

“Free offer” = widely presented + a free gift. Eminently scriptural; illustrated here. The “gospel” is the good news of Christ as the Savior of sinners. The Savior Christ must be preached far and wide to all as the Savior we need and our Savior if we will repent and believe the gospel.

- I. Come and Enjoy the Feast (1, 2). An unrestrained call/invitation using an extended metaphor.
 - Attention! “Ho.” “Listen up!” The most important voice to hear. With “a slight tone of pity, . . . the prophet is an evangelist with a concern for the souls of men and a realization of their desperate condition without the blessings that the Servant [of the Lord in Isaiah’s prophecy] has obtained” (E. J. Young, in loc.).
 - Audience: “him who thirsts,” “has no money”—you without Christ. You are spiritually parched and you have nothing valuable to trade for eternal life. “Thou has made us for Thyself and our hearts are restless till they rest in Thee” (Aug., Conf. 1.1). “Let not conscience make you linger, Nor of fitness fondly dream; All the fitness He requireth, Is to feel your need of Him: This He gives you; ’Tis the Spirit’s rising beam” (“Come, Ye Sinners,” TH #393).
 - Invitation (“formal request, welcome”) and command (“direction with authority”): “come” x3 (urgency: approach Him), “buy” x2 (accept/receive Him/His gifts), “eat” x2 (appropriate personally). You must come voluntarily if at all, but you also have a duty.
 - The terms: expensive yet free: “buy . . . without money and without price.” Paradox. Not a dreary soup kitchen with poor fare. A banquet fit for royalty—yet, no charge to you! The royal expense has been paid by another (Christ crucified) for all who will come. Not true here: “there’s no free lunch,” “you get what you pay for.” You could never afford this, and “yet there is room” (Luke 14.22). “The Lamb’s bright hall of song, With its fair glory, beckons thee along: Room, room, still room! O enter, enter now” (hymn).
 - The goods offered: refreshing waters, gladdening wine (Psa 104.15), nourishing milk (1 Pet 2.2), satisfying bread (Psa 132.15), strengthening meat (implied; Prov 9.1-5). All these are earthly goods representing the heavenly that are even better.
 - Your previous folly: spending money for “not bread,” working hard for what doesn’t satisfy. Your life as an unbeliever. Instead of receiving the highest blessings for free, you strive for what is ultimately vain and meaningless, like Solomon (Eccl. 2:10, 11).
 - The abundance: “let your soul delight itself in fatness,” “you will enjoy the best food of all” (alt.). Before coming to Christ, you have no idea of the blessedness that is in store for you. “We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot understand what is meant by the offer of a holiday at the sea. We are far too easily pleased” (C. S. Lewis, “The Weight of Glory”).

- II. Come and Experience the Fellowship (3). A plainly spiritual call.
 - You must really “hear” (x3). “Hearken diligently” (2c), “listen carefully” (alt.), “listen [by] listening” (lit.). “Incline your ear” (3a) means the same, alludes to cocking one’s head to hear better. “Hear” (3b). Contrast with superficial hears who “hear” without understanding and Satan takes it away from their consideration, like birds snatching seeds on the hard ground (Matt 13.3, 4, 19).
 - You must “come” (3a) to the Lord who calls you. Dropping the metaphor for the spiritual reality. John Bunyan says that to come to Christ is “a moving of the mind and the will towards Him from a sound sense of the absolute need that we have for Him to be justified and saved” (“Come and Welcome to Jesus Christ”). In biblical terms, it is repentance and faith (Acts 20.21), after ignoring Him (stopping your ears) or even running from Him (indulging your sins, idols of the heart). “Ye turned to God from idols to serve the living and true God” (1 Thess 1.9).
 - Coming, “your soul [you] shall live” (3b). Resurrection language; God raises the sinner to spiritual/eternal life. Before you come, you are spiritually dead. “She that lives in [sinful] pleasure is dead while she lives” (1 Tim 5.6). Of those who come, see Eph 2.1, 4-6. This spiritual resurrection is called regeneration or the new birth. The substance of this spiritual/eternal life is fellowship with God, the God who reconciles us to Himself and dwells with/in us now.
 - The covenantal relation with God. “I will make” does not mean it awaits our response to be made, but only after we respond, we discover that He has made it with us. That covenant is “everlasting” and guarantees the mercies God promised to David regarding His Seed (i.e., Christ Jesus; see 2 Sam 7.12, 13, 16).
- III. Behold the Savior of Sinners (4, 5). He is praised for this free offer.
 - From “hear” to “look” (“behold” x2 in 4a, 5a), ear to eye, sound to sight. Very dramatic shift to *beholding* the God-man Himself, even our Lord Jesus. As Pilate said, “Behold the man!” (John 19.5). We behold Him by faith as we hear the gospel preached (Gal 3.1).
 - What Christ is to “the peoples” [Gentiles—God’s worldwide kingdom] (4). Christ will be a “witness” (one who testifies) to the true God and His glory, and a “leader/commander” (Lord, King) to establish peace and order in the realm of His kingdom.
 - What the people are to Christ (5ab). God addresses Christ, making promises to Him. Christ will issue an effective call to the sinners of the nations, a call they will obey (success of worldwide Christian missions).
 - How and why Christ will have this worldwide spiritual kingdom (5cd). The sovereign, omnipotent God accomplishes His eternal plan of the salvation of so many sinners from all the nations through Christ. He does it chiefly for Christ’s sake, to glorify Him as the Savior.

Now then, I am an ambassador for Christ, God making His appeal through me. I implore you on behalf of Christ, be reconciled to God (2 Cor 5.20). Ω