

## The Book of Isaiah

### General Outline

- I. ISRAEL, GOD'S FAITHLESS SERVANT (AND HER VARIOUS ENEMIES (ISAIAH 1-35).
  - A. Her sins listed (1,3, 5).
  - B. Her future predicted (2, 4, 9, 11, 12, 25-35)
  - C. Her great prophet's vision (6),
  - D. Her wicked king's unbelief (7).
  - E. Her enemies judged (13-25).
    - 1. Babylon (Isa. 13, 14, 21)
    - 2. Assyria (14:24-27)
    - 3. Philistia (14:28-32)
    - 4. Moab (15-16)
    - 5. Damascus (17)
    - 6. Ethiopia (18)
    - 7. Egypt (19-20)
    - 8. Edom (Idumea) (21:11, 12)
    - 9. Arabia (21:13-17)
    - 10. Tyre (23)
    - 11. The entire world (24-25)
- II. HEZEKIAH, GOD'S FRIGHTENED SERVANT (ISAIAH 36-39).
  - A. Hezekiah and the king of Assyria (36-37).
  - B. Hezekiah and the King of heaven (38).
  - C. Hezekiah and the king of Babylon (39).
- III. CHRIST, GOD'S FAITHFUL SERVANT (ISAIAH 40-66).
  - A. The deliverance--the comfort of Jehovah (40-48).
    - 1. God and the idols (40-46).
    - 2. God and the nations (47-48).
  - B. The Deliverer--the salvation of Jehovah (49-57).
  - C. The delivered--the glow of Jehovah (58-66).

### A Summary of Isaiah's Prophecies

- I. PROPHECIES FULFILLED DURING HIS OWN LIFETIME.
  - A. Judah would be saved from the threatened Syrian and Israelite invasion (7:4, 16).
  - B. Syria and Israel later to be destroyed by Assyria (8:4; 17:1-14; 28:1-4).
  - C. Assyria would invade Judah (8:7, 8),
  - D. Jerusalem would be saved during this invasion (37:33-35).
  - E. Moab would be judged by the Assyrians within three years (15-16).
  - F. Egypt and Ethiopia would be conquered by the Assyrians (18-20).
  - G. Arabia would be destroyed (21:13-17).
  - H. Tyre would be destroyed (23:1-12).
  - I. Hezekiah's life would be extended by fifteen years (38:5).
  - J. Assyria to be judged by God (10:5-34; 14:24-27; 30:27-33; 37:36).
- II. PROPHECIES FULFILLED AFTER HIS LIFETIME.
  - A. The Babylonian captivity (3:1-8; 5:26-30; 22:1-14; 39:5-7).
  - B. Babylon to be overthrown by Cyrus (13:17-22; 14:1-23; 21:2; 46:11; 48:14).
  - C. Babylon to suffer perpetual desolation (13:20-22; 47:1-15).
  - D. The conquests of a Persian named Cyrus (41:2, 3; 44:28; 45:1-4).
  - E. The return to Jerusalem decree of Cyrus (44:38; 45:13).
  - F. The joy of the returning remnant (48:20; also compare with Ps. 126).
  - G. The restoration of Tyre (23:13-18).
  - H. The perpetual desolation of Edom (34:5-17).
  - I. The birth, earthly life, sufferings, death, resurrection, ascension, and exaltation of Jesus Christ (7:14, 15; 9:1,2, 6; 11:1,2; 35:5, 6; 42:1-3; 50:4-8; 52:13-15; 53:2, 10-12, 15; 61:1, 2).
  - J. The ministry of John the Baptist (40:3-5).
- III. PROPHECIES YET TO BE FULFILLED.

- A. The tribulation
- B. The battle of Armageddon
- C. The millennium

## The Gentile Nations in Isaiah

- I. **BABYLON (ISAIAH 13-14, 21).**
  - A. Babylon was to be destroyed by the Medes (13:17-22).
  - B. Their armies would be chased back to their own land as a wild dog would pursue a frightened deer (13:14).
  - C. Their soldiers would be butchered, their children murdered, and their wives raped (13:15, 16).
  - D. The prophet Isaiah is horrified and becomes physically ill at God's description of Babylon's punishment (21:3-5). Isaiah also vividly describes the watchman as he brings word to the king that the city has fallen. (See 21:6-10. Also see Jer. 51:31-33.)
  - E. Babylon was to become a desolate land of porcupines and swamps (14:23); the wild animals would make it their home, and demons would come there to dance (13:21).
  - F. Babylon was never to be rebuilt on that site.
- II. **ASSYRIA (ISAIAH 14:24-27).**
  - A. God had determined to crush the Assyrian army on the mountains of Israel (14:25).
  - B. This would be done to remove the awful Assyrian yoke from his people.
- III. **PHILISTIA (ISAIAH 14:28-32).**
  - A. Philistia was warned not to rejoice over the death of King Ahaz of Judah, who had smote them while alive (14:29).
  - B. His son (Hezekiah) would be even more demanding (14:29).
  - C. Finally, Philistia was to suffer total doom under the cruel attack of Sargon, the Assyrian king.
- IV. **MOAB (ISAIAH 15-16).**
  - A. Moab was to be punished by God, with its chief cities destroyed in one night (15:1).
  - B. The whole land would be filled with weeping from one end to another (15:8).
  - C. Lions would hunt down the survivors (15:9).
  - D. Moab's refugees were invited by God to avail themselves of his mercies. They were enjoined to pay tribute to Israel according to their past arrangement (2 Ki. 3:4-9; Isa. 16:1).
  - E. However, pride kept Moab from doing this (16:6).
  - F. Isaiah wept because of God's judgment upon this stubborn pride (16:11).
  - G. Judgment was officially set to fall within three years. The Assyrians at that time invaded Moab (16:14).
- V. **DAMASCUS (ISAIAH 17).**
  - A. Ephraim (another title for the Israelite northern kingdom) and Damascus had allied together against Judah, thus linking that kingdom with the divine judgment. Partners in crime meant partners in punishment (17:3).
  - B. Both allies were later besieged by Tiglath-Pileser (2 Ki. 15:29) and were finally deported by Shalmaneser (2 KL 17:6).
- VI. **ETHIOPIA (ISAIAH 18).**
  - A. This nation marches against Israel (historically or prophetically?) but is cut off by God himself. Their army will be left dead on the field for the birds and animals to eat (18:4-6).
  - B. After this (the tribulation?) Ethiopia will bring gifts to the Lord of Hosts in Jerusalem (18:7).
- VII. **EGYPT (ISAIAH 19-20).**
  - A. Egypt was to be severely punished because of her idolatry (19:1). Her people were originally monotheistic but gradually lapsed into the basest idolatry. They worshiped the bull, the frog, the fish, and various birds.
    - 1. Egypt was to be given over to a cruel ruler (19:4).
    - 2. Egyptian would fight against Egyptian (19:2).
    - 3. The channels along the Nile River would be filled and fouled with rotting reeds.
    - 4. The paper reeds by the brooks would wither away (19:7).
    - 5. Egypt's fishing industry was to disappear (19:8, 10).
    - 6. Her linen industry was also to disappear (19:9).
    - 7. Egypt was to stagger along in world history as a "drunken man staggereth in his vomit" (19:14).
    - 8. Judah would be a terror to Egypt (19:17).
  - B. But all this would someday gloriously change.
    - 1. God would smite Egypt in the tribulation, but would then graciously heal her (19:22).
    - 2. Egypt and Iraq will be connected by a highway, thus allowing both nations to freely travel to Jerusalem

to worship God (19:23-25).

VIII. EDOM (ISAIAH 21:11, 12). THIS PASSAGE INCLUDES A QUESTION AND AN ANSWER:

- A. The question: "Watchman, what of the night?"
  - B. The answer: "The morning cometh, and also the night."
- Both morning and night are coming. What will be glory for some (the Medes, who would overrun Edom), would be shame for others (the Edomites).

IX. ARABIA (ISAIAH 21:13-17).

- A. Arabia was the land of the Ishmaelites, the Bedouin tribes of the desert, the modern Arabs.
- B. They would be so severely judged that only a few of their stalwart archers would survive (21:17).

X. TYRE (ISAIAH 23).

- A. Tyre was to be destroyed by the Babylonians and carried into captivity for seventy years (23:15).
- B. This was to be done because of its pride and utter materialism (23:8).
- C. Nebuchadnezzar would lay siege to the coastland city, raze its palaces, and make it a heap of ruins (23:13).
- D. Egypt, its ally, would sorrow over its swift destruction, along with its own sailors, who would not even be able to return home to port (23:5-7).
- E. After seventy years Tyre would be rebuilt (as was Jerusalem), but would soon degenerate into the same gross materialism and pride of former days (23:17).
- F. In the millennium, Tyre will be rebuilt and be blessed by God (23:18).

The Nation of Israel in Isaiah

I. HER SIN.

- A. Willful ignorance (1:3; 5:13; 28:9-13).
- B. Hypocrisy in burnt offerings (1:10-15; 29:1-24).
- C. Corrupt leadership (1:21-23; 9:16; 10:1, 2).
- D. Idolatry (2:8; 10:11).
- E. Gross materialism (2:7).
- F. Godless women (3:16-26).
- G. Fruitlessness (5:1-7). The parable of the Lord's vineyard employs one of the two figures taken from the botanical world to represent the nation Israel. The other figure is a fig tree. (See Mt, 21:33-46.)
  - 1. What God did for his vineyard (5:1, 2).
    - a. He planted it on a very fertile hill with the choicest vine.
    - b. He plowed it and took out all the rocks.
    - c. He built a watchtower and cut a winepress in the rocks.
    - d. He waited patiently for the harvest.
  - 2. What God received from his vineyard--nothing but wild and sour grapes (5:2).
  - 3. What God would do to his vineyard (5:3-7).
    - a. He would tear down the fences and let the vineyard go to pasture, to be trampled by cattle and sheep.
    - b. He would not prune nor hoe it, but let it be overgrown with briars and thorns.
    - c. He would even command the clouds not to rain on it anymore.
- H. Drunkenness (5:11, 22; 28:3, 7, 8).
- I. Amoralism (5:20).
- J. Humanism (5:21).
- K. Unscriptural alliances (28:15, 18; 30:1, 2; 31:1).
- L. Rebellion (30:9-11; 65:2, 3).
- M. Infant sacrificing (57:5).
- N. Overall condition (1:5, 6; 59:1-3, 7, 8-13; 64:6; 65:2, 3).

II. HER PUNISHMENT (ISAIAH 3:1, 8; 10:5, 6; 29:4, 10-12; 30:12-14, 17; 65:11, 12).

III. HER REPENTANCE (ISAIAH 30:22; 31:6, 7; 40:1, 2; 59:9-15; 64:6, 8, 9).

IV. HER REBIRTH (ISAIAH 26:19; 66:7-9).

V. HER RESTORATION (ISAIAH 10:20-23; 11:11; 27:12, 13; 43:5, 6; 56:8).

The Fall of Satan in Isaiah

"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds, I will be like the most high"

(14:12-14).

We note these five foolish and fatal "I wills" of the devil:

- I. "I WILL ASCEND INTO HEAVEN"--  
Obviously Satan had the third heaven in mind here, the very abode of God! (See 2 Corinthians 12:1-4.)
- II. "I WILL EXALT MY THRONE ABOVE THE STARS OF GOD"--  
This is probably a reference to angels. Satan desired the worship of angels!
- III. "I WILL SIT ALSO UPON THE MOUNT OF THE CONGREGATION, IN THE SIDES OF THE NORTH"--  
Lucifer now sought to enter God's "executive office" somewhere in the north and sit at God's very desk. He would attempt to control not only the angels, but the size and number of the starry galaxies.
- IV. "I WILL ASCEND ABOVE THE HEIGHTS OF THE CLOUDS"--  
This may well refer to that special Shekinah glory cloud of God found so frequently in the Bible.
- V. "I WILL BE LIKE THE MOST HIGH"--  
It is revealing to note the name for God that Satan uses here. He wanted to be like El-Elyon, the most High. This name literally means, "the strongest strong one."

The Greatness of God in Isaiah

- I. HIS SALVATION (12:2-5; 25: 8, 9; 43:11; 55:1, 2; 59:16-21; 61:10).
- II. HIS RIGHTEOUSNESS (5:16; 59:17).
- III. HIS GRACE (1:18; 30:19).
- IV. HIS GLORY (2:21; 42:8; 59:19).
- V. HIS HOLINESS (6:1-8; 57:15).
- VI. HIS MERCY (14:1, 3; 25:4).
- VII. HIS COMPASSION (63:7-14).
- VIII. HIS WRATH (30:27, 28).
- IX. HIS WISDOM (40:13, 14; 41:23-29; 42:9).
- X. HIS POWER (7:10, 11; 40:12, 15-17, 21-31; 41:1-4; 42:5; 44:24-28; 45:6-8, 12, 18; 46:9, 10; 48:13; 65:17).
- XI. HIS ETERNALITY (43:10-13; 44:6, 7; 48:12; 57:15).
- XII. HIS LONGSUFFERING (1:16-19; 5:25).
- XIII. HIS TRIUNITY (32:15; 44:3; 48:16; 59:21; 63:10).
- XIV. HIS UNIQUENESS (46:5-7; 46:9, 10).
- XV. HIS FAITHFULNESS (25:1, 4).
- XVI. HIS LOVE
  - A. For Israel (14:1, 3; 30:18-21; 41:8-20; 43:1-4, 25; 44:1-5, 21-23; 45:1-5; 48:10; 49:14-26; 54:4-17; 58:11; 60:15, 16, 19-22; 66:13, 22).
  - B. For the world (45:22-25).

XVII. HIS WORD (30:21; 40:6-8; 45:23; 55:10, 11).

The Son of God in Isaiah

I. HIS INCARNATION:

A. Isaiah 7:14, 15:

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good."

B. Isaiah 9:8:

"For unto us a child is born, Unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

II. HIS LOWLINESS AND YOUTH IN NAZARETH:

A. Isaiah 11:1, 2:

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge and of the Fear of the Lord."

B. Isaiah 53:2:

"For he shall grow up before him like a tender plant, and like a root out of a dry ground; he hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him."

C. Isaiah 7:15:

"Butter and honey shall he eat, that he may know to refuse the evil, and choose the good."

This refers to the relative poverty of the Savior's family. Thickened milk and honey were the food of desert wanderers. They were, of course, not the only articles of food, but provided the staples.

III. HIS RELATIONSHIP TO THE FATHER:

A. Beloved by the Father.

"Behold my servant, whom I uphold; mine elect in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth justice to the nations" (Isa. 42:1).

This was quoted in Matthew 12:18 and demonstrated in Matthew 3:17 and 17:5.

B. Obedience to the Father.

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him who is weary; he awakeneth morning by morning; he waketh mine ear to hear like the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned backward" (Isa. 50:4, 5).

IV. HIS SPECIFIC MINISTRY TO THE GENTILES:

"... beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa, 9:1, 2).

V. HIS GRACIOUS MINISTRY TO ALL:

"He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth justice in truth" (Isa. 42:2, 3).

VI. HIS MIRACLES:

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing..." (Isa. 35:5, 6).

## VII. HIS MESSAGE:

"The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn" (Isa. 61:1, 2).

## VIII. HIS SUFFERINGS AND DEATH:

In three key passages Isaiah describes in accurate and awesome detail the crucifixion of Christ some 700 years before it took place.

A. Isaiah 50:6:

"I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting."

B. Isaiah 52:14:

"As many were astounded at thee---his visage was so marred more than any man, and his form more than the sons of men."

C. Isaiah 53:1-10a:

1. Concerning verses 1-3.

- a. These opening statements may be the voices of the believing Israelite remnant of all ages as they discuss his death. The first verse is literally, "Who believed what we heard?"
- b. Verses 2 and 3 tell the life story of the Savior from the cradle to the cross.
  - (1) He was despised (counted as nothing) because of his lowly background (v. 2). See also John 1:46.
  - (2) He was rejected because of his message (v. 3). See also Luke 4:16-30.
  - (3) He was a man of sorrows and acquainted with grief because of his earthly mission (v. 3). See also Luke 19:10.
- c. His humble beginning seemed so unimportant. Who really noticed him as a stripling lad in Nazareth? He could be likened to an insignificant "shoot," a bit of vegetation that is scarcely noticed.

2. Concerning verses 4-6.

- a. The last part of verse 4 informs us that the nation Israel in general looked upon the cross as a righteous sentence imposed by God himself upon a blasphemer named Jesus Christ! (See Mt. 27:38-44.)
- b. Verse 5 tells us he was wounded (translated tormented by Lang's Commentary) and bruised (crushed) for our iniquities. These two words "wounded" and "bruised" are the strongest terms to describe a violent and agonizing death.
- c. Verse 6 is the "all" verse, as it begins and ends with this word. "All we like sheep have gone astray..., the Lord hath laid on him the iniquity of us all."

3. Concerning verses 7-9.

- a. Some might ask how we can know that Isaiah is really referring to Christ in chapter 53, since the Savior is not mentioned by name. But his identity is clearly brought out in two New Testament passages which link him directly to Isaiah 53.
  - (1) The testimony of John the Apostle---John 12:37, 38. (Here Isa. 53:1 is quoted.)
  - (2) The testimony of Philip---Acts 8:32, 33. (Here Isa. 53:7, 8 is quoted.)
- b. We are told that although he was oppressed (treated unsparingly), yet he opened not his mouth.
- c. Verse 8 might be rendered: "By oppression and an unjust sentence he was taken away; and as to his fate, who gave it any thought?" d. Verse 9 tells us the religious officials planned to dump him into a potter's field along with the two thieves. Of course, God stepped in and he was placed in a new tomb owned by a rich man (see Mt. 27:57).

4. Concerning verse 10a. Who really killed Christ? Many of course played a part in his death. This would include Judas, Caiaphas, Annas, the wicked Jewish religious leaders, Pilate, Herod, the Roman soldiers, the devil, and the sins of all sinners! But who actually masterminded the original plan? Here we are told it was God himself!

## IX. HIS RESURRECTION, ASCENSION, AND EXALTATION:

A. Isaiah 52:13:

"Behold, my servant shall deal prudently; he shall be exalted and extolled, and be very high."

B. Isaiah 53:10b-12; 52:15:

"When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors" (53:10b-12).

So shall he sprinkle many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see, and that which they had not heard shall they consider" (52:15).

X. HIS MILLENNIAL REIGN:

A. Isaiah 9:7:

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

B. Isaiah 42:4-7.

C. Isaiah 59:16-21:

1. These verses describe God's search for a man, and his choice of Christ as the only acceptable Redeemer. Isaiah here depicts a sight later described by the Apostle John in Revelation 5:1-14.
2. Paul informs us that the armor pieces worn by this Warrior-Redeemer are now available to all his redeemed warriors. (See Eph. 6:13-17.)

D. Isaiah 11:3-5.

E. Isaiah 49:1-12.

F. Isaiah 32:1.

G. Isaiah 33:22.

The Tribulation in Isaiah

I. THE MAIN PASSAGES:

Isaiah 2:10-22; 13:6-13; 24:1-23; 26:20, 21; 34:1-10; 42:13, 14; 51:6; 53:1-5; 66:15, 16

II. THE MAIN ACTION:

A. The earth.

1. To be terribly shaken (2:21).
2. To be moved out of its place (13:13).
3. To be made waste and turned upside down (24:1).
4. To be burned with fire (24:6).
5. To be broken down and dissolved (24:19).
6. To reel to and fro like a drunkard (24:20).
7. To be unable to cover its dead (26:21).

B. The heavens.

1. The stars, sun, and moon to be darkened (13:10).
2. The hosts of heaven to be dissolved and rolled up as a scroll (34:4; 51:6).
3. The stars shall fall as figs from a tree when shaken (34:4).

C. Sinful mankind.

1. To hide in the caves and holes of the earth (2:19).
2. Will faint with fear and their hearts will melt (13:7; 24:17).
3. To suffer the agonies of childbirth (13:8).
4. To experience no joy whatsoever (24:8-10).
5. To cover the mountains with their blood and to overpower the valleys with the stench of their dead (34:3).
6. To be utterly trampled by a wrathful God like overripe grapes (63:3).

The Millennium in Isaiah

I. THE SALVATION OF GENTILE NATIONS:

A. Isaiah 2:2-4:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it .... "

B. 11:10:

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

- C. 19:18-25: Israel suffered perhaps more under the various brutal reigns of Assyria and Egypt than any other two nations. But during the millennium God will supernaturally unite these three into a beautiful trio of fellowship.
  - 1. The Egyptians will speak the Hebrew language.
  - 2. They will build an altar and monument to the Lord.
  - 3. God will answer their prayers and heal them.
  - 4. Both Egypt and Assyria (Iraq) will be connected by a highway.
  - 5. Both shall worship Jehovah and receive his rich blessings.
- D. 52:10:

"The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

- E. 56:6-8.
- F. 66:23:

"And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

## II. THE SALVATION OF ISRAEL AND JERUSALEM:

- A. 4:2-6.
  - 1. They will be washed and rinsed of all their moral filth.
  - 2. They will once again be blessed by the fiery and cloudy pillar.
- B. 11:12:

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

- C. 14:3.
- D. 30:19:

"For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee."

- E. 32:18:

"And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."

- F. 44:23.
- G. 49:10-13.
- H. 51:3, 11:

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord .... "

- I. 52:1, 6-9.
- J. 59:20, 21:

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with thee, saith the Lord; my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

- K. 60:1-3, 11, 12, 13, 19-22.
- L. 62:1-4.
- M. 65:18-24.
- N. 66:10, 12:

"Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream .... "

These glorious verses are condensed by Paul in Romans 11:1, 26, 27.

III. THE SALVATION OF THE AFFLICTED:

A. 29:18:

"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."

B. 35:3-6.

C. 42:16:

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

These glorious verses are condensed by John in Revelation 22:1-5.

IV. THE SALVATION OF ALL NATURE:

A. 11:6-9.

B. 14:7, 8:

"The whole earth is at rest, and is quiet: they break forth into singing. Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us."

C. 30:23-26.

D. 35:1, 2, 7-10:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose .... "

E. 40:4, 5.

F. 65:25:

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."