



DAILY
B I B L E G U I D E

The Book of Isaiah

Days 211-225 of a Yearly Bible Reading Program

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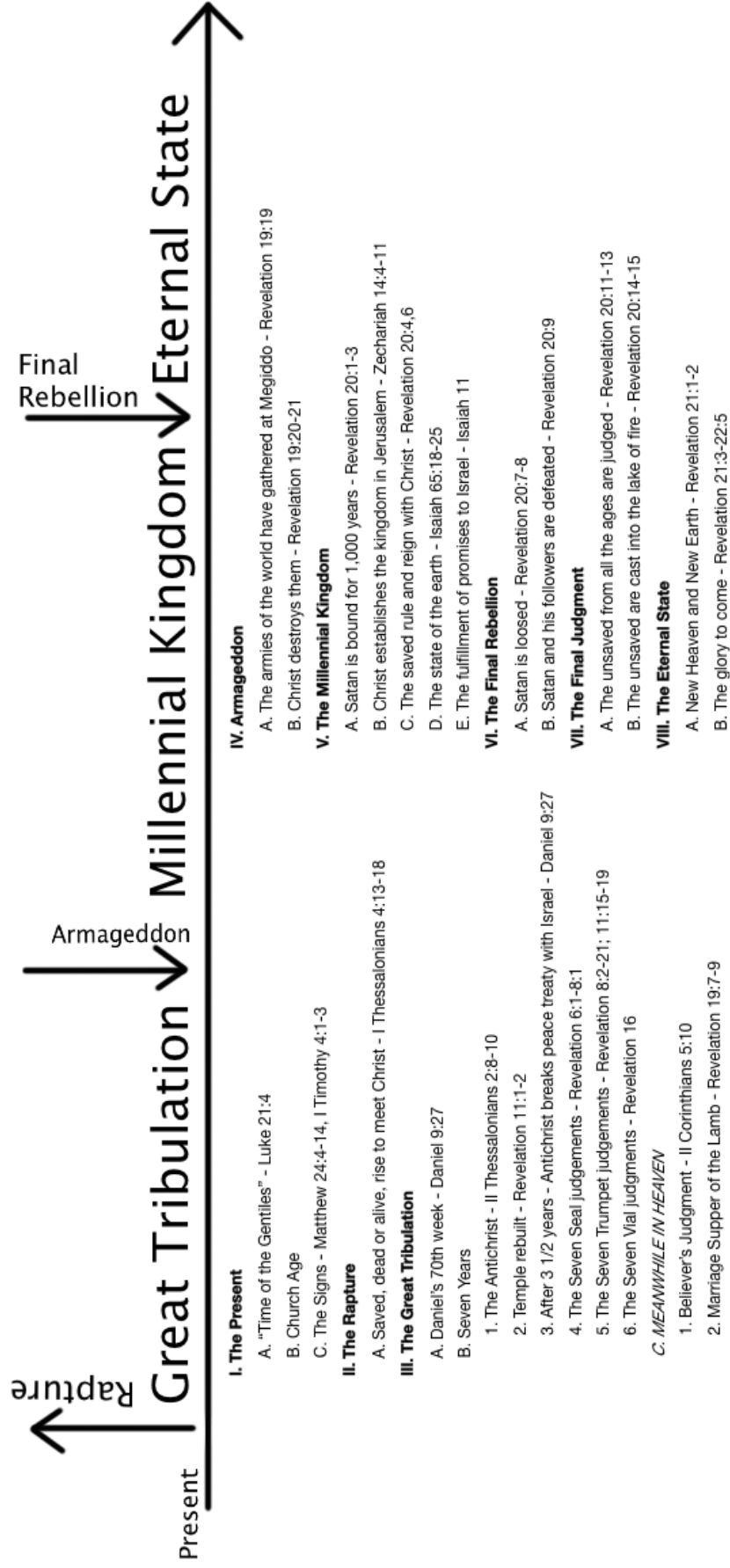
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Daily Bible Reading Plan

Day	Passage	☒
Day 211	Isaiah 1-4	☐
Day 212	Isaiah 5-8	☐
Day 213	Isaiah 9-13	☐
Day 214	Isaiah 14-18	☐
Day 215	Isaiah 19-23	☐
Day 216	Isaiah 24-28	☐
Day 217	Isaiah 29-32	☐
Day 218	Isaiah 33-36	☐
Day 219	Isaiah 37-40	☐
Day 220	Isaiah 41-43	☐
Day 221	Isaiah 44-47	☐
Day 222	Isaiah 48-52	☐
Day 223	Isaiah 53-57	☐
Day 224	Isaiah 58-62	☐
Day 225	Isaiah 63-66	☐



Welcome to the Book of Isaiah!

The Book of Isaiah is often regarded as the most beautifully written of all the non-poetic books. Isaiah (“the salvation of Jehovah”) had a lengthy ministry of around 60 years length through the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. There are Jewish traditions that place him as Uzziah’s cousin and that tell of his martyrdom under Manasseh by being sawn in half (perhaps referenced in Hebrews 11:37). One of features of this book are the many Messianic prophecies. Isaiah and Psalms are far and away the two most quoted and referenced Old Testament books in the New Testament.

A few quick facts about Isaiah:

- The author is Isaiah. Modern criticism invented the idea that the book is compilation of two or three authors. These supposed authors are often called “Proto-Isaiah”, “Deutero-Isaiah”, and “Trito-Isaiah”. Strangely, the same evidence is used to argue for a single author that is used to argue for multiple. I find no reason to doubt a single author. The testimony of the New Testament authors supports Isaiah being the single author of this book.
- This book was written around 700 B.C. The earliest prophecies date maybe fifty years earlier. Isaiah had a very lengthy ministry, and this is a compilation of a lifetime’s work. Roughly his ministry fits in the passages of II Kings 14-19 and II Chronicles 26-33
- The key verse is 53:6 – “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.”
- A brief outline:
 - Prophecies of Judgment – Chapters 1-35
 - Historical Interlude – Chapters 36-39
 - Prophecies of Promise – Chapters 40-66
- Key chapters:
 - Chapter 6 – Vision of the Lord in Heaven
 - Chapter 40 – Comfort from the Mighty God
 - Chapter 53 – The Suffering Savior

Chapter 1 Notes

In this chapter Judah is called to repent of their sins.

vs. 1 – Title page for the book, giving its author and setting.

vs. 2-15 – The children of Israel are condemned by their sins. This is specifically directed at the Kingdom of Judah. They deserved judgment, and if not for God's mercy should have been destroyed like Sodom and Gomorrah. They vainly tried to worship God through the motions of keeping the Law, but their hearts were fully corrupted. God refuses their worship and their prayers.

vs. 16-20 – An appeal for Judah to repent of their sins and seek the Lord. If they did so, He would restore His blessing on them. If they refused, He would send judgment. One of my favorite verses is vs. 18 as God offers to reason with them so they could see that His way was best.

vs. 21-23 – Jerusalem, representing the kingdom, has its sad spiritual state displayed. It had become a hive of sin and not the holy city it was supposed to be. The leadership was failing the nation in their perverted justice.

vs. 24-31 – The purifying flames of judgement would come to bring the people back to God. They would be purified as silver is refined in fire. They had chosen to chase after idolatry (vs. 29) and they would be consumed in the raging fire of judgment.

Chapter 2 Notes

In this chapter we look ahead to future blessings and judgment.

vs. 1-4 – A picture of the future blessing of the Millennial Kingdom of Christ. In those “last days” of prophecy, all nations will look toward the Messiah’s throne in Jerusalem. Peace and prosperity will fill the earth under His rule.

vs. 5 – A call to repent and turn to the Lord to be part of the Kingdom to come.

vs. 6-9 – Isaiah presents more indictments against Judah. They had put their faith in the Gentile powers and false religions. They trusted in their wealth and military power. All men, from the commoner to the ruler, worshipped and trusted in their worthless idols.

vs. 10-22 – The “Day of the Lord” is described. Sometimes it is only called “that day” or “the day”. This term describes many important events in prophecy and overall is mentioned almost 100x in Scripture. Primarily, it concerns the judgments of the Tribulation and of Christ’s victorious return to set up His kingdom. It may extend to all end times events. When this appears, pay careful attention. Here, the righteous are told to seek refuge as God’s judgment is poured out. Mankind will be humbled and forsake their idols. None may stand against the righteous anger of the Almighty God. Not that this is necessary so that Kingdom from the opening of the chapter may be established.

Chapter 3 Notes

In this chapter the case is presented and judgment passed against Judah.

vs. 1-7 – What is described here sounds like complete societal collapse brought on by judgment. All that the nation held dear and put their trust in would be removed. The world would be turned upside down for them. No one will step forward to lead the people and take responsibility.

vs. 8-9 – The prophet speaks as if the judgment had already fallen. God had declared it, so it was a sure to happen as if it already had happened. The sins and refusal to repent doom the nation.

vs. 10-15 – The nation would reap the harvest they had sown. The righteous will be treated better, but the wicked would be destroyed as they had destroyed others.

vs. 16-23 – Someone said you can discern much about a society by the behavior of their women. The women of Judah were lifted up in arrogance and opulence. God promises to humble them, striking at their beauty and their worldly goods.

vs. 24-26 – Again, what is described is the world turned upside down for Judah. The perfumed air surrounding its women would turn to a stench. All their beauty turned to ugliness. The victorious warriors would be defeated. All the mirth and laughter would turn to sorrow and weeping as God's judgment purged them of their sins.

Chapter 4 Notes

In this chapter we see beyond the judgment to future blessing.

vs. 1 – This opening verse is a transition from the previous chapter's theme of judgment. The men of the nation were killed in battle, and the many women beg to taken as wives by the survivors.

vs. 2-6 – God looks beyond the day of judgment to the blessing on the other side. While the judgment just seen is historical in the Babylonian conquest of Judah, the blessed restoration of these verses has no historical parallel. God has jumped from the lowest day for Israel to its greatest. The Messiah (the Branch) is present. The earth is blessed. Jerusalem is no longer in ruins and its residents are fugitives. Now these both stand as exalted on earth. God had fully purged Israel from their sins and they have embraced their Messiah. God dwells among them, caring for them as He did in the Exodus.

Devotional Thoughts for Day 211

I know I mentioned in the notes, but 1:18 is one of my favorite verses in the Bible. We are told to have faith in God, but that faith is a reasonable faith. God offers us salvation and the forgiveness of sins. We cannot do anything about our sin because of our sinfulness. God can because He is holy. This simply makes sense. If our sins bar us from Heaven, how could our good deeds grant us entrance? Consider the offer. Consider the alternatives. There is no choice between them. The only reasonable answer to all of life's problems is the Lord.

Hymn for Day 211

Our hymn today is "Though Your Sins Be as Scarlet", written by Fanny Crosby in 1880.

*Though your sins be as scarlet,
They shall be as white as snow;
Though your sins be as scarlet,
They shall be as white as snow;
Though they be red like crimson,
They shall be as wool!
Though your sins be as scarlet,
Though your sins be as scarlet,
They shall be as white as snow,
They shall be as white as snow.*

*Hear the voice that entreats you,
O return ye unto God!
Hear the voice that entreats you,
O return ye unto God!
He is of great compassion,
And of wondrous love;
Hear the voice that entreats you,
Hear the voice that entreats you,
O return ye unto God!
O return ye unto God!*

*He'll forgive your transgressions,
And remember them no more;
He'll forgive your transgressions,
And remember them no more;
Look unto Me, ye people,
Saith the Lord your God!
He'll forgive your transgressions,
He'll forgive your transgressions,
And remember them no more,
And remember them no more.*

Chapter 5 Notes

In this chapter we have the sins of the children of Israel are exposed.

vs. 1-7 – An allegory is used to convict Judah of their sin. Isaiah tells of a man who had a vineyard and did everything possible to have a good harvest, but it only produced worthless, wild grapes. The owner pictures God, the vineyard His blessings, and the wild grapes the unfaithful people. Because the vineyard did not produce the expected harvest, the owner tears it down and leaves it desolate. This pictures the coming judgment against the children of Israel.

vs. 8-23 – The sins of the people are denounced in a series of six “woes”. The first (vs. 5-7) is against the greedy people who were accumulating all the land and not leaving enough for others to make a living. God curses the harvest of these land barons, saying that ten acres would produce only a bath (about 6 gallons) of wine and a homer of seed (50 dry gallons) would bring a harvest of only an ephah (5 dry gallons). The second (vs. 8-17) is against the reveler who seek only to fulfil their fleshly appetites. The third (vs. 18-19) is against the unbelievers who mock God. The fourth (vs. 20) is against those that pervert and corrupt morality and righteousness. The fifth (vs. 21) is against the proud fools who trust in their own wisdom. The sixth (vs. 22-23) is against those who pervert justice for worldly gain.

vs. 24-30 – God’s judgment is described that is coming for the children of Israel . The fury of the invading Assyrians is foreseen.

Chapter 6 Notes

In this chapter Isaiah sees the Lord in His glory and is given a commission.

vs. 1-4 – This vision is connected to the death of Uzziah in 759 B.C. Uzziah had attempted to enter the Holy Place and was stricken with leprosy (II Chronicles 26:16-21). The mighty king could not force entrance into the presence of God, but God would invite the prophet to have a glimpse of His majesty. The setting is the heavenly throne room, also seen in Revelation 4 and 5. The seraphim are the four beasts in that later book. The shekinah glory fills the space.

vs. 5-10 – Isaiah's reaction to seeing the glory of holiness of God is to declare his own sinfulness and unworthiness. God responds to his declaration by sanctifying him through sacrifice, which is the only means of atoning for man's sins. God asks for a volunteer for a great task, and Isaiah immediately responds. He is commissioned to declare the coming judgment to the children of Israel but told that they would not repent. Their sins could only be purged through judgment.

vs. 11-13 – The scope of the judgment is described. The destruction of Judah and Israel will be complete, but not thorough. God would preserve a remnant of believers through this. It would not be the end of the Jews.

Chapter 7 Notes

In this chapter one of the greatest prophecies is given as hope under threat of invasion.

vs. 1-2 – We read of this invasion in II Kings 15:37, 16:5-6; II Chronicles 28:5-8. A coalition of the armies of Syria under Rezin and Israel under Pekah attacked Judah in 740 B.C. Ahaz of Judah was a very wicked king who did not trust in the Lord for deliverance.

vs. 3-9 – God commands Isaiah to bring his son Shearjashub (“a remnant shall return”) and speak to Ahaz. The site where they would meet is near the Gihon Spring, just outside the eastern defense walls a little south of the Temple. Ahaz would likely be examining his defenses in anticipation of an attack or siege. Isaiah reveals their intentions to take the city and place their own puppet king on the throne. God will not allow this to happen. The Northern Kingdom of Israel would fall and within 65 years the land would be settled by a different nation (forerunners of the Samaritans). This speaks of the resettlement and not the fall of Israel, which would occur in 721 B.C., roughly 19 years from this time.

vs. 10-16 – Ahaz was not a believer and would not ask for a sign of confirmation of Isaiah’s prophecy. God provided one anyway in one of the most important prophecies of the Old Testament. The grand prophecy of 7:14 is twofold. Most famously, it speaks of Christ as being born of a virgin and Matthew 1:23 makes this connection. As eternally important as that prophecy is, I do not think it is the primary application of it for Ahaz. My opinion is that this provides a timeline for the deliverance of Judah from the invasion of Israel and Syria. It would be at least nine months for a virgin to marry and have a son. I think this points to the time for the deliverance of Jerusalem from the invaders. The child eating butter and honey shows they are able to eat normally, so there is no lengthy siege. The enemy kings would be vanquished in a few years; about the time a child is able to discern right and wrong. Many prophecies have two fulfillments like this. The promise of the Messiah’s arrive over 700 years later would do little to assuage the fears of Ahaz.

vs. 17-25 – The coming day of judgment against the kingdoms of the Jews is seen. The Promised Land would be caught between the warring empires of Egypt and Assyria. The land would be desolate. A person would have a cow and two sheep and be amply provided for with no one to trade any excess to. The vineyard would be desolate. There would be no plow and the hard work of planting a crop would be rewarded with livestock eating it up.

Chapter 8 Notes

In this chapter the coming judgment against Israel, Syria, and Judah is seen.

vs. 1-4 – Isaiah uses an object lesson to prophecy of the coming deliverance of Judah. He records the name Mahershalalhashbaz (“swift for spoil, hasty for prey”) among witnesses. His wife then conceives and has a son, which they name Mahershalalhashbaz. The meaning is that before the child could speak Assyria would attack and spoil both Damascus (Syria) and Samaria (Northern Kingdom of Israel). This was fulfilled in II Kings 15 30 and 16:7-9

vs. 5-8 – “This people” appears to refer to the Kingdom of Judah. They “refused” the waters of Shiloah, which is the same as Siloam in Jerusalem in the Gospels. In this they did not trust in God’s provision. They “rejoiced” in the kings of Syria and Israel. This seems strange as these were enemies, but I think this refers to celebrating downfall that was prophesied earlier in the chapter. They thought they had been delivered by trusting in Assyria, but Assyria would come in like a flood and almost drown them.

vs. 9-10 – These verses are a taunt against Assyria. Try as they may, they would not defeat Judah.

vs. 11-18 – The people of Judah did not trust in God but sought aid against Assyria through foreign alliances. Isaiah stood as a warning that they should turn to the Lord. If they did not, it would be their undoing.

vs. 19-22 – These words are spoken to those who would endure the coming judgment against Judah. They would do so after being warned of what was to come. When they finally begin to realize their error, it will be too late.

Devotional Thoughts for Day 212

One of the hallmarks of Isaiah are the many prophecies concerning the coming Messiah. It is impossible to go through the Christmas season without appealing to the prophecies of His birth, such as 7:14 and 9:6. There are so many powerful references to Christ the Messiah that some have called Isaiah “the fifth gospel”. Even though so much of the book is devoted to prophecies of the coming judgment, there is so much light provided to give hope. Even in the darkest of valleys, Christ is always our hope.

Hymn for Day 212

We finally have an excuse to use a Christmas song because we read the prophecy of the birth of Christ in 7:14. I decided to go with what I consider one of the best of these, but to make it more interesting I have chosen the original versions. “Hark, How All The Welkin Rings” is the original text written by Charles Wesley and published with these words in 1738. George Whitefield famously altered the opening words as “Hark, the Herald Angels Sing” in 1753. Various other changes have been made over the years, such as adding a refrain in 1782. It remains one of the most doctrinal of songs we sing at Christmas.

*Hark, how all the welkin rings,
"Glory to the King of kings;
peace on earth, and mercy mild,
God and sinners reconciled!"*

*Joyful, all ye nations, rise,
join the triumph of the skies;
universal nature say,
"Christ the Lord is born today!"*

*Christ, by highest Heaven adored,
Christ, the everlasting Lord:
late in time behold him come,
offspring of a Virgin's womb!*

*Veiled in flesh, the Godhead see,
hail the incarnate Deity!
pleased as man with men to appear,
Jesus, our Emmanuel here!*

*Hail, the heavenly Prince of Peace,
Hail, the Sun of Righteousness!
Light and life to all he brings,
risen with healing in his wings.*

*Mild he lays his glory by,
born that man no more may die;
born to raise the sons of earth;
born to give them second birth.*

*Come, Desire of nations, come,
fix in us thy humble home;
rise, the woman's conquering Seed,
bruise in us the serpent's head.*

*Now display thy saving power,
ruined nature now restore;
now in mystic union join
thine to ours, and ours to thine.*

*Adam's likeness, Lord, efface,
Stamp thy image in its place.
Second Adam from above,
Reinstate us in thy love.*

*Let us thee, though lost, regain,
Thee, the life, the inner man:
O, to all thyself impart,
Formed in each believing heart.*

Chapter 9 Note

In this chapter we have hope of the Messiah set against the threat of judgment.

vs. 1-7 – Against the backdrop of judgment in the previous chapter now God reveals rays of hope. The territory of Zebulon and Naphtali in Galilee were the first to feel Assyria's wrath, but they would be the first to see the light of the Messiah. Matthew 4:15-16 points to Christ's early ministry as fulfillment of these opening verses. The two-fold work of the Messiah is celebrated: His victory over sin and His later victory over the enemies of Israel. This would come because the Christ Child was born in vs. 6-7. No man has ever born such wonderful titles as He.

vs. 8-12 – The focus now changes to the coming judgment against the Kingdom of Israel. Their pride was so great that they expected to rebuild their nation bigger and stronger if they fell. God would however destroy them using foreign armies.

vs. 13-17 – The people refused to trust in God and put their faith in their leaders. These would be destroyed in judgment.

vs. 18-21 – The judgment is seen as the natural consequences of their sin. What started as a small fire is now a raging wildfire that consumes everything in its path. The Northern Kingdom was consuming itself as it stood against Judah. Even though the natural consequences of their sins worked against them still God would pour out His judgment.

Chapter 10 Notes

In this chapter Assyria's use as an instrument of judgment is discussed as well as their defeat.

vs. 1-4 – An indictment against the sins of the wicked leaders of Israel. These had perverted justice for personal gain. They would fall in judgment.

vs. 5-15 – This passage deals with the question of how God could use a wicked people as His instrument of judgment. Was He not blessing the Assyrians by using them to conquer Israel? Was it disingenuous to use an idolatrous people to purge idolatry from the Jews? God reveals that Assyria would face their own judgment. Their great pride would be humbled when the nations turned against them and Babylon surpassed them in 612 B.C., about 125 years in the future.

vs. 16-19 – Description of the downfall of Assyria. So few would be left that a child would be able to count them. Note that the downfall is tied to their conquest of Israel.

vs. 20-23 – Israel would not be completely destroyed as the Assyrians would be. God would preserve a remnant through the years that would come when they would be exiles in Assyria, Babylonia, and Persia. A precious few would return to the Promised Land that the promises of God would not be void.

vs. 24-27 – Words of encouragement for Judah. Assyria would not defeat them. God would deliver the Southern Kingdom from them though they destroyed the Northern Kingdom.

vs. 28-32 – The progress southward of the Assyrian army is described as they approach Jerusalem. The cities mentioned mark a path from Aiath near Bethel to Nob just northeast of Jerusalem. The route is less than ten miles through the hill country. At Nob the Assyrians would threaten Jerusalem but not conquer it.

vs. 33-34 – The fall of Assyria about 38 years later in II Kings 19:35-37 is described.

Chapter 11 Notes

In this chapter we see beyond judgment to the coming Messiah and His Kingdom.

vs. 1-5 – The Kingdom of Judah would stop with the Babylonian conquest in 586 B.C. but it would begin again. Just as a tree that is cut down may produce new shoots, so would David's line be renewed in the Messiah. Upon the Messiah would be the fullness of the Spirit. His reign in the Millennial Kingdom would bring peace and prosperity as never before.

vs. 6-10 – The blessedness of the Millennial Kingdom is described. The Curse of Genesis 3 is largely undone as predator and prey cease their cycle of violence. Nature is at peace again and provides no danger toward humanity. It is but another aspect of Christ's Kingdom.

vs. 11-16 – The people of Israel are regathered from their diaspora. Note that this is the "second time". The first is the return from the Babylonian Captivity. This second is an aspect of the Millennial Kingdom. The old divisions and rivalries will disappear as they unite under Christ as their Messiah and king. All natural and political barriers to this regathering are removed.

Chapter 12 Notes

In this chapter are the great songs of praise by Israel during the Millennial Kingdom

vs. 1 – The setting of the song is the restoration of Israel as they embrace Christ as their Messiah.

vs. 2-3 – The reason for the song is the salvation of the Lord in delivering Israel from judgment and raising them in the Kingdom.

vs. 4-5 – The praises are directed at God for His marvelous works.

vs. 6 – Celebration toward Christ as the Messiah-King in their midst.

Chapter 13 Notes

In this chapter the downfall of Babylon is foreseen.

vs. 1-5 – Reese’s Chronological Bible dates this prophecy to 717 B.C. It looks at the fall of Babylon to the Medo-Persian empire in Daniel 5:30 which took place in 539 B.C. The means of the fall is revealed as the stirring up of other nations against them, exactly as history records.

vs. 6-16 – The judgement against Babylon is vividly described. The language here could be seen as figurative or as prophetic. I think there is connection made between this fall of historical Babylon and the fall of spiritual Babylon in Revelation 17-18.

vs. 17-22 – The ruthless conquest of Babylon by the Medo-Persians is described. Babylon faded from importance, especially after the death of Alexander the Great. Roman writers within a century of Christ’s earthly ministry describe it as a “wasteland” (Strabo) and a “desert” (Pliny). As I have stated before in similar settings, do not get too preoccupied trying to determine the exact species of the wild beasts mentioned here as they take up residence in the ruins of Babylon. This is not a scientific statement but a poetic description.

Devotional Thoughts for Day 213

I cannot say I am much of an artist, but I do enjoy trying my hand at painting. I was in part inspired to give it a try because of Bob Ross's television program. There are many "rules" that painters follow to help produce the best final product. One of these is to paint your dark colors first and finish with the brightest highlights. I do not understand completely why this works, but it does help your contrasts to be more vivid. Why am I talking about painting? Because that same rule of painting the brightest highlights over the darkest tones is common in prophecy. God often lays a foundation of the blackest night of judgment, but then adds shining rays of hope over it. Rarely does He leave His people without hope.

Hymn for Day 213

https://hymnary.org/text/the_race_that_long_in_darkness_pined

"The Race That Long in Darkness Pined" was written by John Morison in 1781 and is a paraphrase of Isaiah 9:2-8. In most modern settings the word "race" in the opening line is replaced by other words such as "people" or "souls".

*The race that long in darkness pined,
have seen a glorious light;
The people dwell in day, who dwelt
in death's surrounding night.*

*To hail thy rise, thou better Sun!
the gath'ring nations came,
Joyous, as when the reapers bear
the harvest treasures home.*

*For thou our burden hast remov'd,
and quelled th' oppressor's sway,
Quick as the slaughtered squadrons fell
in Midian's evil day.*

*To us a Child of hope is born;
to us a Son is giv'n;
Him shall the tribes of earth obey,
him all the hosts of heav'n.*

*His name shall be the Prince of Peace,
for evermore adored,
The Wonderful, the Counsellor,
the great and mighty Lord.*

*His pow'r increasing still shall spread,
his reign no end shall know;
Justice shall guard his throne above,
and peace abound below.*

Chapter 14 Notes

In this chapter the destruction of Babylon continues to be discussed as well as that of Philistia.

vs. 1-2 – The restoration of Israel is contrasted with the destruction of Babylon, which was discussed in the previous chapter. The situation described where Israel rules over Babylon is in the Millennial Kingdom. It is difficult to tell if this is speaking solely of Ancient Babylon or if there is at least an allusion, if not a double fulfillment, to spiritual Babylon in Revelation 17-18.

vs. 3-11 – These taunts of Israel against Babylon are in the Millennial Kingdom.

vs. 12-20 – Here is a section that has a double fulfillment. Historically, it applies to the exalted kings of Babylon. Spiritually, it speaks of the pride and fall of Satan. Do not lose sight of either as you read this.

vs. 21-23 – A description of the destruction of Babylon.

vs. 24-27 – As this prophecy was given it would have seemed strange to focus on the fall of Babylon. The major world power that was threatening Israel was Assyria. It was prophesied in Chapter 10 that Babylon would conquer Assyria. God takes time here to remind the Jews that Assyria surely going to fall just as Babylon was going to fall.

vs. 28-32 – Our attention now turns to Philistia (Palestina), the old nemesis of the Jews. The prophecy is dated to the death of Ahaz in 726 B.C. (II Kings 16:19-20, II Chronicles 28:26-27). There are two possible explanations for whose death they are rejoicing in vs. 29. First, it could be Ahaz of Judah. Second, it could be Tiglath-pileser III of Assyria. Either of these may have given them hope for a brighter future, but their destruction is foretold instead. The Assyrians effectively destroyed their power and then later Nebuchadnezzar and the Babylonians finished them the small remnant.

Chapter 15 Notes

In this chapter we see the destruction of Moab

vs. 1-9 – Our attention now turns to Moab. Many cities and locations are mentioned here in their territory east of the Dead Sea. You do not need to understand the details of these to grasp the severity of the judgment against them. The land is full of despair and weeping before it is left desolate. This refers to their subjugation by the Assyrians. Like Philistia and other nations, a remnant would be left that the Babylonians would later largely destroy.

Chapter 16 Notes

In this chapter the prophecy against Moab continues.

vs. 1-14 – The opening verses of this chapter call for Moab to put aside past hostilities and to ally with Judah. They may find mercy if they would repent of their pride and do so. But the pride of Moab in vs. 6 would not be humbled. Therefore, judgment would come. The prophet weeps over fallen Moab because they could have found refuge in the Lord by refused. The last verse tells us the destruction would happen in three years, but even having a countdown to judgment in front of them the Moabites would not bend.

Chapter 17 Notes

In this chapter we see the destruction of Damascus and Ephraim.

vs. 1-3 – Damascus was the capital of ancient Syria. The Assyrians under Tiglath-pileser III would destroy the city within a year, as recorded in II Kings 16:9. Aroer is the territory east of the Sea of Galilee that marked the southern border between Syria and Israel. It is then revealed that the Northern Kingdom of Israel would share the same fate as the Syrians.

vs. 4-11 – The discussion shifts from Damascus to Ephraim. Ephraim was the tribe of the younger son of Joseph and the royal tribe for much of the history of the Northern Kingdom. When God singles them out it could be that He is referring to the leadership of that kingdom or to the kingdom itself. The scope of the judgment leaves only a small remnant of the once mighty nation. However, there is purpose in their chastisement. In vs. 7-8 we see that this remnant will turn from idolatry to God. The meaning of vs. 11 is that their prosperity would be spoiled by their attackers.

vs. 12-14 – Here is prophesied the defeat of the Assyrians under Sennacherib in II Kings 19:35-37. The sudden victory of the Lord may also foreshadow the victory of Armageddon.

Chapter 18 Notes

In this chapter we have prophecies concerning Ethiopia.

vs. 1 – The exact identity of this nation is not given, only descriptions. It appears to be Ethiopia. This nation south of Egypt was called Cush by Israel.

vs. 2 – The Ethiopians (Cushites) send ambassadors to make alliances against Assyria. The description of the nation here points to Egypt being their target. At this time (~713 B.C.) Egypt was ruled by succession of Cushite pharaohs. We see in II Kings 19:9 and Isaiah 37:9 an Ethiopian army under Tirhakah (Taharqa) moving against the Assyrians in 701 B.C. He was acting as general then but later became pharaoh in 690 B.C.

vs. 3-6 – When the army of was assembled it would be a sign. God would be watching from Heaven as the hope brought by this army is lost. The army would be defeated by the Assyrians. With the references mentioned in the previous comment, I think we can read this as a warning to Judah to not place their trust in the intervention of a foreign army to deliver them from the Assyrians.

vs. 7 – The gift here is offered to form an alliance between Egypt and Judah. This almost certainly refers to II Chronicles 32:23.

Devotional Thoughts for Day 214

One of the facts that I believe proves the veracity of the Bible is that it deals with questions on an international scale. Israel's God was not just a local or regional deity. No, He is Lord over all the universe. We have thus far seen in the Old Testament His special dealings with Israel. With the rise of Assyria and Babylon, God's dealings with the Gentile nations becomes. All of the nations we have been reading about had interacted with Israel and thus had received witness of the true God. These nations would all be humbled before God, causing them to question their pagan ways. The spread of Christianity was only possible because God had set everything in this world to be ready for it. God is working through the fall of these mighty ancient nations to prepare the world to receive Christ as Savior and later as King.

Hymn for Day 214

https://hymnary.org/text/god_is_working_his_purpose_out

Our hymn today is "God is Working His Purpose Out", written in 1894 by Arthur Campbell Ainger. It reminds us that God is in control of the world and to take courage from it.

*God is working this purpose out,
as year succeeds to year;
God is working this purpose out,
and the time is drawing near;
nearer and nearer draws the time,
the time that shall surely be:
when the earth shall be filled with the glory of God
as the waters cover the sea.*

*From utmost east to utmost west,
where human feet have trod,
by the mouth of many messengers
goes forth the voice of God:
"Give ear to me, ye continents,
ye isles, give ear to me,
that the earth may be filled with the glory of God
as the waters cover the sea."*

*Let us go forth in the strength of God,
with the banner of Christ unfurled,
that the light of the glorious gospel of truth
may shine throughout the world.
Let us all fight with sorrow and sin
to set the captives free,
that the earth may be filled with the glory of God
as the waters cover the sea.*

*All we can do is nothing worth
unless God blesses the deed.
Vainly we hope for the harvest-tide
till God gives life to the seed.
Yet nearer and nearer draws the time,
the time that shall surely be,
when the earth shall be filled with the glory of God
as the waters cover the sea.*

Chapter 19 Notes

In this chapter we see the destruction of Egypt.

vs. 1-15 – Why was Egypt not the focus of Chapter 18? The reason is because they were ruled by a non-Egyptian pharaoh at that time. That is in part a fulfillment of what we read here. Egypt was very divided in the centuries after Isaiah. They would have rulers over the north and rulers of the south. They would have Egyptian pharaohs and foreign pharaohs. Sometimes all at the same time! The 25th Dynasty had Ethiopian (Nubian) rulers. The 26th Dynasty that briefly overlapped it had Egyptian rulers. The 27th Dynasty contains the foreign rulers of Persia. The 28th, 29th, and 30th Dynasties were short lived independent, local rulers until Persia reconquered them, setting up their rulers as the 31st Dynasty. The 32nd Dynasty was created by Alexander the Great, establishing Greek rule over Egypt. The 33rd Dynasty is the Greek Ptolemies who ruled until Rome absorbed Egypt in 30 B.C. I'll stop boring you with their history at that point. Which ruler is the "cruel lord" of vs. 4 is debated because there are many worthy choices. The failure of Egyptian leadership and its effects is described in vs. 5-15.

vs. 16-25 – This section jumps to the End Times with many descriptions of what occurs "in that day". The ancient roles are reversed as Israel is the great power and Egypt the weak slaves. God will deliver Egypt from their bondage (to the Antichrist?) and they will in thankfulness turn to Him and worship Him. Assyria and Egypt, those two ancient rivals and persecutors of Israel, become allies with Israel in the Millennial Kingdom.

Chapter 20 Notes

In this chapter the soon defeat of Egypt and Ethiopia is seen in an object lesson.

vs. 1-6 – In 713 B.C. the Philistine city of Ashdod rebelled against Assyria. Sargon II of Assyria sent his army (under Tartan, which is either a name or rank) against it and subjugated it. It rebelled again in 712 B.C. and was again subjugated. Which of these is the setting of this chapter has little consequence. Isaiah is to walk about without his garment of sackcloth or shoes to represent the downfall of Egypt and Ethiopia. He is described as “naked”, but he was not completely unclothed. Matthew Poole describes him as “not wholly naked, which had been indecent and scandalous, and withal very dangerous, at least to do so for three years, as he did, Isaiah 20:3; but without his upper garment, as slaves and prisoners used to do, whose posture he was to represent, Isaiah 20:4.” This object lesson was not meant for Egypt or Ethiopia, who did indeed fall to Esarhaddon and the Assyrians in 680 B.C., but to the people of Judah who hoped to form an alliance with them against Assyria.

Chapter 21 Notes

In this chapter we have prophecies against Babylon, Edom, and Arabia.

vs. 1-10 – The “desert of the sea” refers to the plains of Babylon. The union of Elamites (Persia) and the Medes are identified as the instruments of Babylon’s destruction, when Cyrus the Great captured Babylon in 539 B.C. The astonishing fall of the mighty capital is pictured in great detail. The princes are feasting as a watchman sees the enemy at the gates. He reports on chariots of messengers that say the empire has fallen. He tells also of “a lion”, probably describing the fierceness of Cyrus. Jeremiah 51:31-33 largely repeats the information in vs. 8-10.

vs. 11-12 – Dumah is Edom because of the mention of Mount Seir. It is created by dropping the first letter from Edom. It means “silence” and is a play on words to describe the desolation of the kingdom. The report of the watchmen in the darkness of judgment is that days of brightness will return but also darkness of night. The idea is that they cannot escape judgment to come. The Babylonians destroyed Edom, driving the survivors northwest where they settled in southern Judah. The region became known as Idumea to the Greeks and Romans.

vs. 13-17 – This passage speaks of the judgment against the nomadic tribes of Arabia. This is believed to have been accomplished shortly after this prophecy by the Assyrians under Sargon II.

Chapter 22 Notes

In this chapter the coming siege of Jerusalem is described.

vs. 1-4 – The “valley of vision” refers to Jerusalem, which is surrounded by valleys and home to the prophets. Jerusalem is seen as a bustling city that is now under siege. People die not in battle but because of starvation and other effects of the siege. The elites have abandoned them to only be caught. It is a heartbreaking sight. The particular siege this refers to is debated. It seems to refer best to the Assyrian siege in 701 B.C. Others say it is the Babylonian Siege in 586 B.C. or a combination of the two. Still others think it may even contain hints at a siege during the Tribulation period.

vs. 5-7 – The destruction of the city and the besieging army is seen. The army has Persians (Elam) and Medes (Kir) in it, but this is not under the Medo-Persian empire.

vs. 8-14 – The hasty preparations for defense are seen as Jerusalem is caught unprepared. They hasten to seal holes in the walls. They look to the Pool of Siloam to supply water. Houses are destroyed to get material to build defenses. Water is drained from the old pool outside the walls into a makeshift cistern. All of these preparations by human hand yet none lifted their hearts toward God. God wanted them to repent and turn to Him, instead they reveled in their lusts because they thought they would die.

vs. 15-25 – The prideful Shebna (“vigor”) is removed from his office as treasurer under Hezekiah. Eliakim (“raised by God”) replaces him. Eliakim is mentioned also in II Kings 18:18,26,37 and Isaiah 36:3.

Chapter 23 Notes

In this chapter we see the destruction of Tyre described.

vs. 1-5 – Tyre was one of the great cities of the ancient Phoenicians who ruled the waters of the Mediterranean Sea. Zidon is another nearby Phoenician city. Here is described the reaction as the news spreads over the sea waves of its fall. Tarshish is believed to be Spain. Chittim is Cyprus and is the “isle” of vs. 2. Sihor is in Egypt.

vs. 6-14 – The destruction of Tyre is further described as judgment by the hand of God. Babylon is identified as the one that destroyed Tyre. Nebuchadnezzar besieged the city in 586 B.C. and after 13 years it finally capitulated. The siege and its effects greatly diminished the once-thriving city.

vs. 15-17 – Tyre is restored to its former glory after 70 years as the Persians employed them in shipbuilding. That period of desolation seems to mirror the 70-year captivity of the Jews.

vs. 18 – This final verse has only one plausible correlation to history that I am aware of. It speaks of the wealth of Tyre being dedicated to God. The official currency used in the Second Temple was the Tyrian shekel or tetradrachm. These silver coins were what the money changers converted other currency into for use in the Temple. These coins were chosen because the rabbis declared them the correct size and purity while also disregarding the pagan imagery on them. If this does not refer to these coins, this must be something related to the Millennial Kingdom.

Devotional Thoughts for Day 215

One of the greatest challenges I have had is determining how much of these prophecies were fulfilled in history and which will be fulfilled in the End Times. Sometimes the distinction is not clear. I am not joking when I say that often every commentary I reference says something different about a passage or detail. I have done my best to sort through it all, but at the end of the day I can only marvel at the greatness of God's Word. Whether it was fulfilled 2,700 years ago or will yet be fulfilled, the remarkable accuracy of these prophecies astound me. I have loved every hour of study that has gone into this section.

Hymn for Day 215

https://hymnary.org/text/watchman_tell_us_of_the_night

Our hymn today is "Watchman, Tell Us of the Night", written in 1825 by John Bowring. It takes the language of 21:11-12 but turns it from being about judgment instead to the birth of Christ.

Watchman, tell us of the night,
What its signs of promise are.
Traveler, o'er yon mountain's height,
See that glory beaming star.
Watchman, does its beauteous ray
Aught of joy or hope foretell?
Traveler, yes—it brings the day,
Promised day of Israel.

Watchman, tell us of the night;
Higher yet that star ascends.
Traveler, blessedness and light,
Peace and truth its course portends.
Watchman, will its beams alone
Gild the spot that gave them birth?
Traveler, ages are its own;
See, it bursts o'er all the earth.

Watchman, tell us of the night,
For the morning seems to dawn.
Traveler, darkness takes its flight,
Doubt and terror are withdrawn.
Watchman, let thy wanderings cease;
Hie thee to thy quiet home.
Traveler, lo! the Prince of Peace,
Lo! the Son of God is come!

Chapter 24 Notes

In this chapter we see the judgment poured out before the Millennial Kingdom.

vs. 1 – We jump ahead to the End Times as the judgment of God is worldwide.

vs. 2 – The effects of the God’s judgment are felt by all. Rank and wealth do not exempt anyone.

vs. 3-12 – The desolation of the Promised Land and Jerusalem. The reason for this judgment is in vs. 5: they had sinned against God. This is the state of the nation of Israel at the close of the Tribulation.

vs. 13-20 – The song of the surviving remnant of Jews at the close of the Tribulation. These will embrace Christ as Messiah and see salvation from their enemies.

vs. 21-22 – The downfall of the ruling powers of this world, both spiritual and physical. The “high ones” are who Paul writes about in Ephesians 6:12. The kings are those of Psalm 2.

vs. 23 – The result of this great outpouring of judgment is the establishment of Christ the Messiah as ruler of the world in the Millennial Kingdom.

Chapter 25 Notes

In this chapter is a song of praise for Christ and His Millennial Kingdom.

vs. 1-5 – An outpouring of praise to the victorious Christ.

vs. 6-8 – Here are described the blessings on the Jews during the Millennial Kingdom. We note that this is after the spiritual blindness of the Jews has been removed. Paul writes about this blindness in Romans 11:7-8, quoting from Isaiah 29:10.

vs. 9 – The faith of the Jews in embracing Christ as their Messiah and His deliverance of them at the close of the Tribulation.

vs. 10-12 – The downfall of Moab is described. Moab likely is a poetic stand-in for all the enemies of Israel that the Messiah defeats.

Chapter 26 Notes

In this chapter is a song of praise from Judah in the Millennial Kingdom.

vs. 1-6 – Praise to God for blessing the Hebrew nation, delivering them through the Tribulation and exalting them in the Millennial Kingdom. These will enjoy peace as their hearts dwell on the Lord and their faith is in him. What we see in vs. 2 is the opposite of Psalm 2:1.

vs. 7-11 – The prayer of the Jews as they endure judgment waiting for their deliverance. We note in vs. 9-11 that the wicked will only respond to judgment.

vs. 12-15 – Only God could deliver Israel. All those that opposed them had perished. Some misinterpret vs. 14 to teach annihilation of the wicked, but this is not talking about the resurrection. It merely states that the enemies of Israel fall and rise no more.

vs. 16-19 – Only God could deliver Israel when they trusted on Him. Any attempts to free themselves with their power were fruitless. God would deliver them, even from death.

vs. 20-21 – The Jews are told to hide themselves from the fury of God's judgment at the close of the Tribulation.

Chapter 27 notes

In this chapter we see judgment against Israel's enemies and the blessing of Israel.

vs. 1 – God punishes “leviathan”. This is Satan, who is pictured as a dragon in Revelation 12-13.

vs. 2-11 – God blesses Israel in the great day of judgment that is coming. They are not defeated or destroyed but rather prosper as never before. The horrors of the Tribulation are not judgment against Israel, per se, but are God's chastisement to purge them of their sins and bring them to the Messiah.

vs. 12-13 – The regathering of Israel is pictured. In vs. 12 they are described as being spread from the Euphrates to Egypt. A trumpet sounds the call to assemble and they gather in Jerusalem. This is referenced in Matthew 24:31 as a result of Christ's return in glory.

Chapter 28 Notes

In this chapter we begin a series of six “woes”. The first is against the Divided Kingdoms of Israel.

vs. 1-6 – Ephraim is the ruling tribe of the Northern Kingdom. They are a stand-in for those ten tribes that make up the kingdom. Reese’s Chronological Bible puts this prophecy around 725 B.C., shortly before the fall of Samaria in 721 B.C. The glory of the kingdom would be destroyed. Only a remnant would remain, which would turn to Judah for aid. In doing so they turn back to the Lord they had forsaken.

vs. 7-8 – The pervasive gluttony and drunkenness of the nation had caused them to be blind to the coming judgment.

vs. 9-10 – These verses are the Northern Kingdom mocking Isaiah’s reproof of their sins.

vs. 11-13 – A people of a strange tongue (Assyria) would conquer the Northern Kingdom and cause them to realize Isaiah was right.

vs. 14-15 – Now the focus turns to the Southern Kingdom of Judah. They vainly hope that their political alliances will save them from the Assyrian onslaught that is coming and will destroy the Northern Kingdom. Some also see a connection here to the future treaty with the Antichrist in Daniel 9:27.

vs. 16-22 – Romans 9:33 and I Peter 2:6-8 establish the fact that the cornerstone is Christ the Messiah. He is the hope of the Jews. Judgment would chasten the Jews to turn to the Messiah. For the immediate application, the Jews were to trust in God for salvation from the rising threat of Assyria and not their political alliances. The greater application is that the Tribulation would chastise the Jews until they turned to Christ. There would be no comfort or peace until they finally learned their lesson, that is the message of vs. 19-20.

vs. 23-29 – God’s use of judgment is compared to the varied means of farming. Fitch (*Nigella sativa*), cumin, wheat, barley, and rye all have different means of sowing, harvesting, and processing. Just as each type of grain is handled differently, so does God deal differently with different peoples and nations. It is not only His prerogative to do so, it is an expression of His wisdom.

Devotional Thoughts for Day 216

God is not careless in His judgment. What may appear as an out of control wildfire is actually a scalpel being expertly wielded by God. He is able to judge His enemies and chastise His children in the same blow. His purposes are infinitely beyond our understanding. He knows what He is doing. The Tribulation and Armageddon are judgment against the nations of this world but also a means of bringing Israel to repent and accept Christ. That is the greatness of our God. Even in the fiercest judgment He is still working for good.

Hymn for Day 216

https://hymnary.org/text/how_firm_a_foundation_ye_saints_of

Our hymn today is a personal favorite, “How Firm A Foundation”. This classic hymn first appeared in 1787 as part of John Rippon’s A Selection of Hymns” and was attributed simply to “K”. There is debate whether this was Robert Keen, George Keith, or some other writer. It builds on the idea of the cornerstone of Isaiah 28:16.

*How firm a foundation ye saints of the Lord,
Is laid for your faith in his excellent Word?
What more can he say than to you he has said?
You, who unto JESUS for refuge have fled.*

*In ev'ry condition, in sickness, in health
In poverty's vale, or abounding in wealth;
At home and abroad, on the land, on the sea.
"As your days may demand, shall your strength ever be.*

*"Fear not, I am with you, O be not dismay'd,
I, am your God, and will still give you aid;
I'll strengthen you, help you, and cause you to stand,
Upheld by my righteous, omnipotent hand.*

*“When thru’ the deep waters I call you to go,
The rivers of woe shall not then overflow,
For I will be with you, your troubles to bless,
And sanctify to you your deepest distress.”*

*“When thru’ fiery trials your pathway shall lie,
My grace all-sufficient shall be your supply.
The flame shall not hurt you, I only design
Your dross to consume and your gold to refine.”*

*“Even down to old age, all my people shall prove
My sovereign, eternal, unchangeable love,
And when greying hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne.”*

*“The souls who on Jesus have leaned for repose
I will not, I will not desert to their foes;
That soul, tho’ all hell should endeavor to shake,
I’ll never—no never—no never forsake.”*

Chapter 29 Notes

In this chapter we see a siege of Jerusalem in the End Times described.

vs. 1-5 – The second woe is a vision of a siege of Jerusalem. Ariel means “Lion of God” and is used here as a poetic name for Jerusalem. The lion is a symbol for the tribe of Judah (Genesis 49:9). The great city will be humiliated by God’s judgment through a siege. Jerusalem has been besieged many times, but this particular siege is the one in these verses appears to be the one by the Assyrians in II Kings 18-19, II Chronicles 32, and Isaiah 36-37. However, as we continue the prophecy will not match this siege and we jump into looking at events in the End Times.

vs. 6-8 – Now we see a siege of Jerusalem by a coalition of nations. This is not a historical siege such as the Assyrians in 702-701 B.C., the Babylonians in 588-586 B.C., or the Romans in 70 A.D. This foresees a final siege at the close of the Tribulation. Compare to Zechariah 14.

vs. 9-16 – The spiritual blindness of the Jews is described. Their human wisdom would fail. God would work through this for His glory. In part this a reason the Gospel is proclaimed to the Gentiles. Here it is to setup a final showdown, as the Jews turn to Christ in their most desperate hour and He destroys the armies of the Antichrist to save them. The third woe is against human machinations against God and the Jews.

vs. 17-24 – The great upheaval affected by Christ’s return. Israel will go from being despised to being honored.

Chapter 30 Notes

In this chapter we see judgment and deliverance for Jerusalem.

vs. 1-7 – The fourth woe is to the kingdom of Judah as they seek an alliance with Egypt for safety against Assyria. Instead, they should have sought the Lord, but they tried to solve their problems with their own strength. The proposed alliance will not aid Judah.

vs. 8-17 – Judah had not only not listened to God, but they were also in rebellion against Him. They did not just ignore the prophetic warnings but worked to silence them. This increased their iniquity before the Lord and heightened the judgment against them. This section closes with a description of the deliverance they could have had if they had trusted in the Lord.

vs. 18-26 – Though God would judge His people, He also gives them a promise of future restoration. This was in part the return from the Babylonian Captivity, but the actual fulfillment is in the Millennial Kingdom.

vs. 27-33 – The future destruction of the enemies of the Jews is seen. Again, this is in part historical as it does mention Assyria. However, the fullness of this is the campaign of Armageddon. Tophet in vs. 33 refers to part of the valley of Hinnom, which is sometimes called Gehenna, south of Jerusalem. The site was a place of idolatry according to Jeremiah 7:31 and became associated with Divine judgment. It is practically synonymous with Hell in Biblical typology. Historically, it would be site of the supernatural defeat of the Assyrians in. In the End Times, it is the site of two major defeats of armies. The first is believed to be in the middle of the Tribulation as the King of the North invades Israel (Ezekiel 38:11, Joel 2:1-21). The second is part of the Armageddon campaign at the close of the Tribulation (Zechariah 12:2-11, 14:2).

Chapter 31 Note

In this chapter God declares of His great care for Jerusalem and the Jews.

vs. 1-3 – The fifth woe is against those that ally themselves with Egypt against Assyria, much as we saw in the previous chapter. They were trusting in the strength of men and not of the Lord. God would deliver them in spite of this.

vs. 4-9 – God compares His care for Jerusalem as a lion and a bird that protect their young. Anyone that has spent any time around animals knows how vicious their parental instincts can be. I see yet another double fulfillment at the end of the chapter as it refers to both their deliverance from the coming Assyrian siege and the future troubles of the Tribulation.

Chapter 32 Notes

In this chapter the hope of the Messiah's Kingdom is seen past the coming judgment.

vs. 1-8 – The future reign of Christ the Messiah is seen. His righteous rule upends the power that they wicked had possessed. His rule is marked by His righteousness.

vs. 9-12 – We return to the crisis at hand as the prophet tries to stir the women of Judah from their apathy. I believe that women are naturally gifted with better discernment of danger than men are. It is part of their motherly instincts. If the men refused to see the coming danger, let the women turn their hearts and goad them into action!

vs. 13-20 – The destruction of Jerusalem is seen and then followed with a picture of the blessings of the Millennial Kingdom. The pattern of judgment followed by blessing is seen in vs. 19-20.

Devotional Thoughts for Day 217

I am afraid that many believers live more like atheists than they do people of faith. The reason I say this is that they, like ancient Israel in our reading today, try to solve their problems in their own power and only turn to God as a last resort. How much better would our lives be if we turned to Him first and waited patiently for Him to move!

Hym for Day 217

https://hymnary.org/text/not_so_in_haste_my_heart

Our hymn today is “Not So in Haste, My Heart”. There is debate on who the author is, as it first appeared in the 1870’s with only the initials “B.T.” The song reflects the type of trust we should have in our Lord, which is also the type of faith Isaiah exhorted the Jews to have.

*Not so in haste my heart!
Have faith in God, and wait;
Although He linger long,
He never comes too late.*

*He never cometh late;
He knoweth what is best;
Vex not thyself in vain;
Until He cometh, rest.*

*Until He cometh, rest,
Nor grudge the hours that roll;
The feet that wait for God
Are soonest at the goal.*

*Are soonest at the goal
That is not gained with speed;
Then hold thee still, my heart,
For I shall wait His lead.*

Chapter 33 Notes

In this chapter the coming judgment of Assyria and End Time events are seen.

vs. 1 – The sixth woe is pronounced on Assyria for their attacks against Israel. They would reap what they had sowed and be defeated.

vs. 2-6 – The prayer of the faithful remnant praying for salvation from being overrun by their enemies. We have in vs. 5-6 an expression of hope beyond judgment, specifically in the Millennial Kingdom.

vs. 7-12 – The destruction of the Promised Land at the hands of her enemies is described. God is moved by the desolation to act. This is partially fulfilled in God's judgment against Assyria, but its reach is prophetic to the Tribulation.

vs. 13-16 – The results of the God's intervening judgment. The sinner is afraid and the saint is secured.

vs. 17-23 – We see here the return of Christ in His glory at the end of the Tribulation and the establishment of His Kingdom in Jerusalem.

vs. 24 – The blessedness of life in the Millennial Kingdom. It is not the fulness of the removed curse in Revelation 21:4, but that Eden-like state of the Kingdom.

Chapter 34 notes

In this chapter we see desolation after judgement at Armageddon.

vs. 1 – A call for all the world and the Jews (“ye people”) to hear the Lord’s proclamation.

vs. 2-8 – There is no historical parallel to what we see here. This is the judgment of God poured out at Armageddon. In vs. 6 Bozrah and Idumea (Greek form of Edom) are mentioned. Careful study will show that the remnant of the Jews has sought refuge here and this is where they turn to Christ for salvation. See also Isaiah 63:1-7, Habakkuk 3:3, Micah 2:12-13.

vs. 9-17 – The fierceness of God’s judgment is again displayed. The enemies are wiped out and their land left desolate. In vs. 15 the vulture is mentioned. This relates to Christ’s words in Matthew 24:28 and Luke 17:37. The scavenger birds feast on the slain enemies of the Lord.

Chapter 35 Notes

In this chapter the blessing of the Kingdom is seen after Armageddon.

vs. 1-2 – This is one of my favorite portions of Scripture. It tells of the glories of the Millennial Kingdom as earth is returned to an Eden-like state. God may have judges the nations of this earth, but the earth itself is brought back to blossom as never before.

vs. 3-10 – The blessings of the Millennial Kingdom on mankind. The highway of vs. 8 speaks of the access men will have to come before Christ the King. You will find that vs. 10 is practically repeated in Isaiah 51:11.

Chapter 36 Notes

In this chapter we begin the historical section of Isaiah with a record of the Sennacherib's invasion in 702-701 B.C. These chapters cover the events we studied in II Kings 18-20 and II Chronicles 29-30. This narrative closely follows that of II Kings.

vs. 1 – Parallels to II Kings 18:13-16 and II Chronicles 32:1. Sennacherib leads the Assyrian campaign against Judah. Remember that the Northern Kingdom fell to Assyria in 721 B.C. so this threat was very real.

vs. 2-20 – Parallels to II Kings 18:17-35 and II Chronicles 32:9-16. Rabshakeh is sent to threaten Jerusalem into submission. He famously speaks in the language of the Jews so that the populace could understand him.

vs. 21-22 - Parallels to II Kings 18:36-19:1. King Hezekiah turns to the Lord for answers after hearing the Assyrian threats.

Devotional Thoughts for Day 218

Isaiah 35 is one of my favorite chapters in the Bible. One of the reasons is because I love the beauty of God's actions in it. Wilderness? That is now green pastures. Desert? That now overflows with water. God is great Giver of life. He takes our souls dead in sins and regenerates us to new life. Only God can turn death and destruction to life and prosperity.

Hymn for Day 218

https://hymnary.org/text/daughter_of_zion_from_the_dust

Our hymn today appears under many titles. In some early appearances it has the heading "Restoration of Israel". It was written by James Montgomery in 1825. It is a call for the Jews to accept Christ as they will do in the Tribulation and the blessings of the Kingdom that follows.

*Daughter of Zion, from the dust
Exalt thy fallen head;
Again in thy Redeemer trust;
He calls thee from the dead.*

*Awake, awake, put on thy strength,
Thy beautiful array;
The day of freedom dawns at length
The Lord's appointed day.*

*Rebuild thy walls, thy bounds enlarge,
And send thy heralds forth;
Say to the South, Give up thy charge!
And Keep not back, O North!*

*They come, they come; thine exiled bands,
Where'er they rest or roam,
Have heard thy voice in distant lands,
And hasten to their home.*

*Thus, though the universe shall burn,
And God His works destroy,
With songs thy ransomed shall return,
And everlasting joy.*

Chapter 37 Notes

In this chapter Jerusalem is delivered from the Assyrian threat.

vs. 1-7 – This parallels to II Kings 19:1-7. Hezekiah humbles himself before the Lord and seeks His counsel through Isaiah. Isaiah prophesies that Sennacherib will return home and die there.

vs. 8-13 – This parallels to II Kings 19:8-13 and II Chronicles 32:17-19. The Assyrians press for Jerusalem's surrender as they have a threat from Tirhakah to face.

vs. 14-20 – This parallels to II Kings 19:14-19 and II Chronicles 32:20. Hezekiah takes Rabshakeh's letter and lays it out before the Lord. This is a great example for us to do the same with the things that trouble us.

vs. 21-35 – This parallels to II Kings 19:20-34. God reaffirms His promise through Isaiah that Assyria will not take Jerusalem.

vs. 36-37 – This parallels to II Kings 19:35-36 and II Chronicles 32:21-22. The Assyrian army is nearly wiped out by God's supernatural judgment.

vs. 38 – This parallels to II Kings 19:37. Sennacherib's death came about 20 years later at the hands of his own sons.

Chapter 38 Notes

In this chapter Hezekiah is delivered from a deadly illness.

vs. 1-8 – This parallels to II Kings 20:1-11 and II Chronicles 32:24. Hezekiah is deathly sick and Isaiah tells him he will soon die. Hezekiah humbles himself before the Lord and God grants him another 15 years of life. As proof of this, God causes the shadow on a sun dial to move backwards then return to its correct position.

vs. 9-20 – The rest of this chapter is the only unique portion of the historical section of Isaiah. It preserves Hezekiah's own words regarding his sickness and recovery. This song moves from his despair as he believed he would die to the celebration of his deliverance from death.

vs. 21-22 - The final two verses of the chapter are an addendum, providing a little more information about some details of Hezekiah's healing.

Chapter 39 Notes

In this chapter Hezekiah reveals the kingdom's wealth to Babylonian envoys.

vs. 1-8 – This parallels to II Kings 20:12-19 and II Chronicles 32:31. Hezekiah errs in revealing the royal treasures to the Babylonian envoys. These valuables would one day be carried away to Babylon as spoils.

Chapter 40 Notes

In this chapter Isaiah begins his message of hope beyond the coming judgment.

vs. 1-2 – These verses are the introduction to not only this chapter but the rest of the book. Here Isaiah begins a message for the Jews in the Babylonian Captivity as they prepare to return home. Jerusalem and the Jews by extension have been sufficiently chastised and are ready to be restored.

vs. 3-5 – The voice of John the Baptist is heard, which Matthew 3:3 and John 1:23 make clear. Now that the Jews are to return from their captivity they are to start preparing for the Messiah. The first and second advents of Christ are seen together, which is common in prophecy. While John is part of the first, vs. 4-5 are part of the second.

vs. 6-8 – The message of John the Baptist is that man must repent of their sins and turn to the Messiah. The Jews did not fully do this at the first advent but will at the second.

vs. 9-11 – The reign of Christ in the Millennial Kingdom is seen.

vs. 12-26 – None can compare to the greatness of God, especially the absurd idols made by men's hands. Note in vs. 22 that the earth is described as round. Some credit Greek philosophers such as Aristotle for discovering this. Others credit Magellan with proving this practically by circumnavigating the globe. They all could have simply read the Bible and known this. Isaiah predates Aristotle by over 300 years, by the way.

vs. 27-31 – The Jews were discouraged as they returned from Babylon and wondered if God had forsaken them. Here Isaiah reminds them, and us, that God is in control and true strength and purpose is found in trusting in Him.

Devotional Thoughts for Day 219

One of my favorite word studies I have ever done was on the word “wait” in Isaiah 40:31. The Hebrew word is qavah (Strong’s H6960). As with most Hebrew words, it has a concrete action that is the basis for the abstract idea it is used for. The root idea does not mean to cease from action, but rather to braid a rope. That patient work of preparation is a wonderful picture of how we are to properly wait on the Lord. We should not be idle, but rather getting ourselves ready to move in God’s timing.

Hymn for Day 219

https://hymnary.org/text/comfort_comfort_now_my_people/

Our hymn today is “Comfort, Comfort Ye My People”. It was originally composed in German by Johann Olearius in 1671 and the common translation into English was by Catherine Winkworth in 1862. It is a versification of Isaiah 40:1-5 and richly captures the tone of the original.

*Comfort, comfort ye my people,
Speak ye peace, thus saith our God;
Comfort those who sit in darkness,
Mourning 'neath their sorrows' load;
Speak ye to Jerusalem
Of the peace that waits for them,
Tell her that her sins I cover,
And her warfare now is over.*

*Yea, her sins our God will pardon,
Blotting out each dark misdeed;
All that well deserved His anger
He will no more see nor heed.
She hath suffer'd many a day,
Now her griefs have passed away,
God will change her pining sadness
Into ever-springing gladness.*

*For Elijah's voice is crying
In the desert far and near,
Bidding all men to repentance,
Since the kingdom now is here.
Oh that warning cry obey,
Now prepare for God a way;
Let the valleys rise to meet Him,
And the hills bow down to greet Him.*

*Make ye straight what long was crooked,
Make the rougher places plain,
Let your hearts be true and humble,
As befits His holy reign;
For the glory of the Lord
Now o'er earth is shed abroad,
And all flesh shall see the token
That His Word is never broken.*

Chapter 41 Notes

In this chapter we see the rise of Cyrus and the hope he gives to the Jews.

vs. 1 – God addresses the countries along the Mediterranean Sea. “Islands” here means coastal lands. They are to pay attention and to ready themselves because something big is coming. That threat is the rise of Cyrus the Great (ruled 559-529 B.C.) of the Medo-Persian empire. This is fulfilled in about 160 years.

vs. 2-4 – The Lord is behind the rise of Cyrus and the unsettling of affairs in the Mediterranean world. It is not an accident.

vs. 5-7 – The reaction of the nations against Cyrus. They band together and turn to their idols to save them.

vs. 8-20 – Israel’s place during the disruption of their world with the rise of Cyrus. Cyrus will be the judgment against Israel’s enemies. One of the outcomes of his conquest is that it set up the return of the Jews from Captivity and allowed for them to rebuild the Temple. Some see the language of vs.18-20 as being about the Millennial Kingdom and not the restoration from the Captivity. These two events blend together in prophecy.

vs. 21-24 – God taunts idols and their worshippers. They are nothing compared to Him.

vs. 25-29 – This again speaks of Cyrus the Great. He came from the east, conquering kingdoms north of Israel along the Fertile Crescent.

Chapter 42 Notes

In this chapter the future work of the Messiah is seen.

vs. 1-4 – Matthew 12:18-21 quotes from vs. 3, proving this passage is about the Messiah. He is the great Servant of the Lord that will conquer the Gentile nations at Armageddon.

vs. 5-9 – The work of the Messiah is discussed. He is to be a light to the Gentiles and to free men from sin's prison.

vs. 10-13 – A song of praise for the victory of the Messiah. Any time you see a “new song” in Scripture it means a song composed to celebrate a new victory.

vs. 14-17 – The power of God puts the idolators to shame.

vs. 18-25 – Israel is addressed. They are described as deaf and blind, which fits their spiritual state. We saw this theme previously in this book, such as 29:10. The future restoration of the Jews is in view here.

Chapter 43 Notes

In this chapter the relationship between God and Israel is examined.

vs. 1-7 – God’s great care of Israel is described. He has never, and will never, forsake them. Though He must chastise them they remain His chosen people.

vs. 8-13 – Israel, in their spiritual blindness, are called to examine God’s record with them. He has been faithful and good to them. He has delivered them time and time again.

vs. 14-17 – God is the great conqueror of the enemies of Israel. Though Judah would fall to Babylon, Babylon would be destroyed.

vs. 18-21 – God would be praised through Israel and His care for them. He had done great things in the past, seen in reference to the Exodus in vs. 19. He still has great things in store for them. As mighty of a display of God’s power as Israel had seen in their deliverance from Egypt and settlement of the Promised Land, what God will do in preserving His people and crowning their Messiah will be even greater.

vs. 22-28 – God was forced to judge Israel because of their sins in the past. It did not have to be that way. He offers forgiveness if they would only repent.

Devotional Thoughts for Day 220

I believe one of the greatest proofs for the existence of God is the nation of Israel. There is no other reason for their continued existence other than God. Historically, they should have been disappeared as slaves in Egypt, conquered by a succession of world powers, or absorbed into the Gentile world through the Diaspora. But for thousands of years they have remained as a testimony of God's Providence. The wonderful part of this is that it is all from God's grace and not something they have merited.

Hymn for Day 220

https://hymnary.org/text/oer_the_gloomy_hills_of_darkness

Our hymn today is "O'er the Gloomy Hills of Darkness", written by William Williams. Williams is one of the greatest hymn writers of all time. His work was primarily in his native Welsh language. His best-known work today is "Guide Me, O Thou Great Jehovah". Today's hymn sees the spread of the light of the Gospel to the Gentile world.

*O'er the gloomy hills of darkness,
Look, my soul, be still, and gaze,
All the promises do travail
With a glorious day of grace:
Blessed Jubilee,
Let thy glorious morning dawn.*

*Kingdoms wide that sit in darkness,
Grant them, Lord, the glorious light,
And from eastern coast to western,
May the morning chase the night,
And redemption,
Freely purchas'd, win the day.*

*May the glorious day approaching,
From eternal darkness dawn,
And the everlasting gospel
Spread abroad thy holy name;
All the borders
Of the great Immanuel's land.*

*Fly abroad thou mighty gospel
Win and conquer, never cease;
May thy lasting wide dominions
Multiply, and still increase;
Sway thy sceptre,
Savior, all the world around.*

Chapter 44 Notes

In this chapter the power of God is displayed through the restoration of Israel.

vs. 1-5 – This builds off the previous chapter. Israel has been brought the fire of judgment and is now blessed by God. This pictures the restoration and blessing of the Millennial Kingdom. Jesurun in vs. 2 is a name for Israel that is only found here and in Deuteronomy 32:15, 33:5,26.

vs. 6-8 – Israel's restoration is accomplished only through the mighty power of God. It is of His grace and not their merit.

vs. 9-20 – The folly of idolatry is illustrated. All idols were the products of men's hands and imaginations. There is nothing special in their composition. There is no true power within them.

vs. 21-23 – All of creation is called to praise God for His wondrous care of Israel. The description of God's forgiveness is beautiful.

vs. 24-27 – God calls on all His glory and power to promise that Israel will be restored, not only from the Babylonian Captivity, but also in the End Times.

vs. 28 – The name of Cyrus is revealed at least 100 years before he was born. This prophecy is from around 700 B.C. The decree referenced here for the rebuilding of the Temple was made in 538 B.C. and is found in II Chronicles 36:22-23 and Ezra 1:1-4. The exactness of these prophecies is one of the reasons critics refuse to believe the authenticity and historicity of these sections. How could Isaiah know the man's name and what he would do before he was even born? Simple. God knew and God told Isaiah.

Chapter 45 Notes

In this chapter God's providence and grace are seen through Cyrus the Great and the restoration of the Jews.

vs. 1-13 – Cyrus was first named in the last verse of the previous chapter, about a century before he was even born. The Persian conquest of Babylon is seen in vs. 1, which parallels to the events in Daniel Chapter 5. The ancient historian Herodotus says the Persians rerouted the Euphrates River to enter the city under its walls. Why would God do such a thing through Cyrus? It is all according to God's grand plan. God was setting up Cyrus as a pawn (see vs. 13) to have Jerusalem and the Temple rebuilt.

vs. 14-17 – The extent of Cyrus's empire is seen in vs. 14. This was only accomplished because it was the will of God.

vs. 18-25 – A two-fold fulfillment is seen here. First, the return of the Jews from the Babylonian Captivity and their forsaking of idols to embrace God. The great fulfillment is the second, which sees the restoration of Israel at the close of the Tribulation. The theme is the same through both of these: salvation comes through faith in God.

Chapter 46 Notes

In this chapter we see the humiliation of the false gods of Babylon.

vs. 1-2 – Bel is another form of Baal and is associated with the Babylonian Merodach (modern spelling of Marduk). He is the god of the sky and agriculture, and roughly equivalent to Zeus/Jupiter. He is the national god of the Babylonians. Nebo is the Babylonian Nabu. He is a god of wisdom and knowledge and roughly equivalent to Hermes/Mercury. These two gods are seen as powerless to stop the Persian conquest of Babylon and their images are carried away captive.

vs. 3-4 – The inability of the Babylonian gods to deliver their worshippers in vs. 1-2 is contrasted to the great care of the True God for His own.

vs. 5-7 – The absurdity of creating and worshipping idols is illustrated.

vs. 8-11 – Israel is to remember the lesson of the previous verses, that is the inability of idols to do anything. They are to trust in the mighty God. He is the one in vs. 11 that let loose Cyrus, pictured here as a bird of prey swooping in from the east.

vs. 12-13 – The call to prepare hearts for the coming judgment. With God would salvation be found for Israel.

Chapter 47 Notes

In this chapter is a song of victory for the fall of Babylon. We see a similar prophecy in Chapter 14, and again it is difficult to determine what concerns the fall of ancient Babylon in the past, the fall of spiritual Babylon in the future, or what may concern both.

vs. 1-4 – The humiliation of Babylon in their defeat. She goes from being a queen to being a slave.

vs. 5-7 – The arrogance and pride of Babylon is revealed. They should have been humbled as God used them, but they lifted themselves up instead.

vs. 8-11 – The swift and dramatic downfall of Babylon is described. The city itself fell in one night (Daniel 5).

vs. 12-15 – The misplaced trust of Babylon. They had trusted in their human wisdom and in their idols. These could not forestall God's judgment for even a moment.

Devotional Thoughts for Day 221

I will never claim that I know everything about prophecy. From our vantage point, Isaiah is sometimes very tricky to interpret because parts were fulfilled over two millennia ago and other parts have yet to be fulfilled. I think it is important to realize that sometimes the honest and correct answer we should have regarding many of the questions that are raised is simply, "I do not know". We may have suspicions, but I am wary of any teacher that claims to understand every nuance of prophecy. The best attitude I think we can have toward prophecy is the same we should have to the entirety of Scripture: we not understand everything in the Bible, but the parts we do understand are enough to keep us busy!

Hymn for Day 221

https://hymnary.org/text/jehovah_speaks_let_israel_hear

Today's hymn is by Isaac Watts and first appeared under the heading "Salvation, Righteousness, and Strength in Christ". It is based in part on 45:21-25.

*Jehovah speaks, let Isr'el hear,
Let all the Earth rejoice and fear,
While God's eternal Son proclaims
His Sov'reign Honours and his Names.*

*"I am the Last, and I the First,
"The Saviour God, and God the Just;
"There's none beside pretends to shew
"Such Justice and Salvation too.*

*"Ye that in Shades of Darkness dwell,
"Just on the Verge of Death and Hell,
"Look up to me from distant Lands;
"Light, Life, and Heav'n are in my Hands.*

*"I by my holy Name have sworn,
"Nor shall the Word in vain return;
"To me shall all Things bend the Knee,
"And ev'ry Tongue shall swear to me.*

*"In me alone shall Men confess,
"Lies all their Strength and Righteousness;
"But such as dare despise my Name,
"I'll clothe them with eternal Shame.*

*"In me the Lord, shall all the Seed
"Of Isr'el from their Sins be freed,
"And by their shining Graces prove
"Their Int'rest in my pard'ning Love.*

Chapter 48 Notes

In this chapter God speaks about His relationship with Israel.

vs. 1-8 – God addresses unfaithful Israel, who He is working to bring back to Him. Note in the first two verses that they claim to be God's people, but God does not have their heart. They have hardened their hearts against God.

vs. 9-11 – God's purpose in bringing Israel back to Him is to bring glory to Himself. Essentially, this is the purpose for all of His actions. The reason for saying this is to let Israel think they were being exalted in the way God was treating them.

vs. 12-16 – In the ancient mind, being defeated or subjugated by another nation meant that your personal idols were not as strong as those of your adversaries. The True God is so great that He even works in the defeat of His people to His glory.

vs. 17-19 – God had shepherded Israel, but they had rebelled against Him. In vs. 18-19 the blessings they are forfeited by their insolence are shown.

vs. 20-21 – Here is pictured the intended outcome of the Babylonian Captivity. Israel should return to the Promised Land with rejoicing and enjoy the blessings of God. Sadly, they did not do so. Only a small remnant returned to Jerusalem.

vs. 22 – With these words the fall of Babylon is foreseen which would allow Israel to return. This is also a universal principle. There is no peace that does not come from God.

Chapter 49 Notes

In this chapter we are introduced to the Servant of the Lord, the Messiah.

vs. 1-3 – The Servant of the Lord is introduced. As this theme develops it will be clear that this is the Messiah. Here it is highlighted that He has been called from His mother's womb (see Genesis 3:15). He was prepared to be used for the perfect time.

vs. 4 – The rejection of Christ by Israel is foreseen. See John 1:11.

vs. 5-6 – The two-fold mission of the Messiah: to restore Israel and to be a light to the Gentiles.

vs. 7 – Christ is seen as the one rejected by His own that will also be worshipped by the kings of this world.

vs. 8-13 – The future work of Christ as King, the fulness of His reign in the Millennial Kingdom.

vs. 14-26 – Israel complains that they have been forsaken and forgotten by God. Surely, they felt that way during the Captivity and also in the present Diaspora. God lovingly responds that it is impossible that He should forsake or forget them. Israel will be restored and exalted. No power that stands against Israel will be allowed to stand without Divine judgment.

Chapter 50 Notes

In this chapter we see the deliverance promised through God.

vs. 1-3 – The fallen condition of Israel is revealed to be their own fault through their rebellion and faithlessness. God had not forsaken them, but they had forsaken Him. God is always capable of redemption if His people would only repent and seek Him.

vs. 5-9 – The work and character of the Messiah is revealed. He is seen as humble as a disciple, willingly submitting to vile mistreatment. He endures this knowing that victory is ahead. We find in vs. 6 a vivid description of the cruel treatment of Christ as captive before the crucifixion. Pulling out a man's beard was a sign of great shame, as seen in II Samuel 10:4 and Nehemiah 13:25. These indignities Christ bore patiently to redeem us from our sins.

vs. 10-11 – The faithful are promised guidance through the darkness ahead in vs. 10. The faithless, seen in their self-reliance, have no such comfort. They are left to trust in their own strength.

Chapter 51 Notes

In this chapter Israel is called to trust in the Lord through judgment.

vs. 1-2 – Israel is called to go back and see the testimony of their father Abraham. He was a blessed by God because of His faith.

vs. 3 – The future blessings of the Millennial Kingdom are seen.

vs. 4-6 – Israel is called to consider the truths that God has expressed. By these will men be judged, seen specifically here at Armageddon. God offers peace to those who will accept it but will impose His righteous judgment against all who deny it.

vs. 7-8 – Israel is called to endure the ridicule and mockery from the ungodly nations. They are advised to cling to the eternal truth of God and not the fleeting trinkets of this world.

vs. 9-16 – Israel is called to take courage as they remember past deliverances from God. Rahab (“pride, insolence”) is a poetic name for Egypt that is also found in Psalm 87:4 and 89:10. The dragon is a poetic name for Pharaoh that is also found in Ezekiel 29:3. The Red Sea Crossing is remembered in vs. 10. The promised victory and deliverance are seen in vs. 11. With God on their side, they had nothing to fear.

vs. 17-23 – Israel is called to look to God after judgment. A glorious future is promised when they would no longer fear judgment. The fullest fulfillment of these promises is the Millennial Kingdom.

Chapter 52 Notes

In this chapter Israel is called to turn to God to enjoy His blessings.

vs. 1-2 – Israel is called to rejoice because of the future restoration and blessings. There is not any evidence for a historical fulfillment of vs. 1, and prophetically it does not fit in the Tribulation. Therefore, this is a promise of the Millennial Kingdom.

vs. 3-6 – The great lesson of the chastisement of Israel is that they should truly know the Lord. This points both to restoration after the Captivity and the future restoration of the Millennial Kingdom.

vs. 7-12 – The joys and blessings of the Millennial Kingdom.

vs. 13-15 – We return to the theme of the Servant of the Lord from chapters 49-50. The promises of the Millennial Kingdom are connected to the Servant. There will be no Kingdom without Christ proclaimed as King by His people. His appearance is movingly described. The mighty King is not seen in His strength and beauty, but as the Lamb slain for our sins. The language of vs. 14 is vivid in saying that He was so abused that He no longer looked human as He hung on the cross. This sets up Isaiah 53 and the fullest picture of the Suffering Savior that God gave through the prophets.

Devotional Thoughts for Day 222

I find the language of Isaiah 52:13-15 to be especially moving. Christ is revealed in His victory of Armageddon and the survivors are shocked at what they see. It is Christ in His glory, yes, but not the glory they expect. We see the same effect in Revelation 5:5-6 when He is introduced as the Lion of Judah but is revealed as a “lamb as it had been slain”. Christ does not want us to forget what He did for salvation. You must learn to see the indescribable beauty of the crucified Christ to find salvation. So many stumble at this. They want a Messiah that fits their expectations. Christ presents Himself as the means of our salvation. That is not weakness, but the greatest display of power eternity will ever see.

Hymn for Day 222

https://hymnary.org/text/arm_of_the_lord_awake_awake_thine_own

Our hymn today is often titled “The Heavenly Zion” and was written by Charles Wesley. It draws on themes from Isaiah 51-52 to glorify Christ’s victories.

*Arm of the Lord, awake, awake!
Thine own immortal strength put on!
With terror clothed, hell’s kingdom shake,
And cast Thy foes with fury down!*

*As in the ancient days appear!
The sacred annals speak Thy fame:
Be now omnipotently near,
To endless ages still the same.*

*Thy arm, Lord, is not shortened now,
It wants not now the power to save;
Still present with Thy people, Thou
Bear’st them through life’s departed wave.*

*By death and hell pursued in vain,
To Thee the ransomed seed shall come,
Shouting their heavenly Zion gain,
And pass through death triumphant home.*

*The pain of life shall there be o'er,
The anguish and distracting care,
There sighing grief shall weep no more,
And sin shall never enter there.*

*Where pure, essential joy is found,
The Lord's redeemed their heads shall raise,
With everlasting gladness crowned,
And filled with love, and lost in praise.*

Chapter 53 Notes

In this chapter we see Christ as the Suffering Savior. This is among the greatest chapters in all the Bible.

vs. 1-3 – Here is the explanation of the startling revelation of Christ as the slain Lamb in Isaiah 52:14-15. Can you deny that the Lamb is the King of Kings? We jump from the Second Advent back to the First Advent. The humility of Christ's earthly mission and His rejection by His own people is seen.

vs. 4-6 – Why did the Messiah endure such shame? It had a purpose. He was the Lamb that bore our sins in His sacrifice. Because of His sacrifice we may have salvation. All our sins were placed upon Him. This price He bore willingly.

vs. 7-9 – The Suffering Savior did not stop or question the agonies He endured. We note the exactness of the prophecy here. He was arrested and tried. He had no earthly family to carry on His name. He died for the sins of mankind. He was buried in the borrowed tomb of the wealthy Joseph of Arimathea. He was put through all this even though Pilate declared He had done nothing worthy of death.

vs. 10-12 – Some of the most powerful words in Scripture are in vs. 11: God was satisfied in Christ's sacrifice. That offering was accepted and He felt the judgment of God meant for us. Because God's justice was completely satisfied, Christ would be resurrected. The Gospel would spread throughout the world, and countless souls would find salvation. Christ is exalted even higher because He humbled Himself lower unto death.

Chapter 54 Notes

In this chapter are the possible blessings made available through Christ's sacrifice.

vs. 1-6 – The growth of God's family through the Gospel of Christ. It was not through Abraham's DNA, like Judaism essentially was. It is through by grace through faith (as it always has been) but now the gates are thrown open, and the Gospel call goes out through the world. I think there is an allusion here to Abraham and Sarah, who though they only produced one son through him came descendants as innumerable as the sand of the sea. Israel is pictured as the barren wife and God is her husband. Through Christ joy and prosperity is poured out.

vs. 7-10 – God's undying mercy is shown towards Israel. Yes, they must be chastised for a season, but as with Noah there is also promise that on the other side of the judgment there will be no need to fear any more. God's promises and His covenant are sure.

vs. 11-14 – The blessings of the Millennial Kingdom are seen. These are the culmination of God's promises to Israel.

vs. 15-17 – God used nations such as Assyria, Babylon, and Rome to judge His people. Here is seen a day when they will no longer need to fear such enemies. The promise of God is that none that stand against Israel will prosper. Read your history books and you will find this statement is true.

Chapter 55 Notes

In this chapter we see the glories of the Millennial Kingdom.

vs. 1-2 – Christ calls all to find peace and satisfaction in Him. This is more than just physical food here. The fullness of these promises is in the Millennial Kingdom.

vs. 3-5 – The Millennial Kingdom is seen as the fulfillment of the Davidic Covenant in II Samuel 7:8-17. Christ the Messiah is the one who sits on the throne of David forever. Israel with Christ as King will rule over the nations.

vs. 6-7 – Knowing that the Messiah will one day reign with a rod of iron, we are called to prepare for His Kingdom today. See Psalm 2:10-12.

vs. 8-11 – The scope of God's prophetic plans is beyond our comprehension. We only know that what He says will occur most certainly will.

vs. 12-13 – The blessings of the Millennial Kingdom are seen.

Chapter 56 Notes

In this chapter are descriptions of the worship and government of the Millennial Kingdom.

vs. 1-8 – This openness of worship in the Millennial Kingdom is a marked departure from the Old Testament. The Tabernacle and Temple of old held barriers that prevented free access. Gentiles could only go so far, women so far, and non-priests so far. Only the High Priest could enter that Most Holy Place where the Ark rested. Many were excluded altogether from any access. This changes in the Millennial Kingdom. Now that Christ has broken down the barriers of the Law believers have full access.

vs. 9-12 – The next mark of the Kingdom is its righteous rule. Christ will judge the faithless leaders that had sought pleasures rather than properly caring for the people. These selfish shepherds are indicative of the leadership of Israel until the great restoration at the Millennial Kingdom.

Chapter 57 Notes

In chapter we see the apostasy of Israel before the establishment of the Kingdom.

vs. 1-14 – We see here the apostasy of Israel until their restoration under the Messiah. The righteous suffer at the hands of the wicked in their midst. The wicked have turned against God and embraced idolatry. In vs. 6 the absurdity of creating idols is compared to worshipping rocks smoothed over in a stream. The king of vs. 9 is believed to be the false god Molech (“king”) of the Ammonites, though see him as the Antichrist. The reward of trusting in idols is that they will not be able to stand in the coming judgment. The righteous, on the other hand, will stand and lead the nation to cast out their idolatry.

vs. 15-21 – The classic division that we have highlighted many times, the righteous and the wicked, appears again. The righteous, who humble themselves before God, are to be healed and blessed. The wicked, who rebel against God, will find only destruction. The truth of Isaiah 48:22 is repeated in vs. 21: there is no peace for the wicked as it is only found in God.

Devotional Thoughts for Day 223

There are some portions of Scripture that I do not feel worthy of being able to speak about. Isaiah 53 is one of those. It and Psalm 22 give us the fullest description of what Christ endured for our sins. To me, reading these words is like pulling back the curtain to gaze on a scene that I have no right to behold. Meditate on these descriptions. Fix in your mind that image of Christ as the Lamb that taketh away the sins of the world. Know that it was our sins that caused His agony. Know that His infinite love for us is why He endured it. There is no greater picture of love than this.

Hymn for Day 223

https://hymnary.org/text/man_of_sorrows_what_a_name/

Our hymn today is known as either “Man of Sorrows, What a Name” or “Hallelujah! What a Savior”. It was written by Philip P. Bliss in 1875. It wonderfully captures the themes we have read today of Christ as the Suffering Savior and the Conquering King.

*“Man of Sorrows!” what a name
For the Son of God, who came
Ruined sinners to reclaim.
Hallelujah! What a Savior!*

*Bearing shame and scoffing rude,
In my place condemned He stood;
Sealed my pardon with His blood.
Hallelujah! What a Savior!*

*Guilty, vile, and helpless we;
Spotless Lamb of God was He;
“Full atonement!” can it be?
Hallelujah! What a Savior!*

*Lifted up was He to die;
“It is finished!” was His cry;
Now in Heav’n exalted high.
Hallelujah! What a Savior!*

*When He comes, our glorious King,
All His ransomed home to bring,
Then anew His song we'll sing:
Hallelujah! What a Savior!*

Chapter 58 Notes

In this chapter the sins of Israel are exposed, and the blessings of obedience are promised.

vs. 1 – Isaiah is commissioned to preach against the sins of the people. We need more preaching like this today. This section is both practical to Isaiah's time and prophetic to the calls for Israel to repent in conjunction with the First and Second Advents of Christ. There is likely a connection between Isaiah raising his voice "like a trumpet [shofar]" and the Feast of Trumpets. The reason I point this out is that the Feast of Trumpets was not only the beginning of the Jewish New Year but also a call to prepare for the Day of Atonement ten days later.

vs. 2-5 – The people are shocked that they are being preached at. Were they not keeping the Law? Were they not offering sacrifices and keeping fasts? They were doing these, yes, but not from the heart. With the right hand they worshipped God while the left hand they sinned. This is trusting in self-righteousness and not worshipping God in humility.

vs. 6-7 – It is not that God is expecting these acts of charity instead of keeping the fasts. That is not the teaching here. He is saying that their fasts are worthless if they are doing evil. We see the sins of the nation in the opposite of what God says He wants. Therefore, the sins would be wickedly putting people in bonds, placing heavy burdens (through judicial judgments), oppressing their brethren, enslaving their brethren, taking food from the hungry, not caring for the poor, not aiding the needy, and not supporting their neighbors and brethren.

vs. 8-14 – God promises blessings to Israel if they would only serve Him in righteousness and humility. I see a parallel here to the promise of II Chronicles 7:14.

Chapter 59 Notes

In this chapter Israel confesses her sins and finds salvation.

vs. 1-8 – The indictment of Israel’s sins continues. They are revealed more clearly here than in the previous chapter. The multitude of sins caused the Holy God to not hear their half-hearted cries for deliverance. You cannot expect God to take hold of your outstretched hand while you are holding on to the world with the other.

vs. 9-15 – The spiritual state of unrepentant Israel is shown. They have no discernment in their lives. They cry for aid, but God provides none. Finally, there is a confession of their sins and its effects. This corresponds prophetically with the final hours of the Tribulation as Israel turns to Christ.

vs. 16-19 – God responds to the confession of Israel. The Messiah is revealed as their Savior in mighty power. He comes as a conquering King ready for battle. His victory brings deliverance to Israel. This corresponds to Christ’s victory at Armageddon and the establishment of the Millennial Kingdom. I want to make a couple of further notes on this passage. First, compare vs. 17 to Ephesians 6:14-17 to see some surprising parallels. Second, the end of vs. 19 fascinates me though it is a very difficult passage to translate and interpret. It so vividly pictures the victory of Christ at the close of the Tribulation as the armies of the world threaten Israel “like a flood”. What does God do? He raises a standard, which is Christ the Messiah, against them. Raising a standard/banner/ensign is a common phrase in Isaiah, as in Isaiah 5:26, 11:10-12, 13:2, 18:3, 49:22, and 62:19.

vs. 20-21 – The restoration of Israel as Christ returns to deliver them at the close of the Tribulation.

Chapter 60 Notes

In this chapter is the song of victory for the Messiah's deliverance of Israel. Careful study of this chapter will show that many of the problems discussed in Chapters 58-29 are here reversed into blessings.

vs. 1-4 – The Messiah that arrived in the close of the previous chapter transforms the disposition of Israel. They are no longer in darkness, but now in the light. The Lord had refused to hear their cries but now is quick to respond. The Gentiles that have abused them now come to them in humility. The Jews that had been dispersed in judgment return home.

vs. 5-9 – Israel goes from being the target of the Gentile's nation derision and anger to their envy. Deeper than this change of attitude is the spiritual transformation of the Gentiles in embracing Christ as they Jews had done as the Millennial Kingdom dawns.

vs. 10-16 – Jerusalem, destroyed by the Gentiles in the Tribulation, is now restored by them. Israel is glorified by the nations who once sought to destroy her.

vs. 17-22 – The glories for Israel in the Millennial Kingdom are displayed.

Chapter 61 Notes

In this chapter we see the Messiah and His people in the Kingdom.

vs. 1-5 – The Servant of the Lord from Isaiah 49 speaks again. Christ Himself used the opening verses of this chapter in Luke 4:16-21 to announce His ministry at Nazareth. He stops midway through vs. 2, which is where the split between the First and Second Advent occurs. In the First Advent He came to offer mercy and forgiveness. In the Second, He will come to execute judgment. After the judgment comes the comfort. Israel is then beautified and exalted.

vs. 6-9 – In the Millennial Kingdom, Israel fully embraces their role of being a nation of priests as God had intended back in Exodus 19:6. Their role has a parallel to the Tribe of Levi's in their own nation.

vs. 10-11 – These verses are the response of Israel to their Messiah and the greatness of His Kingdom.

Chapter 62 Notes

In this chapter the future glory of Israel is revealed.

vs. 1 – The Servant of the Lord responds to the praise of Israel that closed the previous chapter. He exults of His great love for His people and the glory that awaits them in the Millennial Kingdom.

vs. 2-5 – God is glorified through the exaltation of Israel in the Millennial Kingdom. We must remind ourselves that the goal here is not to glorify Israel, but through her that God be glorified (Isaiah 48:11). The nation of Israel will have a new name according to vs. 2, which will not be revealed until this day comes. This is much like the changing of Abram to Abraham or Jacob to Israel as marking a new standing with God. They will no longer be called Forsaken (of God) but will be called Hephzibah (“my delight is in her”), to reflect this change. Also, the Promised Land will no longer be called Desolate (empty of people, devastated) but will be called Beulah (“married”). This later change is further described in vs. 5 as meaning the land will be full of joy and children.

vs. 6-9 – The watchmen of vs. 6 are variously interpreted as either prophets or angels (see Daniel 4:13, etc.). Regardless of their identity, their role is to keep Jerusalem ever in God’s attention until the fulfillment of these promises be made. God makes a binding oath that when the day of Jerusalem’s exaltation comes that it would be eternally blessed.

vs. 10-12 – The fulfillment of God’s promises to Israel is seen as ever imminent, that is, that they could come to fruition at any time. Therefore, Israel was to be ready to receive their Messiah. In vs. 12 are further name changes reflecting the new status of Israel in the Millennial Kingdom. Israel will be called “the Holy People” and “the Redeemed of the Lord”. Jerusalem is called “Sought Out” and “a City not Forsaken”.

Devotional Thoughts for Day 224

We must note the classic pattern that we saw in today's reading. We begin with man's sin, followed by God's chastisement and conviction. Man then confesses their sins and repents, upon which God forgives them and restores His blessing. Note that the sin does not break their relationship with God to the point that they are cast away in judgment. Indeed, it only strains the relationship, but once sin is confessed the relationship is restored. This is I John 1:9 in action and is a recognizable pattern throughout the Bible. Once we are children of God through Christ's salvation, we must guard our relationship with Him. Sin is a barrier to the holiness of God. Be quick to confess and repent so you may enjoy the sweetness of His fellowship.

Hymn for Day 224

https://hymnary.org/text/i_am_dwelling_on_the_mountain_where_the

There is great mystery behind the origins of today's hymn. "Is Not This the Land of Beulah?" first appeared in a hymnal in 1881 with no author's name attached. Over the years it has been ascribed to William C. Hunter and Harriet Warner Re Qua, but there is not much certainty in either attribution. The tune is typically credited to William Bradbury but sometimes to John W. Dadmun. Regardless of all this uncertainty regarding who wrote it, what we do know is that this beautiful text takes up the theme of Beulah from Isaiah 62:4. It does not treat the subject prophetically but instead takes the themes of that passage and applies them to the sweetness of our relationship with Christ.

*1 I am dwelling on the mountain,
Where the golden sunlight gleams
O'er a land whose wondrous beauty
Far exceeds my fondest dreams;
Where the air is pure, ethereal,
Laden with the breath of flow'rs,
They are blooming by the fountain,
'Neath the amaranthine bow'rs.*

Refrain:

*Is not this the land of Beulah?
Blessed, blessed land of light,
Where the flowers bloom forever,
And the sun is always bright!*

*2 I can see far down the mountain,
Where I wandered weary years,
Often hindered in my journey
By the ghosts of doubts and fears;
Broken vows and disappointments
Thickly sprinkled all the way,
But the Spirit led, unerring,
To the land I hold today. [Refrain]*

*3 I am drinking at the fountain,
Where I ever would abide;
For I've tasted life's pure river,
And my soul is satisfied;
There's no thirsting for life's pleasures,
Nor adorning, rich and gay,
For I've found a richer treasure,
One that fadeth not away. [Refrain]*

*4 Tell me not of heavy crosses,
Nor of burdens hard to bear,
For I've found this great salvation
Makes each burden light appear;
And I love to follow Jesus,
Gladly counting all but dross,
Worldly honors all forsaking
For the glory of the cross. [Refrain]*

*5 Oh, the cross has wondrous glory!
Oft I've proved this to be true;*

*When I'm in the way so narrow,
I can see a pathway through;
And how sweetly Jesus whispers:
"Take the cross, thou need'st not fear,
For I've tried the way before thee,"
And the glory lingers near. [Refrain]*

Chapter 63 Notes

In this chapter the Messiah's deliverance is shown and a prayer for God's deliverance is offered.

vs. 1-6 – Christ, the conquering Messiah, is seen in His victorious appearing at Armageddon. The Israeli survivors of the Antichrist's campaign have fled to Bozrah in Edom. This is where they turn to Christ and He comes to their rescue (Isaiah 34:1-7, Habakkuk 3:3, Micah 2:12-13).

vs. 7-14 – God's past dealing with Israel are remembered, especially the Exodus. His great mercy and great power are highlighted.

vs. 15-19 – A prayer that God remember His past dealings with Israel and act in the same way in the present. This is the prayer of the Jews for their Messiah to deliver them as realized in the opening of this chapter.

Chapter 64 Notes

In this chapter the prayer of Israel for God's deliverance continues.

vs. 1-4 – A prayer for God to manifest His power over the enemies of Israel.

vs. 5-7 – A confession of the sad spiritual state of Israel. I used vs. 6 quite often because it describes our righteousnesses (plural), the best we can hope to offer, as something repugnant to God.

vs. 8-12 – A prayer for God to restore Israel from her desolation.

Chapter 65 Notes

In this chapter God answers Israel's prayer with the promise of the Millennial Kingdom.

vs. 1-7 – God rebukes Israel for her sins. They have engaged in idolatry and pagan worship. These must be repented of before God can answer Israel's prayer.

vs. 8-10 – God had not judged Israel to the point of annihilation because there was a faithful remnant. That faithful remnant would be the ones to inherit His blessings.

vs. 11-12 – The unfaithful and idolatrous members of Israel will not partake of the blessings of the Millennial Kingdom. The picture of vs. 11 is that these have fully forsaken God to worship a host of false gods, not just any specific god or two.

vs. 13-16 – The contrast is shown between the future blessings of the faithful and the judgments of the apostate.

vs. 17 – While the Millennial Kingdom is still the subject of this chapter, Isaiah gives a brief glimpse beyond it in this verse. This corresponds with Revelation 21. It is part of the promise that, as wonderful as the Kingdom will be, there are still greater things to come.

vs. 18-25 – The focus here is the Millennial Kingdom and not the Eternal State. One proof of this is in vs. 20, where it is revealed that men will enjoy longer life spans as they did before the Flood. But this lengthened life is not eternal life. Death is present here, but it will not be in the Eternal State according to Revelation 21:4. The rest of the descriptions match other promises for the Kingdom.

Chapter 66 Notes

In this chapter Christ's coming seals the fates of the righteous and the wicked.

vs. 1-5 – The mighty God looks down upon Israel. Who does He show favor to? Those that fear Him in humble faith. Sacrifices without faith are shown to be empty and unacceptable. Those that do not seek Him will be ashamed. Those that do fear God will face persecution from their unfaithful brethren. This pictures the spiritual state of Israel during the Tribulation.

vs. 6 – Here is described the return of Christ. Jerusalem is in turmoil. The noise of the enemy is silenced by the voice of Christ (Revelation 19:15).

vs. 7-9 – God provided a solution to Israel's problems long before the Tribulation begins. Christ is the man child of vs. 7. The Tribulation is described as labor pains because it would give birth to the Millennial Kingdom of Christ. That is the nation born in vs. 9. Never has and never will an empire be created so quickly.

vs. 10-14 – Jerusalem is the center of the Millennial Kingdom. Here the restored nation of Israel will be shepherded by Christ and exalted above all other nations.

vs. 15-18 – Armageddon is again seen as judgment upon those that refuse to fear God.

vs. 19-21 – The regathering of Israel at the establishment of the Millennial Kingdom.

vs. 22-23 – God compares His enduring love for Israel to the Eternal State that will follow the Millennial Kingdom. This will never end just as God's love for true Israel and their worship of Him.

vs. 24 – The fate of the wicked contrasted to the blessedness of the righteous during the Millennial Kingdom. Christ uses the description of the wicked's fate in Mark 9:44-49

Devotional Thoughts for Day 225

The closing of Isaiah should feel familiar. We once again return to the them of the two paths of Psalm 1. The way of the righteous leads to blessing while the way of the wicked leads to destruction. There is no middle ground between these two. Those who claim to walk in the way of righteousness but truly travel the way of wickedness will be revealed. We have the choice before us today of which path we will follow. There will come a day when we will reach the end of it and we will be forever bound to its fate. Choose wisely now and heed the guiding voice of our Savior to follow Him in the straight and narrow way.

Hymn for Day 225

https://hymnary.org/text/who_is_this_that_comes_from_edom_all_his

Our hymn today is “Who Is This that Comes from Edom?”, written by Thomas Kelly in 1809. It draws heavily from Isaiah 63 to show the victorious Christ.

*Who is this that comes from Edom,
All His garments stained with blood;
To the slave proclaiming freedom;
Bringing and bestowing good;
Glorious in the garb He wears,
Glorious in the spoils He bears?*

*'Tis the Savior, now victorious
Traveling onward in His might;
'Tis the Savior, O how glorious
To His people is the sight!
Jesus now is strong to save,
Mighty to redeem the slave.*

*Why that blood His raiment staining?
'Tis the blood of many slain;
Of His foes there's none remaining,
None the contest to maintain:
Fallen they are, no more to rise,
All their glory prostrate lies.*

*This the Savior has effected
By His mighty arm alone;
See the throne for Him erected;
'Tis an everlasting throne:
'Tis the great reward He gains,
Glorious fruit of all His pains.*

*Mighty victor, reign forever,
Wear the crown so dearly won;
Never shall thy people, never
Cease to sing what Thou hast done;
Thou hast fought Thy people's foes;
Thou wilt heal Thy people's woes.*