what it is.

From that point forward. To live our life. Looking unto Jesus. Who is the author and finisher of our faith. We thank you this evening that Jesus received sinners.

And each with them. We thank you Lord. That you are the best friend of your people. You will never leave them or forsake them.

You know our faults, our failings, our shortcomings. Nevertheless your grace is sufficient for us. And your strength is made perfect in weakness.

[12 : 10] We pray for this congregation during these days of vacancy. And we pray that you will bless all the ministers who come to minister to them. That each one may be filled with your spirit.

And able to declare the unsearchable riches of Christ. With purity and with the power of your Holy Ghost. And we pray that you will bless the congregation as individuals.

From the youngest to the oldest. Each one with their own particular needs. Needs and burdens that sometimes we cannot tell of nearest and dearest in life.

Nevertheless you know them. This was made true. And made known to David of old. When he said Lord you have searched me and known me. You know my sitting down and rising up.

May all my thoughts afar to you are known. And we praise you for that. And we thank you that your grace strengthens those who are weak.

[13 : 17] And your word of comfort consoles the broken heart. And we pray this evening that you would open the eyes of the blind. And the ears of the deaf.

And break the hard hearts we pray. Not only within these four walls. But to the ends of the earth. For your word has been declared. We thank you Lord.

That the word of God is powerful. Like a hammer that breaks stone and rock in pieces. So may it be so this evening with us.

In the hand of your spirit. That our hearts may be subdued. By your grace. And that we might come to you. Acknowledging our sins.

And claiming you by faith. As our saviour. Remember the congregation. And we pray. Every home represented here. Every situation.

[14 : 16] Remember those who are grieving over the passing of loved ones. We pray for your blessing to be upon them. Hearts are heavy. And burdens are heavy.

But we pray that you would draw near to them. That they might know you. That they might know you. As the friend that sticketh closer than a brother. Even the brother born for adversity.

Remember our island. All the congregations that have no said to minister at present. We pray for your blessing to be upon each of them. And that you would lead and guide them.

In the choice of a minister. To rule over them. In holy things. And that the holy spirit of God. May be present in all decisions taken.

In that respect. We pray for your blessing to be upon us. As we further worship you here. Open our minds and our hearts. To receive and to behold.

[15 : 15] The glories of the things of the gospel. And forgive our many sins. In Jesus precious name. And for his sake. Amen. Further sing to God's praise.

This time in Psalm 63. Psalm 63 and verses 1 to 8. Lord thee my God I rarely seek.

My soul doth thirst for thee. My flesh longs in a dry parched land. Where in no water be. That I thy power may behold.

And brightness of thy face. As I have seen thee heretofore. Within thy holy place. Since better is thy love than life. My lips thee praise shall give.

I in thy name will lift my hands. And bless thee while I live. Even as with marrow and with fat. My soul shall fully be. Then shall my mouth with joyful lips.

[16 : 21] Sing praises unto thee. When I do thee upon my bed. Remember with delight. And when on thee I meditate. In watches of the night. In shadow of thy wings I'll joy.

For thou mine help hast been. My soul thee follows hard. And me thy right hand. Doth sustain. These tanzas. Verses 1 to 8.

Of Psalm 63. To God's praise. Lord thee my God. I rarely seek. Lord thee my God.

I rarely seek. Thy soul of the Lord. For thee.

with healed and cry in God bless you.

[18 : 07] I lift thee with your hand. I in thy name will live in thy hands.

I bless thee while I live. Even as with my love, without my soul shall appear in thee.

Then shall my heart with joy. For they say, precious unto thee.

When I hear thee upon my bed.

Remember with delight. As with my love, without my love.

[19 : 24] I bless thee, dear. In watches of the night. In shadow of all I will enjoy.

For thou my help us see. Thy soul in all of you.

Thy miracle in all of you. Thy miracle in all of you. It is now turn to read from the Old Testament Scriptures from the book of Isaiah, the prophecy of Isaiah, and chapter 55.

Reading at the beginning. O everyone that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat.

Ye come, buy wine and milk, without money and without price. Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?

[21 : 00] Hearken diligently unto me, and eat ye that which is good. And let your soul delight itself in fatness. 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. Behold, I have given him for a witness to the people, a leader and commander to the people.

Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee.

Seek ye the Lord while he may be found. Call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts.

And let him return unto the Lord, and he will have mercy upon him. And to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

[22 : 09] For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth.

It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace.

The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree.

Instead of the briar shall come up the myrtle tree. And it shall be to the Lord for our name, for an everlasting sign that shall not be cut off.

Amen. May God bless to us that reading from his word. And to his name be all the praise. Let us further sing to his praise, this time from Psalm 27.

[23 : 39] Psalm 27, verses 7 to 11. O Lord, give ear unto my voice, when I do cry to thee, upon me also mercy have, and do thou answer me.

When thou didst say, seek ye my face, then unto thee reply, thus did my heart, above all things thy face, Lord, seek will I.

Far from me hide not thou thy face, but not away from thee thy servant in thy heart. Thou hast unheft but been to me. O God of my salvation, leave me not, not forsake.

Though me my parents both should leave, the Lord will me uptake. O Lord, instruct me in thy way, To me I leadeth me in a plain path, because of those that hatred bear to me.

These times as verses 7 to 11 of Psalm 27. O Lord, give ear unto my voice. Amen. O Lord, give ear unto my voice, When I do cry to thee, upon me also mercy have, the Lord will answer me.

[25 : 20] When thou didst say, see ye my face, that I could hear thee lie.

Thus did my heart, gather all things I may, your feet will lie.

Far from me hide not thou thy face, but not away from thee.

Thy servant is, O God of my salvation, with me not, not forsake.

Though me my salvation, for me the Lord will be a saint.

[26 : 53] O Lord, instruct me in thy way, to me immediately.

In thy heart, it was the Lord that is there to me.

O Lord, instruct me in thy heart, with the Lord's help, we pray, let us turn and consider words we have in this portion of Scripture we have read together.

The prophecy of Isaiah, chapter 55. I'm reading again from the beginning of the chapter. O everyone 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.

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, incline your ear, and come unto me.

[28 : 28] Hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David.

One or two thoughts on these wonderful verses in Isaiah. Someone has said regarding this Old Testament prophecy, written about 700 years before Christ came, that it was the Gospel according to Isaiah.

Isaiah. He meant by that, of course, that there are so many references to our Lord Jesus Christ in this glorious book of the Bible.

There is a reference in chapter 7, for example, regarding his coming into the world. It says there, in chapter 7, A virgin shall conceive and bear a son, and God call his name Emmanuel, God with us.

And then in chapter 9 of Isaiah, it tells something about this child who is to come, in the fullness of times, unto us a child is born, unto us a king is given.

[30 : 04] And the government shall be upon his shoulders, and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, and the Prince of Peace.

And if you follow through the prophecy of Isaiah, you come to chapter 55. And in chapter 55, it talks about this same child, this man, this king, this saviour, mentioned in previous parts, as a suffering saviour.

And it says there that he was wounded for our transgressions, that he was bruised for our iniquities, that the chastisement of our peace was upon him, and with his stripes, that we are healed.

And now coming to chapter 55, the Lord says in these maverous words at the beginning of the chapter, Ho!

Everyone who thirsteth, come ye to the waters. And he that hath no money, come ye by, and eat. Ye come, buy wine and milk, without money, and without price.

[31 : 26] This is, as it were, descriptive of the term we often use, the free offer of the Gospel.

The good news of Jesus Christ, who came into this world, and who suffered and died, in the room instead of his own elect people.

And now the Lord here says, openly, come, every one of you who ask, who has this thirst, and who has no money, buy and eat, because the waters are flowing, and they are available.

First of all, an invitation to the thirsty, and to the poor, to come to the waters. Secondly, in verse 2, he questions our present priorities.

Why do you spend money, for that which is not bread, and your labour for that which satisfieth not? Hearken diligently to me, and eat that which is good, and let your soul delight itself in fatness.

[32 : 44] And thirdly, it's as if he draws near to them, and he says at the beginning of verse 3, incline your ear, and come to me.

It's as if he's bending over, to encourage them even more, to listen to what he's saying. Here, he says, and your soul shall live.

Firstly, and finally, he promises to make an everlasting covenant, with them, even the sure mercies of David.

What are two thoughts on these? Poor Heddy. First of all, an invitation to those who are thirsty, to come to the waters.

Now the word waters, as you see, is in the plural. And one of the commentators says that it's the plural of superlative degree.

[33 : 53] In other words, it's a gushing of water. It's not just a little trickle. And when you read in Zechariah's glorious prophecy at chapter 13, he talks about a certain day when a fountain shall be opened to the house of David and the inhabitants of Jerusalem for sin and unclean.

A fountain in the death of Jesus Christ. A fountain of cleansing water has been opened.

And now it says here, oh, catching your attention as if he was lifting his voice above the voices of the world that seem to be so dominant.

He says, I've got something even better to tell you than the world's best news. And what I'm telling you is this. Come, every one of you who is thirsting, I've got quenching waters for you.

What kind of thirsting can we see in lives of people generally?

[35 : 22] Well, some people are thirsting for power. Some are thirsting for more money.

Some are thirsting for more influence. Thirsting for this thing, that thing, the next thing that the world can give them. And the Lord says, don't be prioritizing these things that perish with the using.

He says, if you're thirsting, this is where your soul will complete, have complete satisfaction. Come to the waters that I have died to procure for you.

What about those who are thirsting to have peace with God? Thirsting to have a safe, saving relationship with Christ.

Thirsting to have freedom from the power of sin. Thirsting to have freedom from the sins that so easily beset them day by day.

[36 : 44] It doesn't matter which way they go, there is this that holds them back. Every time they open the Bible, it's as if it's pointing at them.

You are a sinner. You need salvation. You are burdened with your soul's need as you journey to eternity.

Eternity is looming. The day of our death is looming. At the end of the course you're taking, or I'm taking, the door of death is there, ready to open when God's predetermined moment comes.

It's a point you don't do man want to die. But then he says, as if he's stepping into the breach as it were, and he says, every one of you who thirsts to have a relationship with God, a saving relationship, come to the waters.

If you were to ask a number of people mentioned in the Bible who enjoyed the blessing of God, it's as if they would have an ability to relate to you.

[38 : 08] It was like waters to my soul. Remember the two on the road to Emmaus, and they were so sad because they had looked to Jesus as the one who was going to save and redeem Israel, but he had just been put to death and he was buried, and they were going away from Jerusalem to a place about seven miles away.

And they were talking with heavy hearts. What are we going to do? But Jesus drew near them, and he spoke to them, and he started explaining to them out of the scriptures, the things concerning himself.

And as they came to the end of the road, Jesus made as though he would have gone further, but they said, no, your company is so delightful. We want you to stay with us. Come, please come in.

And he went in with them, and he sat to have a meal with them, and he broke bread after having blessed it, and they knew him.

And then they confessed, did not our heart burn within us as he was talking to us on the way, as he was opening to us the scriptures? It's as if the water of blessed refreshment had come into their very soul, because the Lord was speaking peace into their soul.

[39 : 36] The Holy Spirit applying to them the blessings of the gospel. And I think that's the picture we have here.

Every one of you that thirsts, come to the waters. The Lord Jesus is the one who died to open the fountain, and he's got the answer to your problem of sin.

But then he says, you have no money. Come, buy and eat.

Buy wine and milk without money and without price. Well, that's one thing the Holy Spirit convicts us of when he is dealing with us in our saving way.

That we have no real heavenly currency within us. We cannot give God anything to earn our salvation. He proves to us that our righteousnesses are as filthy rags.

[40 : 46] And we have nothing in our hands to bring him. But he says, come, buy wine and milk.

Wine to make the heart glad. Milk to sustain, to feed, to refresh. How can we?

How can we buy such wonderful things if we have nothing at all?

How can we buy the salvation that is in Christ? We cannot. We cannot. It's freely offered to those who come.

But he says here, buy and eat. Buy and eat. Buying always involves a transaction of giving and receiving.

[41 : 49] Isn't it? Isn't it? And then you go to buy something in the supermarket. You go and fill your trolley and you go to the checkout and they put it through the system.

The amount comes up. Give your card or whatever. And you part with your money and you receive the goods. How can you buy this salvation?

You cannot. You have nothing to pay. With which to pay, I should say. All you have to do is come as you are.

Come confessing your poverty. Come confessing, I am unable to save myself, Lord. I cast myself upon your hands of grace and mercy.

I come on the basis of what the scripture says. You say to me, come. And I seek to come. Not commending myself to the Lord in any way, but confessing my sin and asking, Lord, be gracious to me.

[43 : 02] I come in response to your word of invitation. But then he goes to verse 2.

And he says, Wherefore do you spend money for that which is not bread, and your labour for that which satisfieth not?

It is as if he is saying that they are spending so much of their time and effort and prioritising things that really are not at all going to be beneficial to them at the end.

I mean, people spend money on so many different things. And it is good from one point of view that people have enough money to spend and give them a comfortable lifestyle.

That is not what we are saying. But the thing is that he is asking them to consider this. There is something better upon which you can spend your labour and your time.

[44 : 23] Your labour for that which satisfies not. Hearken, he says, diligently to me. Eat that which is good. Let your soul delight itself in fattening.

Hearken diligently to me. The hymn writer, I should have mentioned this on the last point, said, Nothing in my hands I blame.

Simply to thy cross I cling. We cannot bring anything but our own brokenness, our own filthy, sinful lives into the presence of the glorious and holy God who is a saviour of such sinners.

And we commit ourselves to him. Oh, so many people labour to go somewhere else to ease their burden of sin.

Remember the woman who had the issue of blood for 12 years in the Gospel. And she went to all the physicians that she knew of.

[45 : 39] And she paid every single one of them to try and get a cure for a problem. But she wasn't improved one whit.

In fact, the Bible says that at the end of it all, she was worse than she had been before. And then she heard of Jesus.

The one who stilled the stall. The one who raised the dead. And so on. And she said, well, if I touched of the hem of his garment, I shall be made whole.

Now remember, a woman with an issue of blood. In the Old Testament ritual, she was unclean. A member of society that had to keep separate from other people.

Nevertheless, there was a crowd around Jesus. And nothing was going to deter her because her burden was so heavy. And she was so convinced that he alone was able to help her.

[46 : 46] And the original says, she kept saying in her mind, in her heart, If I touched by the hem of his garment, I shall be whole. And she touched the hem of his garment.

And immediately she felt in herself healed of her flame. And she said, who touched me? The disciples said, you're asking who touched you?

And there's such a crowd pushing you this way and that way. How about somebody touched me? Eventually, she confessed.

Is somebody here this evening touching the hem of Jesus' garment? Is somebody saying, if I but touch the hem of his garment?

That is, if the Gospel word and letters from the Bible touch my heart in a saving way, I shall be saved.

[47 : 52] Extend the arm of faith. Trust in what he says. Respond in obedience to the glorious invitation to come to the water.

And the waters of life will fill your soul. Just like he said to the woman of Samaria. Do you remember that marvelous meeting he had recorded for us in John chapter 4?

When Jesus went to the well at Sychar, the woman came and he asked her, give me a drink. And she refused at the beginning. And then he said, if you knew who was asking, give me a drink.

And if you had asked of me, I would have given you living water. Being a well of water in you, flowing up into everlasting light.

And I believe before that day closed, she had received his water of life. Because he said to her, just at the end of the interview, before the disciples came from doing shopping for their group.

[49 : 07] He says, I am the Messiah. I am He. The self-disclosure of Jesus to her personally.

And what did she do? She left her water buckets. And ran into the city and told the men, come see. A man has told me everything I have ever done.

Is this not the Christ? You have come to this well of water this evening.

I mean the gospel meeting. And Jesus is able to do great things for you also. May you know his power and his grace in doing so.

It says here, hearken diligently unto me. Eat that which is good. And let your soul delight itself in fatness.

[50 : 12] Isn't it amazing? The lavish provision that Jesus has made for us. Delight itself in fatness.

In the fullness of the provision that he has made. The lavish provision. The lavish provision. Remember the parable we have in the New Testament. About the man who made the great feast. And he invited people.

And then when the feast had been prepared. He sent word around to those whom he had invited before. And who had given a yes. The previous time.

Now everything is now ready. Come. And sit down at the meal. And they all started making an excuse. I have bought five yoke of oxen.

God go and test them. Bought a piece of land. I must go and see it. I've married a wife. I can't come. And the master wasn't happy. And he sent words to the people.

[51 : 11] In the various parts. Of the city. People who are impoverished. Who couldn't. Have expected to have been invited. At the first time round. And they were taken in.

And I couldn't you imagine what they were saying. When the servant of the rich man came around. You're invited to the rich man's house. Who? Me? I can't come.

See the shape of me. I'm poorly clad. I'm impoverished. I'm half blind. I can't do anything. Oh but you're invited to come.

And they came. And yet there was room. And the man said go. Into the highways and the hedges.

The people who are living rough. And sleeping rough. He says my house must be filled. Hearken diligently to me.

[52 : 12] He's not playing around with his invitations. No. We have to take seriously. The invitations of our Lord.

And he says hearken diligently to me. And then you will eat that which is good. For your soul. And let your soul delight itself in fat.

In Isaiah chapter 25. There's a marvelous picture there. Of the provision the Lord has made. On this mountain which is the church of God.

A feast of fat things. Wines on the lees. Fat things full of marrow. Wines on the lees. Well refined. That's available in the gospel.

In the word of God. In the meetings of God's people. In this place and elsewhere. Do come. And ask the Lord to bless you as you come.

[53 : 14] Let your soul delight itself in fatness. All is now ready. Tables are set. Jesus is come. But then it's as if they needed more coaxing to come.

Thirdly in verse 3. He says incline your ear. And come unto me. It's as if he's saying.

Please come nearer to me. As if you're saying to somebody. I need to come nearer to you. Because you're not hearing me so well. I'll speak into your ear.

And the Lord says to them. Incline your ear. You're listening to too many other things. Listen to me.

You're listening to yourself. I'm not good enough. If I started following the Lord. I couldn't keep going. People would say.

[54 : 18] I'm a hypocrite. You're saying to yourself also. I cannot come. Because. I'm too young. Or too old.

Or my heart is too hard. Or I've done things in my life. I'm so ashamed of. Never told anybody. But. I'm carrying these burdens with me. Day after day. And who am I to come. What kind of Christians would I make.

Christian would I make. The Lord says. Come to me. Come to me. It says. Later on. In this. Prophecy. That he is. The Savior of all. All.

All. All. All. All. All. All. All. All. All. All. All.

All. All. All. All. All. All. All. All. All.

[55 : 25] All. All. All. All. All. All. All. All. All.

All. All. All. All. to those who do come he says I will make an everlasting covenant with you even the shoe and mercies of David covenant theology is a wonderful subject when the Lord Jesus Christ came into this world he came as the covenant head of his people and God having made an eternal covenant he asked the Lord Jesus Christ or asked his son to come into this world to fulfil every aspect of the salvation that they required so that they would be saved and Jesus came to fulfil that and God promises in his covenant commitment that he will never leave or forsake his people

I am with you he says always even to the end of the world God's covenant commitment is secure he will not break his word he will not break his promise and he says here I will make an everlasting covenant with you the shoe and mercies of David do you remember when King David was coming to the end of his life and here in the Old Testament it gives us these words the last words of David and he is talking about that David himself he was raised up as it were from poverty and obscurity to be the king of Israel he was also the sweet psalmist of Israel and the Lord also said to him that the man who rules over the people must be like the sun rising in the morning with brightness and so on and this is what David is saying in his heart

I'm not approximating to that picture the way I ought to in other words I'm seeing many failings in my life nevertheless he says God has made a covenant with me although my house be not so with God nevertheless he's made with me an everlasting covenant ordered in all things and sure this is where David's feet were standing firm as he journeyed to death in the covenant of God in God's commitment in God's promises in God's word and God's word here says I will make an everlasting covenant with you the sure mercies of David he will give you the blessings of the covenant in your heart and life here firstly when you believe then as you go on he will show you again and again from time to time that he is your

Lord and Saviour he'll make his presence known to you he'll strengthen you in the face of difficulty he'll bring peace in the face of all the anxieties that want to plague you in life he will say as your days so shall your strength be listen to you I'm a hungry Saviour Jesus Christ who came into this world came taking human nature to himself and taking that human nature in order to suffer and die the just in the room of the unjust that he might bring us to God and here he commends to us in the gospel his own provision in these marvelous terms the water the plural of superlative decree in other words blessing after blessing after blessing after blessing there is no diminishing of the reservoir from which these blessings come there is no diminishing of the love that's behind there is no diminishing of his strength to keep you on the way there is no diminishing of his care as the good shepherd as you journey on through life there is no diminishing of his supply the waters are available to quench your thirst come here to this meeting house to this church and as the word of God is being read and expounded and as the people of God are praying you will find from time to time your soul rejoicing in that the waters from heaven are being applied to your soul even the wine from heaven making your heart glad and the milk the strength that comes through the teaching of the word the milk of the word it's what Peter says desire the sincere milk of the word that you might grow there and it's all available come what's keeping you from coming oh everyone that thirst come ye to the water he that has no money come buy and eat come as you are to Jesus

[62 : 36] Christ there's a marvelous picture in the book of Revelation when he speaks to the church of the Laodiceans and she had become so lukewarm in her witness and her life and he counsels her to buy from him gold tied in the fire that is the heavenly currency that she needed to make her rich she thought she was rich enough already but she wasn't and so on but then it's as if she wasn't listening to him and the last verses of that chapter you read it yourself you find that he's followed her home and she's closed her door but he stands behind her door and he says behold I stand at the door and knock is he knocking at your door this evening knocking with the knocking of memory maybe commitments you made in your mind years ago and you never fulfilled things that you said you would do and you've never done he's knocking on the door of your conscience reminding you of sins that you've committed and he's saying

