

Isaiah – Chapter 59

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Theme: God deserted His people due to complete corruption by sins, but then He saved them by Himself.

Outline:

- 1-2 Lack of God's Favor Was Due to Their Sins
- 3-8 God Charged Them With Sins of All Kinds
- 9-15 Their Sins Left the Nation Hopelessly Lost
- 16-19 So God Saved By Himself and For Himself
- 20-21 Messiah Would Come to Redeem the Elect

Preparatory Reading: Isaiah chapters 1, 13-14, 41, 43, 44-45, 58; Jeremiah 25, 27, 50-51; Daniel 9.

Related Links:

1. [Exposition of Isaiah 1 \(Evil Character\).](#)
2. [Exposition of Isaiah 13 \(Babylon/Cyrus\).](#)
3. [Exposition of Isaiah 14 \(Babylon/Cyrus\).](#)
4. [Exposition of Isaiah 41 \(Babylon/Cyrus\).](#)
5. [Exposition of Isaiah 43 \(Babylon/Cyrus\).](#)
6. [Exposition of Isaiah 44 \(Babylon/Cyrus\).](#)
7. [Exposition of Isaiah 45 \(Babylon/Cyrus\).](#)
8. [Exposition of Isaiah 58 \(False Religion\).](#)
9. [Babylon in the Bible.](#)
10. [Boasting of God – Isaiah.](#)
11. [Glory of Fulfilled Prophecy.](#)
12. [I Gave Egypt for Thy Ransom.](#)
13. [Cyrus Decree to Rebuild.](#)

Introduction:

- A. Previous chapters reintroduced God's judgment on Israel, for their lazy pastors, idolatry, and iniquity.
 1. Chapters 52-55 had glorious promises of Messiah's reign and foretold justification by His death.
 2. But at the end of chapter 56 the prophet called forth the wild beasts of the earth to devour Israel.
 3. Chapter 57 graphically and repeatedly showed idolatry as spiritual adultery and coming judgment.
 4. Due to emphasis of Israel's idolatry in preceding chapters, Isaiah blasted Manasseh and Babylon.
 5. Chapter 58 described hypocritical religion of the Jews in Babylon and His rewards for reformation.

6. This chapter, especially in its first verses, is connected to the previous warning of carnal worship.
7. The emphasis on fasting and the sabbath suggests they were captives without temple ordinances.
- B. Isaiah indicted the nation with a list of charges a mile long for their terrible corruption, sins, and evil.
- C. He then took the first person to admit their errors like an intercessor. Compare his style to Daniel 9.
- D. When God could not find an intercessor or deliverer to rescue the nation, He did the work Himself.
 1. He could not find an intercessor (Is 59:11,16), though there was Jeremiah, Ezekiel, and Daniel.
 2. There was no intercessor good enough or strong enough (Ezekiel 22:30; 14:14; Jeremiah 15:1).
 3. So God Himself, not Jesus Christ, took up the garments and weapons of war for to destroy enemies.
- E. It ends with a promise fulfilled on Pentecost and following ... the Spirit and the word of the gospel.

Lack of God's Favor Was Due to Their Sins – Verses 1-2

1 Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

- A. God has neither hands nor ears, but these metonyms represent His strength and hearing.
 1. He brought Israel out of Egypt by His strong hand and stretched out arm (Ps 136:12).
 2. He hears prayers by knowing when His people ask or groan (Exodus 2:23-25; 6:5).
 3. **Body Parts of God.**
- B. Any lack of God's protection or prosperity is not due at all to any deficiency with Him.
 1. God Jehovah does not change in ability in any aspect at any time throughout all ages.
 2. God Jehovah does not change in character in any aspect at any time throughout time.
 3. God Jehovah does change in responsiveness based on human character and conduct.
 4. God is immutable – He does not change (Num 23:19; Mal 3:6; Heb 13:8; Jas 1:17).
- C. Therefore, any perceived neglect on His part must be due to something totally different.
 1. When bad things happen, men foolishly blame God for unfaithfulness or impotence.
 2. When prayers are not answered promptly (with the answer they want), they murmur.
 3. Since God is committed to His people, there must be something in them hindering.
- D. It is common for men to ask foolish questions or claim confusion by God's withdrawal.
 1. When Billy Graham and others question events like terrorism, they show ignorance.
 2. There is no authority or restraint external to God to hinder or to question (Dan 4:35).
 3. Since God is committed to His people, there must be something in them hindering.

2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

- A. God is holy, and He will not favor the cause of the sinful, and this is an axiom of truth.
 1. His holiness is not optional. He hates all workers of iniquity (Psalm 5:4-6; 11:4-6).
 2. He hates both sin and sinners, as summarized by seven of them (Proverbs 6:16-19).
 3. He abominates all sinners (Prov 3:32; 11:1,20; 12:22; 15:9,26; 16:5; 17:15; 20:10).

4. Even with His people, their sins turned Him to be their enemy (Is 63:10; Jer 21:5).
5. The God of the Bible is entirely different from the cotton candy idea of most today.
- B. God is holy, and He will not hear the prayers nor accept the religious worship of sinners.
 1. Moses has two chapters that detail His blessings and His curses (Lev 26; Deut 28).
 2. Solomon stated how God abominates worship by sinners (Prov 15:8; 21:27; 28:9).
 3. David clearly stated a rule to not be forgotten – God does not hear sinners (Ps 66:15).
 4. He resents worship without character or conduct (Ps 50:7-23; Is 1:10-20; 58:1-7).
 5. The Corinthians were the elect body of Christ, but He killed some (I Cor 11:30-32).
 6. He jealously demands our first love, or He will remove His Presence (Rev 2:1-5).

God Charged Them With Sins of All Kinds – Verses 3-8

3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

- A. The God of glory misses nothing – and He proves it here by listing their sins upon sins.
 1. Hands defiled with blood indicate murder – patricide, abortion, assassination,
 2. Fingers defiled with iniquity are actions – theft, scales, suretyship, landmarks, etc.
 3. Lips speaking lies indicate all verbal dishonesty – oaths, false witness, slander, etc
 4. Tongue muttering perversity is verbal folly – filthiness, mock rulers, seduction, etc.
- B. Other prophets described such (Is 1:15,20; Micah 3:1-3; Jer 2:34; 9:3-6; Ezek 9:9; etc.).
- C. If you think you are innocent, compare N.T. applications (Matt 5:21-26; Eph 5:3-5).

4 None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

- A. The God of glory misses nothing – He sees both sins of omission and of commission.
 1. He saw that no one would stand up to oppose evil by demanding justice or truth.
 2. They were confident in sinful ways and lies; they dreamed up ways to plunder others.
- B. Let every man beware – God counts both sins – what you do and what you should do.
 1. He sees not giving to the poor or stealing from them sins (Pr 22:16,22; 28:27; 29:7).
 2. He sees not exposing sinners as being partners with them (Pr 29:24-25; Ex 23:1-7).
- C. Truly Godly men will get involved – they do not sin, and they protect others from sin.
 1. The household of Chloe did not sit idly by; they told Paul about Corinth (I Cor 1:11).
 2. It is not just kings that should get involved to defend the poor (Pr 31:8-9; 24:11-12).
 3. Not helping when you can help is vanity and hatred (I Jn 3:16-18; James 2:14-16).

5 They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

- A. What is a cockatrice? An adder or venomous serpent or snake of some kind (Jer 8:17).

1. These fatal adders cannot be charmed (Ps 58:4-5), but King Jesus would (Is 11:8).
 2. God called His people serpents, like Messiah would later, for their cruel, evil nature.
 3. It was part of their character and conduct to be dangerous and fatal to those around.
- B. In addition to characterizing them as snakes, the LORD also described them as spiders.
1. Criminals are easily compared to spiders, spinning webs to catch the unsuspecting.
 2. Spiders also use their web-weaving ability to make useful homes for themselves.
- C. Dealing with these cockatrice sinners resulted in death whether associating or resisting.
- D. The idea that God loves everyone and in general approves of everyone is totally false.

6 Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

- A. Having called Israel spiders in the previous verse, God denied their efforts would work.
1. Spiders spin webs to catch the unsuspecting and to provide homes for themselves.
 2. But God promised their criminal activities would not cover or provide for them.
- B. God knew everything they were up to, even if the unsuspecting were fooled by them.
- C. While spiders might seem innocent, God knew their intentions were sinful and violent.

7 Their 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.

- A. God indicted their violence by several different descriptive phrases here of their actions.
1. Violence toward others is something God hates (Psalm 5:4-6; 11:4-6; Prov 6:16-19).
 2. His holiness includes even thoughts (Lev 19:17; Matt 5:21-26,39-48; Deut 15:7-11).
 3. He takes this matter to include animals as well (Pr 12:10; Deut 14:21; 22:6-7; 25:4).
- B. Paul used this and the next verse in his inspired definition of depravity (Rom 3:15-17).

8 The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

- A. These brutes are so given to violence and wickedness that they have no peace or justice.
1. The God of glory condemns all those that cannot or will not get along with others.
 2. They do not live in peace with others, for their critical and violent nature comes out.
 3. They do not treat others fairly in relationships, verbal criticism, cruel thoughts, etc.
 4. They have chosen crooked paths for their lifestyle rather than pure and straight ones.
- B. These brutes have not known peace, and anyone associating with them will lose peace.
- C. Paul used this and the previous verse in his long definition of depravity (Rom 3:15-17).

Their Sins Left the Nation Hopelessly Lost – Verses 9-15

9 Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity;

for brightness, but we walk in darkness.

- A. There are consequences for sinful living before God smites in this world and the next.
- B. Isaiah included himself in the indictment, for he also bore the results of national sin.
 - 1. He began the chapter condemning the Jews for God in the first person (Is 59:1-3).
 - 2. He then switched to the third person for the very wicked and majority (Is 59:4-8).
 - 3. These are not the words of the wicked majority, for they cared not for these things.
 - 4. He and the elect remnant in the nation were not guilty of these sins or responsible.
 - 5. But Isaiah and the remnant were in the same predicament with the wicked majority.
 - 6. Daniel did the same when he confessed Israel's sins in the first person (Dan 9:1-19).
 - 7. This is intercessory prayer when a righteous man confesses the sins of wicked men.
 - 8. Israel's sins were so bad, Daniel or others were not enough (Jer 15:1; Ezek 14:14).
- C. Sin does not work. Sin does not pay. Sin is lose-lose. You lose naturally and spiritually.
 - 1. Judgment – fair, good, right, true, and wise dealings – was far from this evil nation.
 - 2. Justice – equitable, honest, proportionate dealings – was also distant from the nation.
 - 3. Instead of advancements in knowledge, truth, and wisdom, there was only blindness.
 - 4. Instead of hope for the future and improved conditions, Israel continued in suffering.
- D. There was no relief from God internally by revival or externally by sending a Deliver.
- E. There could not be nor would there be any relief until they repented or God interposed.

10 We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; we are in desolate places as dead men.

- A. National affairs, not the responsibility of every man, but the majority, affects every man.
- B. Sin blinds enough, but God had also blinded them for their sins, so they were like dead.
- C. This condition of the nation was exactly as prophesied (Deut 28:28-29; Isaiah 29:9-17).
- D. There was no relief from God internally by revival or externally by sending a Deliver.
- E. There could not be nor would there be any relief until they repented or God interposed.

11 We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us.

- A. National affairs, not the responsibility of every man, but the majority, affects every man.
- B. The nation longed for better times, for righteousness, for rescue, but there was none.
- C. God had deserted them, and justly so, as the opening of the chapter stated (Is 59:1-2).
- D. There was no relief from God internally by revival or externally by sending a Deliver.
- E. There could not be nor would there be any relief until they repented or God interposed.

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them;

- A. Isaiah included himself in the indictment, for he also bore the results of national sin.
 - 1. He began the chapter condemning the Jews for God in the first person (Is 59:1-3).
 - 2. He then switched to the third person for the very wicked and majority (Is 59:4-8).
 - 3. These are not the words of the wicked majority, for they cared not for these things.
 - 4. He and the elect remnant in the nation were not guilty of these sins or responsible.
 - 5. But Isaiah and the remnant were in the same predicament with the wicked majority.
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 - 7. This is intercessory prayer when a righteous man confesses the sins of wicked men.
 - 8. Israel's sins were so bad, Daniel or others were not enough (Jer 15:1; Ezek 14:14).
- B. When you know sins and iniquities of yourself and/or others, God surely knows them.
 - 1. When confessing for yourself or for others, state the obvious of the number of them.
 - 2. When confessing for yourself or others, state the obvious that you are clearly guilty.

13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

- A. Isaiah and the remnant admitted the nation's covenant breaking and great hypocrisy.
- B. Isaiah listed specific sins (Is 59:3-8), the effect (Is 59:9-11), and their guilt (Is 59:12).
- C. Now he identified the sins for what they were – transgressions against Jehovah Himself.
 - 1. Every professor of religion, and those in Judah were, were liars against the covenant.
 - 2. They had corrupt hearts that had turned from their God to commit spiritual adultery.
 - 3. It was hypocrisy (Is 48:1-2; 58:1-2; Jer 7:1-12; 42:2,20; Ezek 14:1-11; 33:30-33).
 - 4. These wicked Jews lied to the prophets and lied about the prophets in their revolt.

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

- A. Isaiah here recapitulated what had gone before – summarizing the nation's
 - 1. The judgment/justice combination – common phrase for righteousness – was gone.
 - 2. Compare to the opening verse of this lesson and section about their sins (Isaiah 59:9).
- B. It is the duty of the churches of Jesus Christ to defend and promote truth (I Ti 3:15- 16).
 - 1. They must preach the word and doctrine regardless of its popularity (II Tim 4:1-2).
 - 2. For the time has come that Christians will not endure sound doctrine (II Tim 4:3-4).
- C. Truth Is Fallen in the Street.
- D. What Is Truth? (Detailed).
- E. Superstition or Truth (Acts 17).
- F. Pillar / Ground (church).

15 Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased him that there was no judgment.

- A. These were the perilous times of the O.T. like Paul told of again (II Tim 3:1-5; 4:3-4).
 - 1. Christians today despise good men (II Tim 3:3), and they persecuted in Isaiah's time.
 - 2. If you live righteously today, you will be persecuted by evil Christians (II Tim 3:13).
 - 3. Consider the corruption in the time of our Lord – they hated Jesus without a cause.
- B. God saw the rebellion and spiritual adultery then, and He sees it today as well. Beware.
- C. It was highly offensive to God that His church/nation would no longer stand for truth.

So God Saved By Himself and For Himself – Verses 16-19

16 And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

- A. Isaiah for Israel admitted no judgment or salvation (Is 59:11), but it is God's word here.
- B. This glorious text describes the helplessness of the church and the greatness of Jehovah.
 - 1. There was no man in the church of sufficient godliness and/or power to save them.
 - 2. Therefore, in spite of their sins, and in spite of their weakness, He did it all Himself.
- C. There was no Deliverer or Savior sufficient in righteousness and strength to save Israel.
 - 1. There was no individual prophet or intercessor e.g. Isaiah or Daniel to save them.
 - 2. He declares in other places the five great men insufficient (Jer 15:1; Ezekiel 14:14).
 - 3. Jesus once told the apostles a certain evil required prayer and fasting (Matt 17:21).
 - 4. A text we appreciate and value about one man declares there was none (Ezek 22:30).
 - 5. We do not run to Calvary here, because of what went before and follows (Is 59:18).
 - 6. The vengeance described including islands of the Gentiles precludes most options.
- D. What salvation and righteousness are intended? That of the nation of Israel at that time.
 - 1. Since the nation was full of hypocrisy and wickedness, there was no man sufficient.
 - 2. God had deserted them, but would rescue them, so Hezekiah and others are excluded.
 - 3. There was no one to defend the poor, and there was no one to deliver from Babylon.
 - 4. The nation needed a thorough reformation, and it needed to be avenged of enemies.
 - 5. Salvation and righteousness are about Israel's enemies (Is 33:6; 45:8,13; 46:12-13).
 - 6. We do not run to Calvary here, because of what went before and follows (Is 59:18).
 - 7. The vengeance described including islands of the Gentiles precludes most options.
- E. This is God by His strength (arm) and for His vengeance (righteousness) saved Israel.
 - 1. God's arm and salvation saved them from Babylon (Is 48:14; 51:9-16; 52:10-12).
 - 2. God in righteous vindication of His own character saved His people from enemies.
 - 3. God in righteous vindication of His character destroyed enemies to save the godly.
 - 4. We do not run to Calvary here, because of what went before and follows (Is 59:18).
 - 5. The vengeance described including islands of the Gentiles precludes most options.

6. He saved Israel for His own name's sake (Isaiah 43:25; 48:9-11; 57:16-19; 63:3-5).
7. You need to grasp this event from the words, for you will find similar (Is 63:1- 6).

17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.

- A. This glorious text describes the great integrity and jealousy of God to save His church.
 1. There was no man in the church of sufficient godliness and/or power to save them.
 2. So He in holy fury went forth to conquer their enemies Himself and save them all.
 3. We do not run to Calvary here, because of what went before and follows (Is 59:18).
 4. The vengeance described including islands of the Gentiles precludes most options.
- B. The words describe a mighty knight – a leader and commander – going forth to conquer.
 1. Never allow any fantasies of men or any Hollywood heroes ever compete with Him.
 2. There is nothing like this conquering prince – Jehovah God – delivering His people.
 3. In other places this work is transferred, and justly so, to Jesus (Is 9:6-7; Ps 45:1-17).
 4. David gave another description of His fury and vengeance in salvation (Psalm 18).
- C. God's actions in the matter – saving sinful people from enemies – were perfectly right.
 1. Everything He did was righteous – destroying Jewish sinners and Chaldean captors.
 2. He would save by His own power by raising up Cyrus to overthrow the queen city.
 3. He was full of vengeance for all Babylon had done to His people, city, and temple.
 4. He did not do it weakly like most Christians; He did it with His might and His fury.

18 According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

- A. This verse summarizes our God's vengeance against Babylon for hurting His people.
 1. This verse declares and sets the context for what went before and what follows after.
 2. The issue at hand is vengeance – recompense for adversaries' and enemies' violence.
 3. Including *islands* (Gentiles) indicates this is not vengeance against Israel's sinners.
 4. The lack of an intercessor (or Savior) indicates His role as such for the sinful nation.
 5. If God was disappointed there was no intercessor to save, He did not kill all the Jews!
 6. This cannot be Jesus on the cross, for how was it a work of vengeance against men?
 7. Isaiah just showed Jesus going as a lamb to the slaughter, not as a warrior (Is 53:7).
- B. The situation – one of the most significant in the Bible – was Babylon's harm of Israel.
 1. There are many references to Babylon (Is 13; 41:11-12; 49:25-26; Je 51:35-36; etc.).
 2. The islands here were not the Jews, but rather another aspect of Babylon's empire.
 3. Recall you read the 40s to get to this text, and they were about Cyrus and Babylon.
 4. God's destruction of Babylon by Cyrus that He carefully foretold was a huge event.
 5. When He called idolaters to a debate about Cyrus, He included islands (Is 41:1-5).

6. He referred to Babylon after judgment as desolate islands with wild beasts (Is 13:22).
7. God deserted them (Is 59:1-2), but would rescue them without Hezekiah or others.
8. When did He truly desert them? When they were captives in a strange land 70 years.
9. **Babylon Prophecies**

19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

- A. This is the result of God saving His church from Babylon and her surprise overthrow.
 1. God had already clearly declared this as His purpose (Is 37:20; 45:3,6; Ezra 1:1-2).
 2. Recall you read the 40s to get to this text, and they were about Cyrus and Babylon.
 3. God's destruction of Babylon by Cyrus that He carefully foretold was a huge event.
 4. The major prophets Jeremiah, Ezekiel, Daniel deal greatly or exclusively with it.
 5. Not only did God take the impregnable city in one night, He detailed it by prophecy.
 6. The names of various gods were known by all, but Jehovah was unique in the world.
 7. Cyrus taking Babylon easily and restoring the Jews to rebuild Jerusalem was wild.
 8. Not only did Cyrus do the stupendous, but He put in writing that He did for Jehovah.
 9. God took matters into His own hands to avenge Israel against Babylon for praise.
- B. The second sentence is a recapitulation of the great conflict and how it would finish.
 1. The enemy that came in like a flood was the Babylonian army destroying Jerusalem.
 2. In what sense could sinners of Israel in the preceding context come in like a flood?
 3. In what sense did God lift up a standard against Jews, if He sought an intercessor?
 4. The Spirit of the LORD lifted up a standard against Babylon – Cyrus the Great.
 5. We do not run to Calvary here, due to the context near (Is 59:18) and long before.

Messiah Would Come to Redeem the Elect – Verses 20-21

20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

- A. Isaiah, as is often the case in this book, jumps ahead to see Messiah coming to Israel.
 1. With Cyrus the deliverer in the previous verses, Isaiah added the greater Deliverer.
 2. These words are more closely tied to the next chapter than to the previous context.
 3. You should be used to providential intros to the next chapter (Is 52:13-15; 56:9-12).
 4. *Redeemer* does not require Christ on the cross (Isaiah 43:1,14; 44:6; 50:1; 54:5-8).
- B. We divide and separate the previous verses 16-19 from these 20-21 by context and Paul.
 1. The context of the previous four verses is vengeance against enemies in the islands.
 2. If you try to press Jesus' legal redemption on the cross in the previous verses, it fails.
 3. But Paul used this verse to explain salvation of Israel by Christ (Romans 11:25-29).

4. This stark contrast with verses before is like recent others (Isaiah 52:12-13; 56:8-9).
5. God would set His Son on the holy hill of Zion and none could hinder the fulfillment.
- C. Paul used this verse to describe the first coming of Christ, though many presume second.
 1. He explained certain salvation of all Israel by redemption by Jesus (Rom 11:25-29).
 2. **Exposition of Romans 11** (*detailed*).

21 As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

- A. God's covenant with elect Israel through Jesus Christ was blessings of Spirit and word.
 1. Paul quoted the previous verse and the first part here about Christ (Rom 11:25-29).
 2. The rest of Romans 11:27 ... *when I shall take away their sins* is also Isaiah (Is 27:9).
 3. We find the fulfillment of this covenant promise in the elect remnant (Isaiah 6:9-13).
 4. We need not limit our interpretation to biological seed but also and rather to spiritual.
- B. Jesus at His first coming gave gifts of the Holy Spirit and the gospel to the Jews first.
 1. The spoil God gave Christ that He divided with the church was the Spirit (Is 53:12).
 2. The feast of fat things described in this prophecy is the gospel (Isaiah 25:6; 55:1-3).
 3. Here is the perpetuity of the church of Jews and Gentiles by the Spirit and the word.
 4. John saw future believers with both (Re 1:2,9-10; 6:9; 12:11,17; 14:12; 19:10; 20:4).
- C. This gift to the elect was viewed by Peter to include their children like here (Acts 2:39).
 1. Peter would preach the same again the same afternoon to the Jews (Acts 3:25-26).
 2. God gave similar promises of the covenant fulfilled in Christ (Isaiah 49:8; 55:3; Jeremiah 31:31-34; 32:37-42; Ezekiel 37:25-27; Hebrews 8:6-13; 10:16).
- D. **Exposition of Romans 11** (*detailed*).
- E. **Holy Spirit in Ephesians.**