

Series: Isaiah  
Title: Gospel to the Gathered  
Text: Is 56: 1-8  
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**Isaiah 56: 8: The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather to him, [to Christ] beside those [alongside those already gathered] [those] that are [to be] gathered unto him.**

Believers are gathered by God from among all kinds of people on this earth. We are gathered to Christ. We are gathered together in the Lord's church as one in Christ. We are used of Christ to proclaim the truth because there remains some who he must gather unto him.

## A WORD TO BELIEVERS

In verses 1-8, the LORD is speaking to those he has already gathered in true saving faith. The things spoken of here is how the true believer was to worship God prior to Christ coming. We no longer observe the shadow but we rest in Christ.

In verse 2, he describes the believer as he "that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil." The Sabbath days pictured Christ Jesus. On the Sabbath day, they were to **rest** from all their works. If they lifted their finger they did evil. By God's grace we rest in Christ from trying to obtain a righteousness by the law. The man who lifts his finger to add to Christ's work has done evil. Christ is our Righteousness and Sanctification. We rest in Christ from all our works.

Two, they trusted God to provide all their bread the whole Sabbath day. This whole Sabbath day of grace, every believer trusts Christ the true Bread, who has saved us, is saving us and shall save us—"he that cometh to me shall never hunger and never thirst."

Three, they were to take the yoke of bondage off everyone in their house, by declaring this is the rest which the Lord has provided for his people. Believers are in this world to declare the gospel of Christ our Rest. Through the gospel, Christ takes the yoke off of everyone who is his house.

Under the everlasting covenant of grace, since Christ is the fulfillment of the types and shadows, we are no longer to observe the Sabbath days, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*: Which are a shadow of things to come; but the body *is* of Christ." (Col 2: 16-17) So when we read about those who keep the Sabbath we are speaking of believers who rest in Christ Jesus, trusting him alone.

In verse 3, he describes the believer as he "that hath joined himself to the LORD," By God's grace, all God's elect, all believers, are one with Christ, "For we are members of his body, of his flesh, and of his bones...This is a great mystery: but I speak concerning Christ and the church." (Eph 5: 30, 32)

In verse 4, he describes the believer as he that "take hold of my covenant;" (Isa 56:4) God makes his child take hold of his covenant. The everlasting covenant of grace puts nothing in our hands. It is that new covenant written on our new hearts wherein God says, "All is done." David said of God's covenant, "This is all my salvation." (2 Sam 23: 5)

In verse 6, he describes the believer as those that "serve him, and love the name of the LORD, and are his servants,...(Isa 56:6) When Christ makes us willing in the day of his power, we become willing bond servants, constrained by his love for us. So I hope we understand, God is speaking here to those he has already gathered, to believers.

## A WORD CONCERNING OBEDIENCE

First, we are given a word concerning obedience to the Lord Jesus, “Thus saith the LORD, Keep ye judgment, [equity] and do justice: for my salvation *is* near to come, and my righteousness to be revealed. Blessed *is* the man *that* doeth this.” (Is 56: 1-2)

Chiefly, the way a believer keeps equity and does justice is by believing on the Lord Jesus Christ our Righteousness. Our law-keeping was not equitable. It did no measure up to God’s righteousness. Christ is the Righteousness of God. Equity was upheld and justice settled before God by Christ alone. Through faith in Christ we keep judgment and do justice because Christ did so by his finished work.

Also, the way we keep equity and do justice to our fellow man is by declaring the gospel of Christ to them as we promote the gospel throughout the world. In verse 10, he goes directly to describing the false prophets—“His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.” Then in chapter 58, verse 1, he declares what believers are to do, “Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.” (Is 58: 1)

Furthermore, since we are resting in Christ and here to promote his gospel in the earth, believers want to do nothing before men that will give them cause to blaspheme our Redeemer and our Gospel. You hear me preach that we are saved apart from any works of righteousness which we have done. It is true. **Young believers sometimes think, “Then it doesn’t matter how I live, Christ has redeemed me.”** Does it matter to your earthly father how you live? All he paid for is your room and board. Christ paid it all. He says “Keep ye judgment, and do justice.”

So we continue resting in Christ by faith, continue declaring the gospel to sinners, and continue doing right to those around you so our gospel will not be blasphemed.

## SALVATION AND RIGHTEOUSNESS

Here is our assurance, “for my salvation *is* near to come, and my righteousness to be revealed.” (Is 56: 1) Christ is our Salvation and Righteousness. He is near to come to our aid, to strengthen and comfort us to reveal he is our righteousness. And soon he is near to return a second time. As we continue declaring Christ to lost sinners, Christ is near and shall reveal his righteousness to his lost sheep. He said, “all power is given to me in heaven and earth” so go preach my gospel to every nation, “lo, I am with you always.” Even when we are wronged, do that which is equitable and just because Christ is near us every day, to save us and make known to us the right way.

## A WORD CONCERNING DISCOURAGEMENT

Next, we have a word concerning discouragement, “Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree.” (Is 56: 3)

“The son of the stranger”, literally, is a Gentile. But remember this is one God has already gathered, a believer. So what would make him say, “The LORD hath utterly separated me from his people?” The only way he would say that is if he took his eyes off Christ and looked to the law which forbade Gentiles to join with Israel. Also, the law would bring him to look to himself, to his race.

Also, he says “neither let the eunuch say, Behold, I *am* a dry tree.” A Eunuch was damaged so that he cannot produce sons or daughters. The law forbid him to come into the Lord’s house, to be a priest and to produce fruit. By nature we are damaged in sin. We are unfit to be priests unto God. We are unable to produce fruit unto God. We are unable to produce sons and daughters unto God.

How would the believing Eunuch become discouraged? It is by looking to the law of God. Again, the law forbid a Eunuch from entering the Lord's house, from being made a priest unto God, from doing any fruitful work unto God.

Be sure to get this, believer: Though God teaches his child to do what is equitable and just, God also teaches us, do not look back to the law, do not look to your race or any other thing to make you differ. Do not look to your personal fruitfulness. Do not look to how little you have had a part in bringing forth God's children. If we look to any of those things for assurance, we are sure to be discouraged. We will say, I am separated from God's people, I'm a dry tree."

## **LOOK TO CHRIST ALONE**

Christ came forth and fulfilled the law for every elect child given to him of the Father. We needed to fulfill the law in precept. We also had to be justified from our sins. We had to fulfill the law in precept and penalty. The precept of the law is fulfilled in this: love God and your brethren as yourself; the penalty is fulfilled in this: the soul that sinneth must die.

On the cross, Christ fulfilled the precept by giving himself in love God—to uphold God the Father's law, to declare him just and the justifier—that is the precept of first table. And he fulfilled the precept by giving himself in love for his people—to justify his people from the penalty of the law—love to his brethren is the precept of the second table of the law.

In addition, the death he had to die to satisfy the penalty was a living death—that death that never dies, separation from the God he loved. But to satisfy that penalty he had to bear it in perfect trust and holiness to the Father. So while in his body he willing bore the sins of his people and the death that was our due to satisfy the penalty, while he bore separation from God and separation from his brethren, Christ remained holy and without blemish before God in his heart. While he bore our sins in his own body on the tree, through the eternal spirit he offered himself without spot to God.

Now that wall of the law which divided the elect—between Jew and Gentile, circumcision and circumcision—is broken down.

Ephesians 2: 13: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; 15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: 17 And came and preached peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father. 19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit.

## **A WORD OF ASSURANCE**

Lastly, we are given a word of assurance to those who are spiritual eunuch's who rest in Christ, "For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off." (Is 56: 4-5)

God says, "I will give." A gift is purchased for a particular person. Brought and given to that person. And with God he even gives us faith to receive it.

God says, I will give in mine house and within my walls a place. By law all us sin-cursed eunach's could not serve God in his house. But now, that Christ fulfilled the law for us, every child of God is the house of God and his wall. We are living stones built up a spiritual house to offer up spiritual sacrifices. And though we were unfit in ourselves to be priests, we are not only priests by Christ's work, we are king-priests, a royal priesthood.

1 Peter 2: 5: Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.... 9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

Are you discouraged about your fruit bearing, about not bearing sons or daughters—God says, “I will give a name better than of sons and of daughters.” Now, we have a fruitful husband and we bear fruit by Christ Jesus, “Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.” (Ro 7:4) Now, we have a new name—“the LORD our Righteousness”—“an everlasting name, that shall not be cut off.”

Jeremiah 23: 6: In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby HE shall be called, THE LORD OUR RIGHTEOUSNESS.

Jeremiah 33: 16: In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith SHE shall be called, The LORD our righteousness.

Were you discouraged about being separated by the law from God and his people? He says to us believing Gentiles, “Even them will I bring to my holy mountain, and make them joyful in my house of prayer.” (Is 56: 7)

Remember, when Christ cast out the money changers, them that bought and sold, and sacrificed. He was teaching us that God's house is not a house of buying redemption or selling redemption. (Is 55: 1) This is a house of prayer. What do we do in prayer? We worship and praise God for his works, not our own, “By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.” (Heb 13:15) “O Lord, open thou my lips; and my mouth shall shew forth thy praise. For thou desirest not sacrifice; else would I give *it*: thou delightest not in burnt offering. The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.” (Ps 51:15-17)

He says that as we come with those sacrifice, this is what will happen, “their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people.” God accepts our thanksgiving in Christ our Altar. It is so for Jew or Gentile, circumcised or uncircumcised. God's house is not a house of sacrifice it is a house of thanksgiving and praise and honor and glory to God in Christ. That is true of all people in God's house.

## **YET**

In case we forget who is doing the gathering and who gets the glory, in case we think God means he is gathering all sinners without exception, “The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather, [to Christ], [to his which are already gathered], [his that are to be gathered unto him.]” (Is 56: 8)

Sinner, God is gathering his lost sheep. Are you one of Christ's that are to be gathered? Christ our Salvation is near, his Righteousness soon to be revealed. Come without money and without price. “Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously: so will we render the calves of our lips.” (Ho 14:2)

Believer, are you looking to self for assurance. Stop it! Remember, God gathered you. God gathered you to Christ. You wear Christ's everlasting name. You are a living brick in his living wall! Christ won't let you go.

Colossians 2: 20: Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,...3: 1: If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2: Set your affection on things above, not on things on the earth. 3: For ye are dead, and your life is hid with Christ in God. 4: When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

Our Salvation and Righteousness is near and soon to be revealed.

**Amen!**