

Isaiah's Book of Consolation (Isaiah 40-55)
(#25) "The Gospel according to Isaiah (Isaiah 55:1-13) (part 3)

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

Introduction

Today is the third Sunday that we have been examining the contents of Isaiah 55. It is the concluding chapter of Isaiah's Book of Consolation that includes chapters 40 through 55. We read of God's gracious invitation to sinners to turn to God in faith and repentance in order to receive salvation that the Suffering Servant had procured for sinners through His suffering, death, and resurrection.

When we first began to look at this chapter, we had suggested an outline to better help us understand the contents. Although several different outlines have been proposed by interpreters, we have chosen these three divisions:

1. The invitation to receive salvation (55:1-5)
2. The command to repent and return to the Lord (55:6, 7)
3. God assures the salvation that He has decreed (55:8-13)

Last week we began to consider the second of these three:

II. The command to repent and return to the Lord" (55:6, 7) (continued).

These verses set forth God's command for people to respond to His gracious invitation to come unto Him.

*⁶Seek the LORD while He may be found,
Call upon Him while He is near.
⁷Let the wicked forsake his way,
And the unrighteous man his thoughts;
Let him return to the LORD,
And He will have mercy on him;
And to our God,
For He will abundantly pardon.*

God graciously extends the instruction, even the command, for sinners to seek Him immediately, for the opportunity to do so may not be available for long. Urgency is being conveyed. If God is not sought and called upon when He "is near", there may not be opportunity later. When God reveals Himself and His Word, the need to respond is immediate. He is to believe God's word that he has heard and begin to apply that word in his thinking and his behavior.

We then read how it is that a person is to "seek the Lord" and "call upon Him." Those who desire to become right with God are given instruction in **verse 7**.

*Let the wicked forsake his way,
And the unrighteous man his thoughts;
Let him return to the LORD,
And He will have mercy on him;
And to our God,
For He will abundantly pardon.*

This is a call to **repentance**. There is no promise of forgiveness for one who will not turn from his sin. It is no biblical gospel that assures an unrepentant sinner that he/she is covered by the blood of Christ. A turning from sin is essential to salvation. It is not the means or basis of salvation. The faith in Christ that moves the sinner to turn from sin is the means of salvation. God “abundantly” pardons any sinner who forsakes “his way” and comes to Him.

A. God commands that those who desire salvation do two things.

The instruction is given in two statements that are parallel to each other. The first speaks of amending one’s *actions*, conforming them to God’s standards of righteousness. The second addresses the *thoughts* of one’s heart.

*Let the wicked (first) forsake his way,
And the unrighteous man (second) (forsake) his thoughts;*

1. First, let us consider what it means for “*the wicked to forsake his way.*”

Coming to the true God in faith in order to receive the salvation that He freely bestows on sinners, involves the believer forsaking his former way of living while in his wicked state. What is the way of the wicked? It is that way in which the unbeliever lived apart from doing God’s will. The sinner insists on doing what he wills. That is “his way”, the sinner’s way. But God requires all of His creatures to live according to His way, that is, to live governed by His will.

God is our Creator. We are His creatures. He created us with the purpose of ordering our lives according to the purposes and in the manner to which He created us. But the essence of sin is the insistence of the sinner that he will go “his way.” The outcome or destiny of that way is ruin. In order for the sinner to be saved from his sin and restored to God, he must “forsake his way.” For God will damn all who remain in that way. He is watching and He is judging the actions of men:

The LORD loves the righteous.
The LORD watches over the strangers;
He relieves the fatherless and widow;
But *the way of the wicked He turns upside down.*

Later in Isaiah 65:2 we read these words:

I have stretched out My hands all day long to a rebellious people,
Who walk *in a way that is not good*,
According to their own thoughts;

Our Lord Jesus spoke of the need to order life according to *the way* that God has prescribed. In Matthew 7:13f we read,

Enter by the narrow gate; for wide is the gate and broad is *the way* that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is *the way* which leads to life, and there are few who find it.

But fallen, sinful man insists on his own way. He thinks to himself that his way is the way to happiness and success. If he can control his world and the people about him in his world, in other words, if he could but be “lord”, having all serving him, he would be a blessed person. This is the way he *naturally* thinks. This is what is according to his nature, that is, his fallen nature.

But he is sadly mistaken about the outcome of his way of life. It is the path that he thinks will bring him happiness. It seems so right to him. But the Scriptures declare that...

There is *a way* that seems right to a man,
But its end is the way of death. (Prov. 14:12)

Here is King David’s inspired assessment of the “wicked”:

An oracle within my heart concerning the transgression of *the wicked*:
There is no fear of God before his eyes.
²For he flatters himself in his own eyes,
When he finds out his iniquity and when he hates.
³The words of his mouth are wickedness and deceit;
He has ceased to be wise and to do good.
⁴He devises wickedness on his bed;
He sets himself in a way that is not good;
He does not abhor evil.

David compared and contrasted the way of the righteous and the way of the wicked in **Psalm 1**, a wisdom psalm.

Blessed is the man
Who walks not in the counsel of the ungodly,
Nor stands in the path of sinners,
Nor sits in the seat of the scornful;
²But his delight is in the law of the LORD,
And in His law he meditates day and night.
³He shall be like a tree
Planted by the rivers of water,
That brings forth its fruit in its season,
Whose leaf also shall not wither;
And whatever he does shall prosper.

⁴The ungodly are not so,
But are like the chaff which the wind drives away.
⁵Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.

⁶For the LORD knows *the way of the righteous*,
But *the way of the ungodly* shall perish.

Being a Christian is *the way of life*. It is a pursuing of God and His will. It is deferring to His Word for instruction and guidance. Consider the advice of the father to his son respecting this matter recorded in Proverbs 2:

- ¹My son, if you receive my words,
And treasure my commands within you,
²So that you incline your ear to wisdom,
And apply your heart to understanding;
³Yes, if you cry out for discernment,
And lift up your voice for understanding,
⁴If you seek her as silver,
And search for her as for hidden treasures;
⁵Then you will understand the fear of the LORD,
And find the knowledge of God.
⁶For the LORD gives wisdom;
From His mouth come knowledge and understanding;
⁷He stores up sound wisdom for the upright;
He is a shield to those who walk uprightly;
⁸***He guards the paths of justice,
And preserves the way of His saints.***
⁹***Then you will understand righteousness and justice,
Equity and every good path.***
- ¹⁰When wisdom enters your heart,
And knowledge is pleasant to your soul,
¹¹Discretion will preserve you;
Understanding will keep you,
¹²To deliver you from ***the way of evil***,
From the man who speaks perverse things,
¹³From those who leave the paths of uprightness
To walk in ***the ways of darkness***;
¹⁴Who rejoice in doing evil,
And delight in the perversity of the wicked;
¹⁵***Whose ways are crooked***,
And who are devious in their paths;
¹⁶To deliver you from the immoral woman,
From the seductress who flatters with her words,
¹⁷Who forsakes the companion of her youth,
And forgets the covenant of her God.
¹⁸For her house leads down to death,
And her paths to the dead;
¹⁹None who go to her return,
Nor do they regain the paths of life—
²⁰So you may walk ***in the way of goodness***,
And keep to ***the paths of righteousness***.
²¹For the upright will dwell in the land,
And the blameless will remain in it;
²²But the wicked will be cut off from the earth,
And the unfaithful will be uprooted from it. (Prov. 2:1-22)

We are to pray and ask God to reveal His way to us. As the psalmist expressed in the 43rd psalm:

⁷Answer me speedily, O LORD;
My spirit fails!
Do not hide Your face from me,
Lest I be like those who go down into the pit.
⁸Cause me to hear Your lovingkindness in the morning,
For in You do I trust;
Cause me to know *the way in which I should walk*,
For I lift up my soul to You. (Psalm 43:7, 8)

2. Second, let us consider what it means for “*the wicked to forsake his thoughts.*”

Not only is the wicked one to forsake his way, but in order to return to the Lord that unrighteous man must also forsake “*his thoughts.*”

Let the wicked forsake his way,
And the unrighteous man his thoughts;

The wicked are also to forsake their evil thoughts. The thoughts of a man govern that man. “For as he thinks in his heart, so is he” (Prov. 23:7).

The wicked has thoughts that are contrary to God and His ways. “The wicked in his proud countenance does not seek God; God is in none of his thoughts” (Psa. 10:4). Psalm 59 describes the thoughts of the wicked:

⁴No one calls for justice,
Nor does any plead for truth.
They trust in empty words and speak lies;
They *conceive evil* and bring forth iniquity.
⁵They hatch vipers’ eggs and weave the spider’s web;
He who eats of their eggs dies,
And from that which is crushed a viper breaks out.

⁶Their webs will not become garments,
Nor will they cover themselves with their works;
Their works are works of iniquity,
And the act of violence is in their hands.

⁷Their feet run to evil,
And they make haste to shed innocent blood;
Their thoughts are thoughts of iniquity;
Wasting and destruction are in their paths.

Our Lord declared that “the heart”, which is the seat of man’s thinking, desires, and affections, is the source of all evil. Our Lord said, “Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies” (Matt. 15:19). And God knows all the thoughts of fallen man. **Psalm 94:11** reads, “The LORD knows the thoughts of man, that they are futile.” We read way back in Noah’s day prior to the flood the words of God knowing the thoughts of all people everywhere. “Then the LORD saw that the wickedness of man was great in the earth, and **that every intent of the thoughts of his heart was only evil continually**” (Gen. 6:5).

And so, God is knowing of all man's thoughts, and ***they displease Him greatly***. "The thoughts of the wicked are an abomination to the LORD" (Prov. 15:26). When He pronounced judgment upon Israel, He cited His knowledge and hatred of their wicked thoughts.

⁶Then the LORD said to me, "Proclaim all these words in the cities of Judah and in the streets of Jerusalem, saying: 'Hear the words of this covenant and do them. ⁷For I earnestly exhorted your fathers in the day I brought them up out of the land of Egypt, until this day, rising early and exhorting, saying, "Obey My voice."⁸Yet they did not obey or incline their ear, ***but everyone followed the dictates of his evil heart; therefore I will bring upon them all the words of this covenant, which I commanded them to do, but which they have not done.***" (Jer. 11:6-8)

And so, if sinners are to be saved, they must not only forsake their evil ways, but they must repudiate their evil thoughts and be transformed in their thinking. How is this done? First, we must become ones who recognize our ignorance and our need for God's instruction. Our Lord Jesus taught, "Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven" (Matt. 18:3). Second, we are to give ourselves wholly to learning God's Word so that our thoughts would become as His thoughts. Children are teachable, so are all of our Lord's people, those who have been converted. He has shown to us the folly of our own thinking, our ignorance of His Word, and our need to be instructed by Him. And so we pray and seek and ask and read and think upon His Word, attempting to displace error with truth, ignorance with knowledge, folly with wisdom. We are to be as the psalmist asking God to instruct us:

"Lead me in Your truth and teach me,
For You are the God of my salvation;
On You I wait all the day." (Psa. 25:5)

Thus repentance embraces a change of the whole man; for in man we view inclinations, purposes, and then works. The works of men are visible, but the root within is concealed. This must first be changed, that it may afterwards yield fruitful works. We must first wash away from the mind all uncleanness, and conquer wicked inclinations, that outward testimonies may afterwards be added. And if any man boast that he has been changed, and yet live as he was wont to do, it will be vain-boasting; for both are requisite, conversion of the heart, and change of life.¹

Let us consider our response to God's command. What will our response be to God's appeal for us to...?

***⁶Seek the LORD while He may be found,
Call upon Him while He is near.
⁷Let the wicked forsake his way,
And the unrighteous man his thoughts;
Let him return to the LORD,***

Let us always be turning from our sin, forsaking any and all evil ways and forsaking all evil thoughts, even as we return to the Lord from all of our defections and backslidings. Let us beseech the Lord for the grace of repentance. It is something we are commanded to do, but we are only able to repent if our Lord enables us to do so.

Let us forsake the ways in which our lives are displeasing to the Lord. Forsake the ways, abandon the thoughts that are contrary to righteousness. Do not delight in things that God despises. Do not delight and rejoice in music, or movies, or trashy novels, that celebrate values and actions that God's Word

¹ John Calvin, *Commentary on Isaiah*, p. 167.

declares warrants God's condemnation and judgment. Return to the Lord means abandoning those things that would take your heart away from Him. We must forsake those things if we hope to have the Lord to be merciful toward us and deliver us from our sin.

"Well," says one, "What of the one that believes on Jesus but does not forsake his way or his evil thoughts?" "I know many 'believers' who continue in their sinful ways." The answer to that question is that the one who refuses to forsake his way and abandon his evil thoughts will be eternally lost, for repentance as set forth before us is the response of faith whereby we return to the Lord. In reality that one does not believe on Jesus Christ the lord. If he did so, then he would do what the Word of God told him to do and turn away from his sin. **Charles Spurgeon** wrote in His book entitled, *All of Grace*,

As long as God lives, there can be no promise of mercy to those who continue in their evil ways and refuse to acknowledge their wrongdoing. Surely no rebel can expect the King to pardon his treason while he remains in open revolt. No one can be so foolish to imagine that the Judge of all the earth will put away our sins if we refuse to put them away ourselves.²

"Well," says another, "What of one who has tried to turn from sin but can't, the sin has too powerful a hold on him?" Answer: He had better start beseeching the Lord for grace to turn from his sin, for mark it down, unless he does, there is no hope for him. We are to call upon our Lord to do for us and in us that we are incapable of doing apart from His grace. Jeremiah expressed it this way, when expressing the distress of His people:

I have surely heard Ephraim bemoaning himself *thus*; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: ***turn thou me, and I shall be turned***; for thou art the LORD my God. (Jer. 31:18, KJV)

Controlling the sinner is like trying to put a yoke upon an unbroken and untrained bull. He resists and fights against God's yoke, God's control of His life. He wants to do his own will and puts forth all of his brute will and power to resist the yoke that the Lord would put upon Him to lead Him and direct him in the course that He would have him take. God must break the power of our stubborn will, our insistence on controlling for ourselves what we want, which is according to our sin, and submit to him. Pray that God would turn you, as a farmer insists on turning an oxen in the course he would take, pray that God would turn you into the way that He would have you go.

When one experiences true salvation, he turns from sin. God saves by grace, imparting His power to transform a sinner into a saint. It may be a battle, and sometimes a prolonged one. But the Christian shows forth his faith in his fighting against sin, calling upon His Savior and Lord to come to his rescue and deliver him from that which torments him.

B. What most assuredly results from returning to the Lord

1. We read that God promises to have *mercy* on the one who repents of sin, who returns to the Lord.

⁶Seek the LORD while He may be found,
Call upon Him while He is near.

⁷Let the wicked forsake his way,
And the unrighteous man his thoughts;
Let him return to the LORD,

² Charles Spurgeon, *All of Grace*, p. 100.

And He will have mercy on him;
And to our God,
For He will abundantly pardon.

What is mercy? The quality of mercy can be described in several ways. **First**, to show mercy is *to refrain from harming or punishing someone with whom it is in your power to do harm or punish*. It is, therefore, a manifestation of kindness in excess of what may be expected or considered due to one on the basis of fairness or justice. **Second**, mercy may be seen to be *an exhibition of kindness, patience, or compassion extended to the undeserving*. **Third**, to bestow mercy is *the sparing of the guilty from impending punishment or bringing to an end the suffering the guilty are presently experiencing*. **Fourth**, *the persons that are the objects of mercy are not deserving of it*. Mercy must be an act of grace on the part of the greater to the lesser, the lesser having no claims or basis of demand or expectation for mercy to be extended to him.

When we consider the mercy of God that is taught and illustrated in His holy Word, we can see that a twofold distinction should be made with respect to the objects of God's mercy. **First**, there is God's **general mercy** that is generally bestowed upon all of His creatures, not only to people, whether they are believers or not, but also to the animals that He has created. We read that God's "tender mercies are over all His works" (Psa. 145:9). God is a merciful God toward all that He has made. Our Lord Jesus taught this of God's mercy when He described the dealings of His Father: "He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust" (Matt. 5:45). But **second**, there is the **special mercy** of God that uniquely belongs to His covenant people. God deals in mercy generally with all, but is merciful uniquely and specially to the heirs of salvation. They were chosen by God to be recipients of His mercy.

It is the sole prerogative of God to choose who will be recipients of His mercy. This is what God Himself declared to Moses when Moses requested to see the Lord's goodness. God said,

I will make all my goodness pass before you, and I will proclaim the name of the Lord before you; and will be gracious to whom I will be gracious, and *will show mercy on whom I will show mercy*. (Exo. 33:19)

We see that God's mercy is the manifestation of His sovereign good pleasure. God has the right to extend or withhold His mercy. No one has a claim upon His mercy. God is free to bestow or withhold. The objects of His mercy forfeited any privilege or expectation for themselves of God's favor. But He chose in Himself to have mercy on those He purposed to save. **Jeremiah** wrote, "It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning; great is Thy faithfulness" (Lam. 3:23).

2. We read that God promises to abundantly pardon the one that returns to Him.

⁶Seek the LORD while He may be found,
Call upon Him while He is near.
⁷Let the wicked forsake his way,
And the unrighteous man his thoughts;
Let him return to the LORD,
And He will have mercy on him;
*And to our God,
For He will abundantly pardon.*

God's mercy is shown in His promise to "abundantly pardon" His people for their sins. The free and full forgiveness of sins is conferred upon any and all who follow the prescription of our passage. God

does so in order to be true to Himself and faithful to His covenantal promises that He made to our spiritual forefathers. We read in Micah 7:18ff the prophet's exclamation

¹⁸Who is a God like You,
Pardoning iniquity
And passing over the transgression of the remnant of His heritage?
He does not retain His anger forever,
Because He delights in mercy.
¹⁹He will again have compassion on us,
And will subdue our iniquities.

You will cast all our sins
Into the depths of the sea.
²⁰You will give truth to Jacob
And mercy to Abraham,
Which You have sworn to our fathers
From days of old. (Micah 7:18-20)

We now arrive to the third division of this chapter. Here we read that...

III. The Word of God assures salvation (55:8-13)

How can this great holy, mighty God have compassion and thereby pardon sinners such as ourselves and, furthermore, how can He deliver such ones as ourselves from the power of sin that will surely damn us if we do not break from it?

⁸***“For My thoughts are not your thoughts,
Nor are your ways My ways,” says the LORD.***
⁹***“For as the heavens are higher than the earth,
So are My ways higher than your ways,
And My thoughts than your thoughts.***

We read **verse 7** expressed in the form of a promise. But it is a promise with a “barb.” One might respond, “Yes, He will pardon me if I turn and return; but how can I do this? For I am in bondage to my sin?” The answer is found in **verses 8 and 9**. Essentially, God states that He is able to think and act in a manner so far above us that He can accomplish whatever He sets out to do, all the while remaining true to His holy nature and abhorrence of sin. Through His Word, His mere command, His purposes are wrought in the lives of His people. God can do for us and in us that which we cannot do for ourselves.

These verses (vs. 8, 9) speak of man's inability to discern the workings and plans of God. Though a man or woman cannot understand how sin's condemnation and sins' dominion can be broken in his life, thankfully we have a God who is far above us in thought and ability who can effect for us that which we cannot do for ourselves. Again we read God's sure promise:

⁸“For My thoughts are not your thoughts,
Nor are your ways My ways,” says the LORD.
⁹“For as the heavens are higher than the earth,
So are My ways higher than your ways,
And My thoughts than your thoughts.

It is a certainty. God can do this work of deliverance from sin and He purposes to do this work in and on behalf of His people. As sure as the rain and snow come down from heaven and supply that which is needed to give life to the farmer's crops, so the Lord's Word will come down from heaven and give life to His people. As rain and snow provides all that the farmer needs to sustain himself, so the Word of God will provide all that His people need for the matters of divine life. As we read in **verses 10 and 11**:

*¹⁰“For as the rain comes down, and the snow from heaven,
And do not return there,
But water the earth,
And make it bring forth and bud,
That it may give seed to the sower
And bread to the eater,*

*¹¹So shall My word be that goes forth from My mouth;
It shall not return to Me void,
But it shall accomplish what I please,
And it shall prosper in the thing for which I sent it.*

Let us notice several things about these verses:

(1) This passage is often used to refer to the Bible. And it does apply to the Bible; however, I would suggest that it more specifically refers to the Bible when it receives a special summons from the Spirit of God. It is the Word that goes forth “from My mouth.”

Some claim that this verse assures that whenever and wherever the Bible is taught and preached, that it will bring forth fruit. It is seen as a “blanket” promise for any and all Bible and tract distribution. But actually it is speaking of God's decree, His Word that He issues. Every command that goes forth, every Word that He ushers, will accomplish its end.

(2) Notice the human quality rendered to the idea of the “word”; it is as though the “Word” is walking about as a messenger or a servant doing the bidding of God. This infusing of human quality or personality to an abstract word or concept is referred to as hypostasis (hi-pos'-tas-is). We see this in other places. For example, there is a hypostatizing in the Old Testament of the concepts of wisdom in the book of Proverbs, in which “wisdom” is depicted as a woman.³ Here in Isaiah 55:11 the Word of God is personified. Notice how human-like the Word of God is described in 55:11. I would suggest to you that it not only is true of the written Word of God when God sends it out of His mouth, but it is true equally to the living Word of God who became flesh.

How can a guilty sinner be pardoned and experience deliverance from his sin? The Living Word of God who proceeded from God was sent on a mission to accomplish all that the Father desired, and He succeeds in the matter for which He was sent, to secure salvation and apply its benefits to His people.

God then promises His people that they will experience His blessing.

*¹²“For you shall go out with joy,
And be led out with peace;
The mountains and the hills
Shall break forth into singing before you,
And all the trees of the field shall clap their hands.
¹³Instead of the thorn shall come up the cypress tree,
And instead of the brier shall come up the myrtle tree;
And it shall be to the LORD for a name,*

³ Cf. Proverbs 1:20ff; 3:14-18; 8:1-36; 9:1-12.

For an everlasting sign that shall not be cut off.”

This is what we experience and will surely yet experience as His people. This reflects the theme that we have seen early in the Book of Consolation, in which the people of God who are released from their “bondage” in “Babylon” are returning to the Lord in Zion. As conquerors in Old Testament often left monuments to indicate their victories on the fields where battles were won, the evidence of God having won victory for His people is that as they are returning to the Lord there will be a veritable paradise springing up along their pathway, a perpetual memorial to the workings of God on their behalf. The curse is removed, as is indicated by the removal of thorns and nettles.

These verses conclude the section of Isaiah which we have been studying for some time what began in Isaiah 40:1, the comfort of God’s people promised is seen here as assured to them by their God who does not and cannot lie, and whose sovereign purposes in Christ cannot fail in accomplishing all that God called Him to do. God’s Word of decree respecting the promised salvation from sin for His people will most certainly be realized and enjoyed by them. Thanks be to God for His inexpressible gift of His Son.

Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith-- to God, alone wise, be glory through Jesus Christ forever. Amen (Rom 16:25-27)

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)
- W. The Fourth Servant Song (52:13-53:12)
- X. The World-wide Expansion of the Messiah's Kingdom--Zion (54:1-17)
- Y. The Gospel according to Isaiah (55:1-13)
