

Isaiah's Book of Consolation (Isaiah 40-55)
(#19) The Fury of the Lord Removed from His People (Isaiah 51:17-23)

(The outline of Isaiah 40-55 is placed at the end of these notes.)

Let us turn to Isaiah 51:17, which is the beginning of the portion of Isaiah's prophecy that we would like to consider today. We hope to address today the message of Isaiah 51:17-23.

As we have worked through Isaiah's Book of Consolation, chapters 40 through 55, we have from time to time spoken about the two different ways that evangelicals interpret a number of these prophecies. These interpretations are significantly different in their interpretation and application of the Old Testament Scriptures to New Testament Christians. There are those who believe that none of the prophecies in these chapters before us foretell of events that have transpired in this church age. Rather than understanding these chapters to set forth the glories of this gospel age, as most reformed folks have in the past, they interpret these prophecies of Isaiah to be fulfilled in a future end time tribulation and a 1,000 year Jewish millennial kingdom that follows, in which Jesus Christ will rule on a throne in Jerusalem over the nations of the world.

This difference of interpretation may be seen with respect to the passage before us. There are those who believe that it speaks of the return of Jewish people to Israel before the end of the age, and that it looks forward to the Second Coming of Jesus Christ followed by an earthly kingdom that will be 1,000 years in duration. But in distinction from that position, we are advocating that this is a prophecy of the return of a Jewish remnant from the Babylonian exile of the 6th century, who are promised to be redeemed to God through the death of the promised Servant of the Lord, even the Lord Jesus, who is set forth as the promised Messiah, who would restore His people to a right relationship with God. We would argue also that imbedded in these chapters are prophecies of the Gospel of Jesus Christ going forth into the Gentile world. In other words, God has revealed to us through Isaiah not only the coming of the Suffering Servant and His subsequent exaltation in His resurrection, but of the great expanse of the Kingdom of Jesus Christ that the world has witnessed for these past 2,000 years.

I would assert that one of the major points of distinction between these two ways of interpreting this portion of Holy Scripture is this: Interpreting the passage to be a prophecy of an end time restoration of Jews and of a future 1,000 year millennium leaves us this passage with no direct relevance for us. You could write across this and many other passages: "It does not apply to you, the Christian." But if we are to understand this passage to be prophetic of the salvation that you and I enjoy in Jesus Christ, then this passage speaks directly to us and may bring spiritual instruction and encouragement to us. This manner of interpreting the Old Testament prophets is consistent with the New Testament assertion in 1 Peter 1:10ff.

¹⁰Of this salvation *the prophets* have inquired and searched carefully, *who prophesied of the grace that would come to you* (that is, New Testament Christians--Lars), ¹¹searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. ¹²To them it was revealed that, not to themselves, but *to us they were ministering the things* which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven-- things which angels desire to look into. (1 Peter 1:10-12)

Before us today, Isaiah 51:17-23, is a longer portion of Scripture that should be read and regarded as a single literary unit, or perhaps better, a prophetic oracle—Isaiah 51:17-52:12. We have this larger oracle divided by an unfortunate chapter division, which may wrongly suggest to us that an entirely different subject is being introduced from that which went beforehand. But actually the immediate context is larger than even 51:17 through 52:12. This oracle began with Isaiah 51:1 and continues through the entire chapter until 52:12. This larger context can be seen quite easily. For example, look at the exclamation of Isaiah 51:9, which reads:

Awake, awake, put on strength,
O arm of the LORD!
Awake as in the ancient days,
In the generations of old.

This was the prophet's call to God to come to the aid of His people.

But then look at Isaiah 51:17, which the beginning of the passage that we are about to study:

Awake, awake! Stand up, O Jerusalem,
You who have drunk at the hand of the LORD
The cup of His fury;
You have drunk the dregs of the cup of trembling,
And drained it out.

This is the prophet's call for the remnant of Jews to be alert and ready for God's judgment was about to end and their deliverance soon realized.

And then we may read Isaiah 52:1:

Awake, awake!
Put on your strength, O Zion;
Put on your beautiful garments,
O Jerusalem, the holy city!
For the uncircumcised and the unclean
Shall no longer come to you.

Here the prophet attempts to alert "Zion", the redeemed people of the Lord, to bask in the realization of God's salvation that is before them. And so, with the refrain of the prophet to "awake" in these three places, the larger context becomes clear to us. It is one long and continuous prophetic oracle.

But for our purposes we may begin reading with Isaiah 51:17 but we will read unto 52:12. With 52:13 the Fourth Servant Song unfolds through the 53rd chapter, which is the glorious portrayal of the suffering and death of the Savior who redeems His people. But let us read this passage that leads up to the Fourth Servant Song, **Isaiah 51:17** through **52:12**.

¹⁷Awake, awake!
Stand up, O Jerusalem,
You who have drunk at the hand of the LORD
The cup of His fury;
You have drunk the dregs of the cup of trembling,
And drained it out.

¹⁸There is no one to guide her
Among all the sons she has brought forth;
Nor is there any who takes her by the hand
Among all the sons she has brought up.

¹⁹These two things have come to you;
Who will be sorry for you?—
Desolation and destruction, famine and sword—
By whom will I comfort you?

²⁰Your sons have fainted,
They lie at the head of all the streets,
Like an antelope in a net;
They are full of the fury of the LORD,

The rebuke of your God.

²¹Therefore please hear this, you afflicted,
And drunk but not with wine.

²²Thus says your Lord,
The LORD and your God,
Who pleads the cause of His people:
“See, I have taken out of your hand
The cup of trembling,
The dregs of the cup of My fury;
You shall no longer drink it.

²³But I will put it into the hand of those who afflict you,
Who have said to you,
‘Lie down, that we may walk over you.’
And you have laid your body like the ground,
And as the street, for those who walk over.”

^{52:1}Awake, awake!
Put on your strength, O Zion;
Put on your beautiful garments,
O Jerusalem, the holy city!
For the uncircumcised and the unclean
Shall no longer come to you.

²Shake yourself from the dust, arise;
Sit down, O Jerusalem!
Loose yourself from the bonds of your neck,
O captive daughter of Zion!

³For thus says the LORD:

“You have sold yourselves for nothing,
And you shall be redeemed without money.”

⁴For thus says the Lord GOD:

“My people went down at first
Into Egypt to dwell there;
Then the Assyrian oppressed them without cause.
⁵Now therefore, what have I here,” says the LORD,
“That My people are taken away for nothing?
Those who rule over them
Make them wail,” says the LORD,
“And My name is blasphemed continually every day.
⁶Therefore My people shall know My name;
Therefore they shall know in that day
That I am He who speaks:
‘Behold, it is I.’”

⁷How beautiful upon the mountains
Are the feet of him who brings good news,
Who proclaims peace,
Who brings glad tidings of good things,
Who proclaims salvation,

Who says to Zion,
“Your God reigns!”
⁸Your watchmen shall lift up their voices,
With their voices they shall sing together;
For they shall see eye to eye
When the LORD brings back Zion.
⁹Break forth into joy, sing together,
You waste places of Jerusalem!
For the LORD has comforted His people,
He has redeemed Jerusalem.
¹⁰The LORD has made bare His holy arm
In the eyes of all the nations;
And all the ends of the earth shall see
The salvation of our God.

¹¹Depart! Depart! Go out from there,
Touch no unclean thing;
Go out from the midst of her,
Be clean,
You who bear the vessels of the LORD.
¹²For you shall not go out with haste,
Nor go by flight;
For the LORD will go before you,
And the God of Israel will be your rear guard.

The outline in the **Reformation Study Bible** of the larger context of Isaiah 51:1-52:12 contains this description of this passage, “Encouragement to the Godly.” This is a good description of its contents. Those who see their need of salvation through God’s mercy and grace, may receive encouragement and hope through the study of these verses. Let us begin to work through this passage.

I. God’s Fury is removed from His People (51:17-23)

We read verse 17:

*¹⁷Awake, awake!
Stand up, O Jerusalem,
You who have drunk at the hand of the LORD
The cup of His fury;
You have drunk the dregs of the cup of trembling,
And drained it out.*

The prophet encouraged the people of God to awaken, for the time of their deliverance had arrived. These people are ones who had encountered the manifestation of God’s judgment upon them. God had destroyed their land, their city, Jerusalem, along with the Holy Temple. God had removed them from their land, taken them to Babylon, where they had endured great difficulty and deprivation, having been alienated from the “life” that could only be experienced and enjoyed in the presence of God.

The judgment of God upon His people is depicted in terms as having drunk a cup of strong drink that had rendered them weak and trembling. The wrath of God likened to a cup of ale is common in Scripture. Perhaps the idea is that after having been forced to drink it down, you fall down in a stupor unable to raise yourself.

This metaphor for the judgment of God is a common image of God’s judgment in Scripture. We read in **Zechariah 12:1ff** these words:

The burden of the word of the LORD against Israel. Thus says the LORD, who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him: ²“Behold, ***I will make Jerusalem a cup of drunkenness to all the surrounding peoples***, when they lay siege against Judah and Jerusalem. ³And it shall happen in that day that I will make Jerusalem a very heavy stone for all peoples; all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it.

We also may read of God’s purpose to bring His judgment upon **Edom**:

¹²For thus says the LORD: “Behold, ***those whose judgment was not to drink of the cup*** have assuredly drunk. And are you the one who will altogether go unpunished? You shall not go unpunished, but ***you shall surely drink of it***. ¹³For I have sworn by Myself,” says the LORD, “that Bozrah shall become a desolation, a reproach, a waste, and a curse. And all its cities shall be perpetual wastes.” (Jer. 49:12-13)

The Book of Revelation records God’s judgment in the same manner:

Then a third angel followed them, saying with a loud voice, “If anyone worships the beast and his image, and receives his mark on his forehead or on his hand, ¹⁰***he himself shall also drink of the wine of the wrath of God***, which is poured out full strength into ***the cup of His indignation***. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. (Rev. 14:9f)

Later in the Revelation we read of God’s judgment upon “Babylon”, which I understand to be the fallen world system:

Now the great city was divided into three parts, and the cities of the nations fell. And great Babylon was remembered before God, ***to give her the cup of the wine of the fierceness of His wrath***. ²⁰Then every island fled away, and the mountains were not found. (Rev 16:19 NKJ)

Later in the Revelation the people of god are commanded to come out of “Babylon”, for it was destined to drink the cup of God’s wrath:

After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory. ²And he cried mightily with a loud voice, saying, “Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird! ³***For all the nations have drunk of the wine of the wrath of her fornication***, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury.”

⁴And I heard another voice from heaven saying, “Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. ⁵For her sins have reached to heaven, and God has remembered her iniquities. ⁶Render to her just as she rendered to you, and repay her double according to her works; ***in the cup which she has mixed, mix double for her***.” (Rev. 18:1-6)

The “cup” in these contexts speaks of the wrath of God, even the judgment of God upon sin and sinners.

Distinct from this but similar to this are the words of our Lord the night that He was betrayed, the night before His crucifixion. He prayed to His Father that He would escape the wrath of God. We read in **Matthew 26:39**: “He went a little farther and fell on His face, and prayed, saying, ‘O My Father, if it is possible, ***let this cup pass from Me***; nevertheless, not as I will, but as You will.’” Our Lord Jesus drank fully this cup of wrath, suffering God’s just punishment on sinners, on whose behalf He died.

Let us return to our text, Isaiah 51:17, which again reads:

¹⁷Awake, awake!
Stand up, O Jerusalem,
You who have drunk at the hand of the LORD

The cup of His fury;
You have drunk the dregs of the cup of trembling,
And drained it out.

God had brought His people through His judgment. He had punished them for their sins. But the prophet speaks of this judgment as having come to an end. Their deliverance was at hand. They are encouraged, "Stand to your feet!" Their judgment is over. They have drunk completely of God's wrath and their cup is now empty. The time of God's judgment was past.

Prior to this experience of these people experiencing the judgment of God upon them, they had been unaware of the grievous nature of their sin and of the reality that they had incurred God's great displeasure for their sins. But their experience in the Babylonian captivity had brought their spiritual condition to their realization. This was a necessary work of preparation that God performed upon this people in order to bring them to experience His salvation. *First they came to know His judgment, then they would come to know His salvation.*

Similarly, this is the manner that God commonly brings people to receive salvation through Jesus Christ. People are unaware of the gravity of their sinful condition. They are ignorant of the great wrath of God that is upon them. They do not see their need for salvation, because they do not see their sin and the great wrath of God upon them due to their sin. But through God's providential working in their lives, but more directly through the working of the Holy Spirit, through the employment of His Word to them, God brings the people, who He has purposed to save from their sin, a keen awareness of their need for salvation. They become convinced of their guilt, of God's just condemnation upon them, and of their need to be saved by God Himself working mercifully and graciously on their behalf.

John Bunyan in *The Pilgrim's Progress* illustrated the conviction of sin of his character who later became "**Christian**." Here are the opening words of that classic allegory of the Christian life. First we read of Bunyan's narrator, and then we read of the man who would later be known as "Christian."

As I walked through the wilderness of this world, I lighted on a certain place where was a den, and I laid me down in that place to sleep; and, as I slept, I dreamed a dream. I dreamed, and behold, I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back (Isaiah 64:6; Luke 14:33; Psalm 38:4). I looked, and saw him open the book, and read therein; and, as he read, he wept, and trembled; and, not being able longer to contain, he brake out with a lamentable cry, saying, "What shall I do?" (Acts 2:37; 16:30; Habakkuk 1:2, 3).

In this plight, therefore, he went home, and refrained himself as long as he could, that his wife and children should not perceive his distress; but he could not be silent long, because that his trouble increased. Wherefore at length he brake his mind to his wife and children; and thus he began to talk to them: "O, my dear wife," said he, "and you the children of my bowels, I, your dear friend, am in myself undone by reason of a burden that lieth hard upon me; moreover, I am for certain informed that this our city will be burned with fire from heaven; in which fearful overthrow, both myself, with thee my wife, and you my sweet babes, shall miserably come to ruin, except (the which yet I see not) some way of escape can be found, whereby we may be delivered." At this his relations were sore amazed; not for that they believed that what he had said to them was true, but because they thought that some frenzy distemper had got into his head; therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed. But the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So, when the morning was come, they would know how he did. He told them, "Worse and worse." He also set to talking to them again; but they began to be hardened. They also thought to drive away his distemper by harsh and surly carriages to him; sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him. Wherefore he began to retire himself to his chamber, to pray for and pity them, and also to condole his own misery; he would also walk solitarily in the fields, sometimes reading, and sometimes praying: and thus for some days he spent his time.

Now, I saw, upon a time, when he was walking in the fields, that he was, (as he was wont) reading in his book, and greatly distressed in his mind; and, as he read, he burst out, as he had done before, crying, "What shall I do to be saved?" (Acts 16:30, 31).

A few of the verses of Scripture that Bunyan cited show that this is the experience of those whom God has purposed to save. He included references to **Psalm 38:4** and **Acts 2:37**:

“For my iniquities have gone over my head; like a heavy burden they are too heavy for me.” (Psa. 38:4).

“Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, ‘Men and brethren, what shall we do?’” (Act 2:37)

The degree of conviction of sin that precedes salvation varies from person to person. Some may go through very deep conviction for sin and despair of hope. This conviction may last long before God gives relief, when that sinner casts himself upon Jesus Christ alone as Savior. Others may have less intense conviction of sin of a shorter duration.

Bunyan sought to show that people who became Christians varied in the nature of conviction that God brought them so that they would see their need for salvation through Jesus Christ. At the beginning of part two of *The Pilgrim’s Progress*, Bunyan described **Christiana**, the wife of Christian, before she became a pilgrim. Here are Bunyan’s words of her:

This Christiana, (for that was her name from the day that she with her children betook themselves to a pilgrim’s life,) after her husband was gone over the river, and she could hear of him no more, her thoughts began to work in her mind. First, for that she had lost her husband, and for that the loving bond of that relation was utterly broken between them. “For you know,” said he to me, “nature can do no less but entertain the living with many a heavy cogitation, in the remembrance of the loss of loving relations.” This, therefore, of her husband did cost her many a tear. But this was not all; for Christiana did also begin to consider with herself, whether her unbecoming behavior towards her husband was not one cause that she saw him no more, and that in such sort he was taken away from her. And upon this came into her mind, by swarms, all her unkind, unnatural, and ungodly carriage to her dear friend; which also clogged her conscience, and did load her with guilt. She was, moreover, much broken with recalling to remembrance the restless groans, brinish tears, and self-bemoanings of her husband, and how she did harden her heart against all his entreaties and loving persuasions of her and her sons to go with him; yea, there was not anything that Christian either said to her, or did before her, all the while that his burden did hang on his back, but it returned upon her like a flash of lightning, and rent the caul of her heart in sunder; especially that bitter outcry of his, “What shall I do to be saved?” did ring in her ears most dolefully.

Then said she to her children, “Sons, we are all undone. I have sinned away your father, and he is gone: he would have had us with him, but I would not go myself: I also have hindered you of life.” With that the boys fell into tears, and cried out to go after their father. “Oh,” said Christiana, “that had been but our lot to go with him! then had it fared well with us, beyond what it is like to do now. For though I formerly foolishly imagined, concerning the troubles of your father, that they proceed of a foolish fancy that he had, or for that he was overrun with melancholy humors, yet now it will not out of my mind but that they sprang from another cause; to wit, for that the light of life was given him (James 1:23-25; John 8:12), by the help of which, as I perceive, he has escaped the snares of death” (Proverbs 14:27). Then they all wept again, and cried out, “Oh, woe worth the day!”

One of the points that Bunyan was attempting to illustrate is that God brings conviction of sin and fear of His judgment upon people in different ways and to different degrees. Christian was convicted of his sin because he pondered what He read in the Holy Bible. But God convicted Christiana of her sins through her recollection of the testimony of her husband and the manner in which she had disregarded him and his concern. This brought home to her soul her own need for salvation.

Charles Spurgeon once wrote of the necessity of conviction of sin in bringing about the conversion of sinners into Christians. In his book, *The Soul Winner*, he wrote these words:

As this God-begotten spiritual life in men is a mystery, we shall speak to more practical effect if we dwell upon the signs following and accompanying it, for these are the things we must aim at. First, regeneration will be shown in *conviction of sin*. This we believe to be an indispensable mark of the Spirit's work; the new life as it enters the heart causes intense inward pain as one of its first effects. Though nowadays we hear of persons being healed before they have been wounded, and brought into a certainty of justification without ever having lamented their condemnation, we are very dubious as to the value of such healings and justifyings. This style of things is not according to the truth. God never clothes men until He has first stripped them, nor does He quicken them by the gospel till first they are slain by the law. When you meet with persons in whom there is no trace of conviction of sin, you may be quite sure that they have not been wrought upon by the Holy Spirit; for "when He is come, He will reprove the world of sin, and of righteousness, and of judgment." When the Spirit of the Lord breathes on us, He withers all the glory of man, which is but as the flower of grass, and then He reveals a higher and abiding glory.¹

But Spurgeon also sought to convey to his readers that God does not convict all people of sin in the same manner, to the same degree, and to the same length of time. He further wrote:

Do not be astonished if you find this conviction of sin to be very acute and alarming; but, on the other hand, do not condemn those in whom it is less intense, for so long as sin is mourned over, confessed, forsaken, and abhorred, you have an evident fruit of the Spirit. Much of the horror and unbelief which goes with conviction is not of the Spirit of God, but comes of Satan or corrupt nature; yet there must be true and deep conviction of sin, and this the preacher must labour to produce, for where this is not felt the new birth has not taken place.²

This conviction of sin brings to a person a sense of utter despair, for he has come to see that only God Himself can act on His behalf to pardon him of his sin and set him free from sin's power. But his sin also makes him aware that he has no claims upon God, that God is not obligated to show Him mercy. Now this experience of conviction for sin prior to coming to faith in Jesus Christ is similar to the experience of the people of Judah who were in Babylon due to God's judgment upon their sin. They came to see their helplessness and their need for God to come and bring salvation to them. Returning to **Isaiah 51:18** we read:

*¹⁸There is no one to guide her
Among all the sons she has brought forth;
Nor is there any who takes her by the hand
Among all the sons she has brought up.*

These people in their condition understood that no one was able to assist them. There was no one who could come from the outside and accomplish their deliverance. There was no one from among them that could do so. She must lie in her degraded condition, in her stupor. She deserved her fate. She warranted God's rejection and His judgment. They deserved no pity or consideration from God, or even from others. They no longer had excuse for their sin. They owned their guilt.

God had brought them to experience what later our Lord would illustrate through the parable of the prodigal son. After the son was in a far country, having left his father's home, having squandered all of his resources, "he came to himself." We read in **Luke 15:7ff**:

⁷"But when he came to himself, he said, 'How many of my father's hired servants have bread enough and to spare, and I perish with hunger! ¹⁸I will arise and go to my father, and will say to him, 'Father, I have sinned against heaven and before you, ¹⁹and I am no longer worthy to be called your son. Make me like one of your hired servants.'"" ²⁰And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. ²¹And the son said to

¹ Charles Spurgeon, *The Soul Winner* (Erdmann, 1974), chapter 1.

² *Ibid.*

him, ‘Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.’” (Luke 15:7-21)

We next read in **Isaiah 51:19**:

*¹⁹These two things have come to you;
Who will be sorry for you?—
Desolation and destruction, famine and sword—
By whom will I comfort you?*

They were without excuse, without resource, without any hope unless God acted toward them in mercy and grace.

Now specifically, the destruction spoken of is that of Jerusalem which had been destroyed by the Babylonians. Given their ruined condition, how can they be comforted?

*²⁰Your sons have fainted,
They lie at the head of all the streets,
Like an antelope in a net;
They are full of the fury of the LORD,
The rebuke of your God.*

Their destruction had been total. Even the young men who would have been the strongest among them were without strength. They were as helpless to run and leap as an “antelope caught in a net.” How will they be comforted? But he assured them the time of their judgment is over, and now the roles are reversed, judgment will be upon their tormentors, the Babylonians.

*²¹Therefore please hear this, you afflicted,
And drunk but not with wine.
²²Thus says your Lord,
The LORD and your God,
Who pleads the cause of His people:
“See, I have taken out of your hand
The cup of trembling,
The dregs of the cup of My fury;
You shall no longer drink it.*

Their judgment was over. They are as drunk men, reeling back in forth without strength, but not from wine, but from the utter devastation which they had encountered. But God has removed that cup.

*²³But I will put it into the hand of those who afflict you,
Who have said to you,
‘Lie down, that we may walk over you.’
And you have laid your body like the ground,
And as the street, for those who walk over.”*

He puts the cup into the hand of their tormentors. It is their turn to drink God’s judgment. Formerly, they said, “Get down so we can walk all over you.” But God revealed to them that their enemies would never again oppress them.

Conclusion:

Let us take to heart the need to be very aware of our sin and what we deserve from a holy and just God. Let us see our helplessness and hopeless, except what God alone can do for us through Jesus Christ. But then let

us see and affirm that Jesus Christ is the Great Savior for great sinners. Isaiah will continue to show this remnant of Jews that though they were deserving of God's unmitigated wrath, it is because the Suffering Servant, who pays for the sins of His people, that God can be just and the justifier of guilty sinners. Praise God for His unspeakable gift.

“Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom *be* glory forever and ever. Amen.” (Heb. 13:20ff)

Outline of Isaiah 40-66
SECTION THREE: ORACLES OF REDEMPTION AND CONSUMMATION

I. The Book of the Consolation of Israel (Chs. 40-55)

- A. The Prophet is to Announce God's Coming (40:1-11)
- B. The Creator of the Universe (40:12-31)
- C. God Promises to Deliver His People from Babylon (41:1-29)
- D. The First Servant Song (42:1-9)
- E. Sing to the Lord a New Song (42:10-13)
- F. God declares His resolve to battle on behalf of His people (42:14-17)
- G. Israel, the Blind and Deaf Servant of God (42:18-25)
- H. God's Commitment to Save His People by His Grace (43:1-7)
- I. The Servant Israel is the Lord's Witness (43:8-13)
- J. The Redemption and Restoration of Israel from Babylon (43:14-44:8)
- K. Satire against Idolatry (44:9-20)
- L. Israel is Forgiven and Redeemed (44:21-23)
- M. God Commissions the Persian Emperor Cyrus to Deliver His People (44:24-45:13)
- N. The Conversion of the Nations (45:14-25)
- O. Worthless Idols vs. the Living God (46:1-13)
- P. The Defeat and Humiliation of Babylon Predicted (47:1-15)
- Q. Israel Refined and Redeemed (48:1-22)
- R. The Second Servant Song (49:1-13)
- S. God's Restoration of "Zion"--His People—Who are Redeemed by His Servant (49:14-26)
- T. God Assures His People that He will Save Them unto Himself (49:14-26)
- U. The Third Servant Song (50:1-11)
- V. The Lord Comforts Zion (51:1-52:12)