

Isaiah 58-66 — The Redeemer Shall Come to Zion

Come, Follow Me • October 12–18, 2026

Reading: Isaiah 58–66. **Central promise:** “The Redeemer shall come to Zion” (Isaiah 59:20).

Companion passages: Luke 4:16–21; Leviticus 25:8–13; Mosiah 4:16–27; Doctrine and Covenants 59:9–14; 133:46–53; Articles of Faith 1:10. This is an independent study synthesis, not an official Church publication.

← Previous: Isaiah 50–57 — He Hath Borne Our Grievs, and Carried Our Sorrows

Next: → Jeremiah 1–3; 7; 16–18; 20 — Before I Formed Thee in the Belly I Knew Thee

Overview — The God Who Answers “Here I Am”

The last movement of Isaiah begins with an uncomfortable question: **Why would God ignore people who are fasting?** It ends with the opposite promise: before His people call, He will answer. Between those two scenes, Isaiah does more than offer instructions for improving religious observance. He shows what redemption does to a people: hungry neighbors are fed, truth returns to the streets, captives are released, ruined cities are rebuilt, abandoned people receive a new name, and the earth becomes a place where life can flourish.

The connection is not “be good enough and buy an answer.” Israel cannot rescue itself. In chapter 59, the Lord sees the absence of an intercessor and acts with His own saving arm. The Redeemer creates the possibility of a different life; His people are invited to inhabit it. **Grace does not leave us unchanged, and obedience does not make us our own savior.**

The official manual places Jesus Christ at the center of these chapters through His announcement at Nazareth: Isaiah’s promise of good news, healing, and liberty is fulfilled in Him. It also asks us to see fasting, Sabbath delight, gathering, and millennial hope as parts of the same covenant life.¹ A useful reading question is therefore not merely *What will happen at the end of the world?* but *What kind of people does the Redeemer make possible now?*

Sharon Eubank’s current followHIM conversation gives this question a searching personal edge: a Zion heart grows not only when we help but when we admit that we need help. The giver and the receiver belong to the same community of grace.² Isaiah’s opening “deal thy bread to the hungry” and closing image of a child being comforted both describe dependence, not superiority.

What to Watch for While Reading

- **The difference between religious appearance and covenant practice:** fasting while exploiting people is not the fast God chooses (58:3–7).

- **Changes in voice:** accusation becomes communal confession in 59:9–15; the saving Lord answers; a lament begins in 63:7 and continues into chapter 64.
- **Light and darkness:** compare 58:8–10; 59:9–10; 60:1–3, 19–20; and 62:1. Whose light is it?
- **Clothing:** ineffective spider-web coverings (59:6), the Lord's armor (59:17), garments of salvation (61:10), red garments (63:1–3), and polluted clothing (64:6).
- **Restoration as reversal:** ashes become beauty, shame becomes joy, Forsaken becomes Sought out, wasted cities become homes.
- **God's initiative and our response:** He calls, gathers, clothes, creates, and comforts; His people turn, listen, repair, serve, and rejoice.
- **The place of the nations:** outsiders do not merely watch Israel's restoration. They bring gifts, help rebuild, and are gathered into worship.
- **Hope without denial:** the book's final chapters contain both astonishing consolation and severe judgment. Do not erase either.

Historical and Literary Context

Read the conclusion as a conclusion

These chapters revisit the indictment of Isaiah 1: worship cannot make injustice acceptable. The opening book's wounded people and corrupted city are answered by healing, a renewed Jerusalem, and a new creation. Isaiah 58–59 diagnoses the breach; 60–62 pictures restored Zion; 63–64 holds divine victory alongside communal lament; 65–66 answers with judgment and renewal. This is a teaching outline, not a claim that the book follows an inflexible literary formula.

In the historical Gospel Talktrine episode *Enlarge the Place of Thy Tent*, Mark Holt discusses proposals for a large concentric structure in Isaiah 56–66, with 60–62 at its center. Importantly, he acknowledges that proposed boundaries differ and that he found them difficult to establish. The useful insight is that salvation, the anointed servant, and Zion's restoration form a sustained central vision; we do not need to prove one exact chiasm to read that vision well.³

Exile, return, and a future still unfinished

The language assumes experiences of destroyed cities, a ruined sanctuary, exclusion, and the longing for restored community (61:4; 63:18; 64:10–11). Talking Scripture's current episode explains why many scholars discuss this material as "Third Isaiah," associated with the community returning from exile. The hosts also allow a prophetic reading in which Isaiah addresses a future community. Those are distinguishable historical models, not two names for a settled conclusion.⁴ This guide does not require resolving composition and dating before hearing the text's message.

Likewise, do not collapse every fulfillment into one moment. The manual recognizes multiple fulfillments while reading the fullest future realization in connection with Christ's return.¹ A return to Jerusalem,

Jesus's mortal ministry, the Restoration and gathering, and the promised renewal of the earth can illuminate one another without becoming identical events.

An interpretive compass

Layer	What it asks	Example	Boundary
The passage in context	What does the poem actually say?	The red garment in 63:3 is stained in a scene of judgment.	Do not replace its words with a familiar illustration.
Canonical Christian reading	How does later scripture receive it?	Jesus applies Isaiah 61 to His mission in Luke 4.	Distinguish direct scriptural reuse from a teacher's analogy.
Restoration teaching	How does restored scripture illuminate it?	D&C 133 uses Isaiah's winepress imagery in its account of Christ's coming.	Quote the actual revelation, not an assumed paraphrase.
Scholarly or devotional proposal	What additional pattern might clarify it?	Heaven's Code reads Zion's renewed family and Isaiah 61's clothing as sacred-space imagery.	Attribute the proposal; it is not an exclusive code or official doctrine.
Personal application	What faithful action follows?	Share food, stop humiliating speech, welcome help.	Application does not establish the original historical meaning.

Terry B. Ball's article, located through the BYU Studies lesson index, is especially helpful for keeping gathering both spiritual and communal. He connects Isaiah 60's light and the Gentiles' participation with Book of Mormon passages about coming to know the Redeemer and joining the covenant people.⁵ Restoration is not simply the triumph of an already superior group. It is the Lord reclaiming and enlarging a family.

The Movement of the Week

Passage	The human condition	What the Lord gives	A covenant response
Isaiah 58	Worship disconnected from justice	Light, guidance, a watered garden	Release burdens; share bread; delight in Him

Passage	The human condition	What the Lord gives	A covenant response
Isaiah 59	Truth has fallen; no adequate rescuer	His saving arm, Spirit, and covenant word	Turn from transgression
Isaiah 60	Darkness and a forsaken city	His glory and gathering	Arise; receive the children coming home
Isaiah 61	Captivity, mourning, devastation	Liberty, comfort, righteous clothing	Become repairers rather than spectators
Isaiah 62	A people called Forsaken	A new name and the Lord's delight	Keep watch; prepare a road for others
Isaiah 63–64	Oppression, rebellion, and lament	Mighty salvation and remembered mercy	Confess; ask the Potter to reshape us
Isaiah 65–66	Rejection, exclusion, and a wounded world	A new creation and motherlike comfort	Hear His call; worship with a contrite heart

Verse-by-Verse Commentary

The following units cover the entire assignment. Brief quotations are from the King James text in Gospel Library. Commentary is this guide's synthesis unless a source is named; chapter links below lead to the complete text.⁶

Isaiah 58:1–5 — When Religious Effort Becomes an Argument against God

"Wherefore have we fasted ... and thou seest not?"

The chapter begins with a trumpet-like demand to expose transgression. The surprise is that the accused people seem religious: they seek God, ask about His ordinances, and apparently delight in approaching Him. Their question assumes that fasting should obligate Him to respond. Yet their fasting coexists with exacting labor, quarrelling, and striking others. A bowed head does not compensate for a clenched fist.

Lynne Hilton Wilson's current Scripture Central lesson places this indictment inside the larger question of who belongs to God's covenant community; external conformity cannot replace the heart and conduct of worship.⁷ Mark Holt's earlier Gospel Talktrine discussion also links the chapter with Jesus's warning about performative fasting in Matthew 6:16–18.³ The contrast is not between worship and service, as if we must choose one. It is between integrated devotion and a devotion that protects our selfishness.

Come Follow Me connection: Before asking whether a fast was sufficiently difficult, ask whether it made anyone else's burden lighter. Fasting should not become a way to bargain with God or to display spiritual endurance.

Isaiah 58:6-7 — The Chosen Fast Opens the Hand

"Loose the bands ... undo the heavy burdens ... deal thy bread to the hungry."

The verbs move outward. The chosen fast loosens, undoes, frees, breaks, shares, welcomes, and covers. It also refuses to hide from "thine own flesh." Isaiah does not allow a spiritual exercise to become an excuse for distancing ourselves from people's bodily needs. The bread is real bread; the person without shelter is not merely a metaphor for our inward condition.

Read alongside [Mosiah 4:16-27](#), the passage undermines contempt toward those who need help. Eubank's discussion connects personal service, fast offerings, and organized humanitarian efforts rather than setting small acts and large-scale aid against each other.² Giving money can matter greatly; so can noticing the person who is difficult to see from behind our routines.

Application: Pair a fast with one specific act of relief. Ask what help is wanted rather than assuming you know. People unable to abstain safely from food can still participate in prayer, generosity, and burden-bearing; this chapter is not a license to judge someone else's health or observance.

Isaiah 58:8-12 — A Watered Garden and a Repaired Breach

"Thou shalt be like a watered garden."

The promised blessings are images of renewed life and relationship: dawn, healing, protection, answered prayer, guidance, water, and reconstructed foundations. The "rearward" is the protection behind the people, not a demand that they make themselves invulnerable. "Here I am" answers the opening accusation that God does not notice.

Notice the renewed condition inside the promise: remove the yoke, the pointing finger, and empty or harmful speech; give yourself to the hungry and afflicted. The generous community must also become a less contemptuous community. A gift accompanied by humiliation can leave another burden in place.

The watered garden is not merely a comfortable garden. It becomes the setting from which generations rebuild. The title "repairer of the breach" helps us imagine discipleship as restoring what lets people live together: trust, safety, truthful speech, and workable paths. That is an application of the imagery, not a guarantee that every conflict is ours to fix.

Application: What breach can you responsibly help repair? The promise of healing should never be used to tell a sick or suffering person that insufficient generosity caused their condition.

Isaiah 58:13-14 — A Delight, Not a Weekly Resentment

"Call the sabbath a delight."

The chapter closes where it began—with the difference between God-centered and self-centered religion. The same people who pursue their own interests while fasting are invited to stop trampling the Lord's holy day. The desired end is not mere inactivity but delight in the Lord and participation in Jacob's covenant heritage.

D&C 59:9–14² connects Sabbath worship, devotion, confession, and rejoicing. John Hilton III's current lesson contrasts his own wish for an exact checklist with the more searching question of what Sabbath choices communicate about his relationship with God.⁸ The manual asks us to consider this distinction directly and points to President Russell M. Nelson's *The Sabbath Is a Delight*.¹

Application: Ask both "What should I set aside?" and "What relationship can I make room for?" One thoughtful change—less distraction during worship, an unhurried conversation, service that blesses rather than exhausts—can make the principle concrete without inventing a universal list for every household.

Isaiah 59:1–8 — The Problem Is Not a Shortened Divine Arm

"The Lord's hand is not shortened, that it cannot save."

The opening diagnosis answers another version of Israel's complaint. God has not become weak or deaf. The named sins are not vague imperfections: bloodshed, falsehood, injustice, and a practiced movement toward evil have corrupted relationships. Hands, fingers, lips, tongue, feet, and thoughts all participate. The whole person—and the social order made by such people—needs redemption.

Two images make evil's promises look as unreliable as they are dangerous: poisonous eggs and a spider's web. The web will not become a garment capable of covering them. Their works produce harm but cannot provide the security they advertise. This anticipates the Lord's real clothing of righteousness and salvation later in the assignment.

Application: Examine the pattern rather than just the isolated incident. What do my habits produce for other people? At the same time, do not universalize this prophetic indictment into a claim that every experience of divine silence proves personal sin. Isaiah is naming these people's injustice, not diagnosing every sufferer.

Isaiah 59:9–15 — "Our Sins Testify against Us"

"Truth is fallen in the street."

The voice changes from accusation to confession: "we wait," "we grope," "our transgressions." This is an important spiritual movement. The community stops speaking only about what God has failed to do and begins naming what it has done. Its darkness is moral and social as well as personal. Justice stands far away, truth cannot function publicly, and a person who departs from evil becomes prey.

The imagery of blindness at noon intensifies the paradox: light may be available, yet people cannot find their way. Bears and doves supply contrasting sounds of distress. The text gives lament room without

allowing lament to suppress responsibility.

Application: A useful confession identifies actions and consequences, not merely a painful identity. “I have spoken falsely” can lead to truthful repair; “I am beyond hope” denies the rescue the next verses announce. The manual specifically asks us to compare the condition in these verses with the intercessor who follows.¹

Isaiah 59:16-21 — The Redeemer Acts Where Human Rescue Fails

“His arm brought salvation.”

At the decisive moment, the Lord sees no adequate intercessor and acts. His righteousness is a breastplate; salvation is His helmet. Jared Halverson points out that this is first the armor **God Himself wears**, before we compare it with the armor He gives His disciples in Ephesians 6 and D&C 27.⁹ The image locates the source of rescue in Him, not in our ability to assemble protective religious equipment.

Judgment and salvation belong together here. Evil is not simply renamed good; the Redeemer confronts it. The promise is addressed to those who turn from transgression. Verse 21 then moves beyond a single rescue to an enduring covenant of Spirit and word extending through generations.

Application: Repentance is a response to the Savior’s power, not evidence that we no longer need Him. In family study, ask what habits allow God’s word to remain in our mouths without becoming a tool for controlling one another. The chapter’s end points toward faithful transmission, not coercion.

Isaiah 60:1-9 — Zion’s Light Is Received before It Is Shared

“Arise, shine; for thy light is come.”

The command is not “manufacture enough brilliance.” The Lord’s glory rises upon Zion; she can shine because light has come to her. Sons and daughters return from far away, and the nations bring their gifts. Camels, flocks, ships, gold, and incense give the gathering tangible scale. The scene is not a solitary soul congratulating itself but a city receiving a family.

In *Isaiah’s Tale of Two Queens*, John and Stacy Thompson connect this chapter with the earlier contrast between proud Babylon and the humiliated daughter of Zion. At 5:52–6:11, they describe the once-desolate mother seeing her children arrive with the people and resources of the nations.¹⁰ That is a useful devotional bridge from the previous reading into this week: Zion’s abundance is inseparable from people coming home.

Application: 3 Nephi 18:24¹¹ identifies the light disciples hold up with the Savior’s works. A community can draw others toward Him by what they experience in it, not merely by what it claims about itself.

Isaiah 60:10-18 — Rebuilding a City Where Violence Is No Longer Normal

“Thou shalt call thy walls Salvation, and thy gates Praise.”

The imagery reverses humiliation: foreigners help rebuild, resources beautify the sanctuary, and those who despised Zion acknowledge her restoration. Verse 17 changes not just building materials but the character of government: officers become peace and exactors righteousness. The climax is the disappearance of violence, wasting, and destruction.

The language of nations serving Zion and opponents bowing is strong ancient victory imagery. It must not become a warrant for ethnic contempt, modern conquest, or treating neighbors as inferior. Ball emphasizes that the Gentiles' role in Isaiah includes joining the covenant, helping gather Israel, and serving the Lord together.⁵ Read these promises with the book's repeated concern for justice and its final gathering of all nations.

Application: A congregation does not become Zion merely by acquiring better buildings. Its use of authority, treatment of vulnerable people, and willingness to protect them matter. What would it mean for a person to encounter "Salvation" at the wall and "Praise" at the gate rather than fear?

Isaiah 60:19-22 — The Lord as Everlasting Light

"The days of thy mourning shall be ended."

The Lord becomes Zion's enduring light and glory. Her people are His planting, the work of His hands. The poem stretches beyond a repaired economy to a transformed relationship with God. Revelation 21:23–25 offers a later scriptural parallel in its city illuminated by divine glory, with open gates.

The final phrase matters: "I the Lord will hasten it **in his time**." Hope and urgency need not become a timetable we claim to control. The promise does not require a grieving person to pretend that mourning is already over. It tells that person that mourning does not own the final word.

Application: Let the Lord's light measure success. Some acts that bring little recognition—protecting trust, making an honest apology, welcoming a lonely person—may reflect Him more clearly than visible achievement. The manual joins these verses to Isaiah 62 in asking how we participate in gathering people from darkness to light.¹

Isaiah 61:1-3 — The Anointed One's Mission

"To bind up the brokenhearted, to proclaim liberty to the captives."

The Spirit-anointed speaker brings good news, freedom, comfort, and a changed condition for mourners. Jesus's use of this passage in [Luke 4:16–21](#) makes it central to a Christian understanding of His mission. Read Isaiah and Luke together rather than assuming the wording and the stopping point are identical.

The "acceptable year" also invites comparison with [Leviticus 25:8–13](#): Jubilee announces liberty and return. Kerry Muhlestein and Reyna Aburto discuss this background in the newly released *Anointed to Deliver* episode. Their conversation sees Christ's redemption as fulfilling and enlarging that pattern.¹¹

The comparison is stronger when rooted in Leviticus's actual proclamation than when reduced to a vague promise that everything will quickly become easy.

The three exchanges—beauty for ashes, joy for mourning, praise for heaviness—do not deny the ashes. They name the Redeemer's power in relation to real loss. Don't Miss This connects these promises with the continuing ministry of Jesus, not only a future scene.¹²

Application: Ask which verb you most need from Him today and which verb you can humbly participate in for someone else. Do not command a grieving person to feel joyful on your timetable.

Isaiah 61:4-9 — The Healed Become Builders

"They shall repair the waste cities."

The recipients of comfort become agents of reconstruction. The Lord does not restore them merely to admire their own healing. Ruined places and the effects of "many generations" become the field of their labor. Others join that labor; priestly identity describes a community's service to God, not permission to disregard those working alongside it.

The moral center is explicit: the Lord loves judgment and hates robbery for burnt offering. An impressive gift cannot sanctify the injustice by which it was acquired. This is chapter 58's lesson again, now placed inside the vision of everlasting covenant and recognized blessing.

In *The Scriptures Are Real*, Aburto and Muhlestein move from receiving Christ's comfort to becoming instruments of comfort for others; shared experience can deepen empathy without making us assume we fully understand another person's suffering.¹¹

Application: Name one inherited difficulty you can help stop transmitting—contemptuous speech, secrecy, exclusion, or neglected responsibility. Repair may require boundaries, expertise, and time. Being called to build does not mean being required to tolerate continuing harm.

Isaiah 61:10-11 — Salvation Is Something God Clothes Us In

"He hath covered me with the robe of righteousness."

The voice rejoices because God has supplied the clothing. Bridal and bridegroom imagery marks joy, belonging, and a public change in condition. The garden image that follows makes righteousness and praise something God causes to spring up before the nations. This is not a portrait of self-manufactured perfection.

Heaven's Code reads Isaiah 61's oil, garments, and planted trees in relation to the holy place and a restored sacred garden, especially at 13:17–13:38.¹⁰ Talking Scripture also develops temple and wedding imagery in chapters 61–62.⁴ These are meaningful devotional proposals. The text plainly contains anointing, clothing, wedding, and planting imagery; a detailed correspondence to modern temple ritual is an additional interpretation, not something this guide presents as proven or exclusive.

Application: How would discipleship change if you approached the Lord not to display a flawless garment of your own making but to receive and live in what He gives? Grace is not an excuse to keep injuring others; it is the possibility of a different life.

Isaiah 62:1-5 — A New Name Replaces Abandonment

“Thou shalt no more be termed Forsaken.”

The promise advances from a shining city to a changed identity. The Lord names, delights in, and rejoices over Zion. The text itself explains the movement from Forsaken and Desolate toward the Lord’s delight and a land that is “married.” Wilson discusses the names Hephzi-bah and Beulah as part of that movement.⁷ We need not build an elaborate word study to recognize the poem’s emotional reversal.

The marriage imagery is collective covenant poetry about Zion and her land. It should not be turned into a judgment that unmarried people lack divine favor or that a difficult marriage automatically mirrors God’s faithfulness. The point is secure belonging and the Lord’s joy in His people.

Application: Which labels do we allow failure, grief, or other people’s contempt to give us? The Lord’s renaming does not erase responsibility, but it refuses to let abandonment define the end of the story. A discussion can invite hope without asking participants to disclose painful private experiences.

Isaiah 62:6-9 — Watchmen Who Do Not Stop Praying

“Give him no rest, till he establish ... Jerusalem.”

The watchmen do not simply predict danger. They maintain an unceasing appeal for Zion’s fulfillment. The startling invitation to give the Lord no rest is poetic permission for persistent prayer, not a technique for overpowering His will. A faithful community remembers what God has promised and continues asking for it.

The Lord’s sworn answer addresses an ordinary wound of oppression: people labor, but someone else consumes what they produce. Here those who gather the harvest will enjoy it and praise the Lord. This anticipates the houses and vineyards of Isaiah 65. Spiritual redemption is not indifferent to the conditions under which people work and live.

Application: Let a repeated prayer be joined to consistent action. A parent, friend, or minister may not control another person’s choices, but can remain trustworthy, seek wise help, and keep a welcome open where doing so is safe. Watchfulness should not become surveillance or pressure.

Isaiah 62:10-12 — Prepare a Road, Not Another Obstacle

“Gather out the stones.”

The commands turn hope into preparation: pass through the gates, build the highway, clear stones, and raise a standard. Salvation is coming to the daughter of Zion, and her people will be called holy,

redeemed, sought out, and not forsaken. They are not anonymous traffic on the road; the destination involves restored relationship.

The highway is a scriptural image before it becomes our teaching illustration. A useful application is to ask what prevents people from approaching the Savior in our homes and congregations. Some obstacles are not doctrinal at all: embarrassment about not knowing a custom, fear of being judged, inaccessible activities, or the assumption that everyone's life resembles ours.

Application: Remove one avoidable stone. Explain without condescension, invite without manipulating, or make practical access easier. The Lord is the Redeemer; we are not asked to become gatekeepers of someone's worth. The chapter's final name is "Sought out," not merely "Allowed in."

Isaiah 63:1-6 — Red Garments, Judgment, and the Winepress

"I have trodden the winepress alone."

The question-and-answer scene identifies a majestic figure coming from Edom and Bozrah, his clothing stained red. In the immediate poem, the winepress represents judgment: the blood on the garments is associated with those trodden down. Read that difficult detail before moving to another meaning. Otherwise we can inadvertently quote a scene of judgment as though the passage directly described only Christ's own bleeding.

Restoration scripture deliberately brings together Christ's coming, His solitary redemptive work, and the day of vengeance: see D&C 133:46–53. The current Scriptures Are Real episode distinguishes the Savior's suffering and His deliverance of the oppressed, and explicitly insists that vengeance belongs to Him, not to us.¹¹

Application: The comfort is not permission to imagine harming our enemies. It is confidence that the Lord can confront evil that victims cannot overcome themselves. His unique saving work does not mean He wants sufferers to reject human help; the same assignment commands us to relieve one another's burdens.

Isaiah 63:7-14 — Remember the God Who Carried Them

"In all their affliction he was afflicted."

The tone changes from the divine warrior to remembered lovingkindness. Israel's story is retold as rescue and carrying, rebellion and grief, then remembrance of Moses, the sea, and the Spirit's guidance. God's power is not merely overwhelming force; it has been experienced as pity, presence, and help through deep water.

The King James wording of verse 9 is especially important to the manual's invitation to recognize the Savior's compassion. Read it beside Mosiah 3:7 and the broader scriptural witness that His suffering equips Him to succor His people. The text does not romanticize rebellion: it grieves His Spirit and

damages the relationship. But the remembered mercies give the prayer that follows something real to appeal to.

Application: Write a small, specific record of lovingkindness rather than only an abstract statement that God is good. A remembered mercy is not proof that the next hardship will vanish. It is a reason to keep addressing Him when it does not.

Isaiah 63:15-19 — A Lament Is Still an Act of Relationship

“Doubtless thou art our father.”

The people ask God to look down and wonder where His zeal and mercy have gone. Their sanctuary has been trampled; ordinary signs of belonging are shattered. Even if ancestral recognition seems unavailable, they appeal directly to the Lord as Father and Redeemer.

Verse 17’s question about being made to err is difficult. It belongs to a lament wrestling with divine absence, not a simple instruction that God forces people to sin. The surrounding confession in chapters 59 and 64 retains human responsibility. Let the tension remain visible rather than pretending the verse is easy or isolating it from the whole prayer.

Application: Faithful prayer can include “Where are You?” as well as “Thank You.” The people continue speaking to God. Honest lament need not be classified as unbelief, and another person’s grief does not need an immediate explanation from us. Sometimes remaining present is more faithful than trying to close the question.

Isaiah 64:1-5 — “Oh That Thou Wouldest Rend the Heavens”

“That thou wouldest come down.”

The prayer longs for unmistakable divine presence. Mountains, fire, and boiling water picture the world shaken by God’s appearing. The people remember acts they did not anticipate and confess that God’s preparation exceeds human perception. The intensity makes sense after the preceding account of a violated sanctuary and an apparently unanswered cry.

The official manual includes these verses in its reflection on Christ’s future reign.¹ A useful parallel is 1 Corinthians 2:9–10, where the language of things unseen is followed by the role of the Spirit in revelation. Hope is not simply a blank space onto which we project anything we want.

Application: What are we asking God to change in the world—and what might His coming need to change in us? Verse 5 includes both rejoicing in righteousness and acknowledgment of sin. An honest desire for His presence includes willingness to receive correction, not only vindication.

Isaiah 64:6-9 — Polluted Garments and the Potter’s Hands

“We are the clay, and thou our potter.”

The confession does not offer righteous accomplishments as leverage. Even the people's "righteousnesses" are pictured as polluted clothing; iniquity carries them away like a withered leaf. Then comes the appeal: *You are our Father; we are the work of Your hand*. Their hope rests not in denying what has happened but in the relationship that makes restoration possible.

Halverson connects the inadequate clothing here with the garments of salvation in Isaiah 61 and then develops the Potter image as a plea to be reshaped.⁹ This is a devotional connection across the week's imagery, not an argument that every good act is worthless or that people have no moral agency.

Application: Being clay in God's hands is not consent to another human being's coercion. It is willingness to be taught and changed by Him. Identify a place where defensiveness prevents growth, then choose a small teachable act: listen, acknowledge the injury, ask forgiveness, or begin the repair you have delayed.

Isaiah 64:10-12 — Do Not Rush past the Ruins

"Our holy and our beautiful house ... is burned up with fire."

The lament ends with concrete loss. Sacred cities are desolate, the house where ancestors praised God is burned, and treasured places lie waste. The final question asks whether God will remain silent. There is no immediate cheerful resolution inside this chapter.

These verses keep us from making the Potter into a sentimental image detached from history. The people asking to be reshaped are living among ruins. Their prayer may be both corporate and deeply personal: what seemed to guarantee continuity with the past has disappeared.

Application: When teaching, allow someone to remain in the question. Do not make rapid emotional recovery the price of belonging. The next chapter's answer will be God's initiative, not a lesson that faithful people never grieve. Read chapters 64 and 65 together, but give each its full voice.

Isaiah 65:1-7 — The God Who Reaches Out Meets "Holier than Thou"

"I have spread out my hands all the day."

God answers the lament by describing His own persistent availability and the people's refusal. Their chosen religious practices coexist with a claim to superior holiness: "come not near to me." The problem is not too little outward religion but worship that defies God while despising others.

The passage names ancient practices in gardens and among graves; avoid confidently reconstructing every ritual from a brief poetic reference. The moral accusation is clear enough without an invented history. Verse 5 makes spiritual arrogance part of the indictment, not part of the solution.

Application: It is easy to read Isaiah's rebukes as descriptions of people outside our group. Ask instead whether our observance makes us more available to God and more humane toward others. The Lord

who stretches out His hands does not call us to pull ours back in disdain. This is the final chapters' recurring test of religious authenticity.

Isaiah 65:8-16 — A Remnant Preserved, a Call Answered or Refused

“Destroy it not; for a blessing is in it.”

A cluster that still contains good fruit becomes an image of preservation. Judgment is not indiscriminate annihilation. The Lord names servants who seek Him, then contrasts their future with those who abandon His holy mountain and refuse His call. Eating, drinking, singing, hunger, thirst, and shame turn the contrast into embodied experience.

The new name in verse 15 continues chapter 62's concern with identity. What matters is not merely the inherited label but the living response to God. The repeated issue is hearing: when He called, did they answer? This prepares for the startling promise that He will answer before His renewed people call.

Application: Do not translate the contrast into a rule that prosperous people are righteous and hungry people wicked. Isaiah 58 has already commanded us to feed the hungry. The poem depicts the final difference between received and rejected covenant life; it does not authorize judging people by their present circumstances.

Isaiah 65:17-25 — New Creation Includes Homes, Work, and Children

“They shall not build, and another inhabit.”

The new heavens and earth are described through the reversal of ordinary human grief: weeping, lives cut short, dispossession, fruitless work, and children born into trouble. People inhabit their houses and enjoy their vineyards. God rejoices in His people; they do not merely survive a final catastrophe.

Verse 20 still uses the language of death and extraordinary longevity. That detail warns against forcing every line into a flat description of the final resurrected state. The manual reads the passage in connection with the Millennium while acknowledging several fulfillments.¹ Isaiah's poetry communicates abundant, secure life; it is not a complete chronological chart. The wolf and lamb repeat the peace imagery of Isaiah 11, now at the book's conclusion.

Don't Miss This emphasizes the promise of verse 24—God answering before the call—as a picture of His readiness to bless. Its discussion distinguishes the fullness of future restoration from ways Christ is already bringing renewal now.¹²

Application: Hope for Christ's reign should increase, not reduce, our concern for secure homes, meaningful work, children's wellbeing, and peace. We cannot manufacture the Millennium, but we can practice its neighborliness.

Isaiah 66:1-6 — The Creator Looks toward the Contrite

“To this man will I look, even to him that is poor and of a contrite spirit.”

Heaven is God's throne and earth His footstool. A human-built house cannot contain or manipulate Him. Yet the Creator attends to a humble person who trembles at His word. This is not a simple rejection of temples: these chapters also celebrate the Lord's sanctuary and gathered worship. It is a rejection of the idea that possession of a sacred building makes repentance unnecessary.

The shocking comparisons between sacrifices and abominations expose the contradiction of ritual offered by those who have chosen their own ways. Verse 5 adds another wound: people may be cast out by others who invoke God's glory. Religious language does not automatically make exclusion righteous.

Application: Ask whether reverence changes how we listen. It is possible to defend a sacred institution while refusing the correction its Lord gives. Contrition is more than feeling bad; it is a readiness to hear and respond, especially when the word exposes something we would rather protect.

Isaiah 66:7-14 — Zion Gives Birth, and God Comforts Like a Mother

"As one whom his mother comforteth, so will I comfort you."

An astonishing birth pictures Zion's restoration. The Lord asks whether He would bring the process to birth and then prevent its completion. The image turns into nursing, carrying, delight, and peace like a river. The restored city is not only a fortress; she is a nourishing home.

Talking Scripture draws attention to the repeated comfort language in verse 13 and its connection with the exiles' return. Its additional connections to temple empowerment and the tree of life are the hosts' interpretive proposals.⁴ The text's direct maternal comparison is already profound: God's comfort is intimate, sustaining, and responsive to need.

Application: Let the image correct a view of God as interested only in performance. A child held and comforted has not first demonstrated self-sufficiency. The passage can console those with painful family histories without implying that every human parent actually embodies this ideal. God's promise is the standard by which the metaphor's comfort is understood.

Isaiah 66:15-24 — All Nations Gather, but Evil Is Not Made Harmless

"They shall declare my glory among the Gentiles."

Fire and judgment interrupt the scene of comfort. Then the view widens to all nations and tongues. Survivors carry the knowledge of the Lord outward, and people come from many lands as an offering to Him. New heavens, new earth, enduring seed and name, and recurring worship express the permanence of God's purpose.

The book nevertheless ends with the disturbing sight of the dead who transgressed. The unquenched fire and undying worm make rebellion's outcome abhorrent, not attractive. Do not conceal the ending because it complicates a reassuring lesson; also do not turn it into permission to identify contemporary

enemies for destruction or to enjoy another person’s suffering. The Lord judges; disciples are commanded to repent and proclaim His glory.

Ball connects Isaiah 66:19–20 with the nations’ participation in gathering rather than treating them as permanently excluded spectators.⁵ The final vision therefore holds both breadth and seriousness: all flesh is invited toward worship, and God’s peace does not depend on calling evil good.

Application: Finish the week with two questions: *Whom have I been treating as outside the reach of gathering? What am I being asked to leave behind so that I can belong to this peace?*

Three Images Worth Carrying into the Week

1. An empty plate beside an open hand

Use Isaiah 58:6–7 to connect fasting with generosity. An empty plate alone can describe deprivation. An open hand adds the outward movement Isaiah requires. This is a teaching illustration drawn from the text, not a prescribed ritual. Ask: **Who is less burdened because I worshipped?** Include speech and power, not only money.

2. Clothing that cannot cover, and clothing God supplies

The spider’s web of Isaiah 59:6 will not become a garment. In 61:10, God supplies a robe of righteousness. In 64:6, the people acknowledge their polluted clothing. The comparison helps distinguish self-justification from receiving redemption. Avoid making the image a judgment about actual clothing, poverty, or another person’s worthiness.

Hilton’s discussion of the “garment of praise” also invites a modest daily practice: give sincere, deserved encouragement to someone who has received little of it.⁸ Praise should be truthful, not flattery or a substitute for necessary help.

3. A growing family, not a private fortress

Heaven’s Code’s two-queens reading joins the return of Zion’s children in chapter 60 to the restoration imagery of the preceding chapters. Its sacred-space interpretation of chapter 61 suggests a movement from displacement to belonging and flourishing.¹⁰

Textual image	What is directly in the text	Devotional extension worth considering
Children coming from afar (60:4)	Zion receives a gathered family.	Make room rather than demanding that newcomers already resemble us.
Anointing, praise, and righteous planting (61:1–3)	The Lord comforts and establishes His people.	Thompson’s sacred-garden/holy-place reading highlights renewed belonging.

Textual image	What is directly in the text	Devotional extension worth considering
A new name and delight (62:2–5)	Abandonment is replaced by covenant joy.	Do not let shame have exclusive naming rights.
Motherlike comfort (66:13)	God explicitly compares His comfort to a mother’s.	Receiving help can be part of covenant maturity, not its opposite.

The temple interpretation is devotional, not a claim to disclose an exclusive ritual blueprint. Its strongest practical fruit is not speculation but a more welcoming, repentant, service-oriented community.

Teaching and Discussion Ideas

A focused adult lesson

1. **Begin with the puzzle, not a summary.** Read Isaiah 58:3–7. Why are the people surprised? Have participants identify verbs describing the fast God chooses. Do not ask anyone to report private fasting experiences or donations.
2. **Name the rescue we cannot provide ourselves.** Read 59:15–21. What changes when God enters the scene? Pair this with Luke 4:16–21 and ask how Jesus’s announced mission answers the condition of the people.
3. **Move from receiving to repairing.** Read 61:3–4. Why do the comforted become builders? Use Eubank’s insight about receiving help as well as giving it. Ask for an example that can be shared without exposing someone else’s hardship.
4. **Let hope become concrete.** Read 65:19–24 and 66:13. What is different about daily life? Invite one action consistent with that future: reduce a burden, repair a relationship where safe, or make worship more welcoming.
5. **Close with Christ, not a checklist.** Ask what the passage teaches about the Redeemer’s character. The invitation to act should emerge from trust in Him, not anxiety about earning His notice.

For children or a mixed-age household

- **The chosen fast:** draw bread, clothing, a house, and a broken chain. Match them with Isaiah 58:6–7. Discuss age-appropriate ways to help; children need not undertake food restriction to learn the principle.
- **A box of Sabbath delights:** following the manual’s suggestion, write or draw activities that turn attention toward the Lord and one another.¹ Discuss why a choice helps rather than making it a competition over which family has stricter rules.
- **A safe light illustration:** use a small lamp and read 60:1–3. Ask where the light comes from and how Jesus helps us help other people see. No need to equate ordinary physical darkness with moral badness.
- **A world that feels like home:** draw the houses, gardens, peaceful animals, and comfort of chapters 65–66. Ask what we can do now to make home more like that picture.

Questions that allow real discussion

- How can someone be serious about religious practice and still miss the purpose Isaiah names?
- What is the difference between being generous and needing to remain the person who never receives help?
- How do chapters 59 and 61 keep our service from becoming a story in which we are the savior?
- What makes “Sought out” a stronger welcome than “not forbidden”?
- How can we teach divine judgment without cultivating fear, revenge, or contempt?
- Why might the promises about houses, vineyards, and children matter as much as the spectacular images of a transformed cosmos?

Personal Study Questions

1. **My fast:** What burden could I help loosen? What harmful speech needs to stop alongside any gift I give?
2. **My Sabbath:** Where am I merely protecting a routine, and where am I making room to delight in the Lord?
3. **My confession:** Can I name something honestly without claiming either that it does not matter or that it puts me beyond redemption?
4. **My Redeemer:** Which action in Isaiah 61:1–3 do I most need to trust? What evidence of His compassion can I remember without demanding a particular timetable?
5. **My receiving:** Who has offered appropriate help that I resist because accepting it would expose a need?
6. **My gathering:** What avoidable stone could I remove from someone’s path toward worship or belonging?
7. **My hope:** Which detail of Isaiah 65:17–25 or 66:13 changes the way I imagine Christ’s future? What faithful action follows today?

A simple weekly practice: choose one verse about the Savior, one concrete act of relief, and one honest prayer. Return to them during the week. This is an invitation, not another measure of spiritual rank.

Gospel Library Scripture Links

Every assigned chapter

- Isaiah 58 — the chosen fast and Sabbath delight [↗](#) · [Web ↗](#)
- Isaiah 59 — confession and the Redeemer [↗](#) · [Web ↗](#)
- Isaiah 60 — Zion’s light and gathering [↗](#) · [Web ↗](#)
- Isaiah 61 — the Anointed One [↗](#) · [Web ↗](#)
- Isaiah 62 — a new name and a prepared way [↗](#) · [Web ↗](#)
- Isaiah 63 — the winepress and remembered mercy [↗](#) · [Web ↗](#)
- Isaiah 64 — lament and the Potter [↗](#) · [Web ↗](#)
- Isaiah 65 — a new creation [↗](#) · [Web ↗](#)
- Isaiah 66 — contrition, comfort, and gathered worship [↗](#) · [Web ↗](#)

Central parallels

- Luke 4:16–21 — Jesus announces His mission [↗](#)
- Leviticus 25:8–13 — Jubilee and liberty [↗](#)

- [Matthew 6:16–18 — fasting before the Father](#)
- [Ephesians 6:10–18 — the armor of God](#)
- [1 Corinthians 2:9–10 — what God has prepared](#)
- [Revelation 21:23–25 — divine light and open gates](#)
- [Mosiah 3:7 — the Savior’s suffering](#)
- [Mosiah 4:16–27 — sharing with those in need](#)
- [1 Nephi 22:3–12 — gathering and the covenants](#)
- [3 Nephi 18:24 — hold up Christ’s light](#)
- [D&C 27:15–18 — armor for disciples](#)
- [D&C 59:9–14 — Sabbath, fasting, and rejoicing](#)
- [D&C 133:46–53 — red garments and the Redeemer](#)
- [Articles of Faith 1:10 — gathering and the renewed earth](#)

Connections for Further Study

- [Isaiah book index](#) — place these chapters within the larger book.
- [Isaiah 1–12](#) — compare the opening critique of worship, divine holiness, and promised peace with the conclusion.
- [Isaiah 58 and Donald W. Parry’s translation of Isaiah 58](#) — existing related study notes; not used here as independently verified quotations.
- [Moses 7 — The Lord Called His People Zion](#) — a related Restoration study of Zion.

← Previous: [Isaiah 50–57 — He Hath Borne Our Grievs, and Carried Our Sorrows](#)
Next: → [Jeremiah 1–3; 7; 16–18; 20 — Before I Formed Thee in the Belly I Knew Thee](#)

Annotated Source Guide

Source audit date: October 11, 2026. Current YouTube publication dates were checked against individual video metadata, not inferred from playlist names. The full research transcripts remain private. This public guide contains synthesis and brief attributed quotations, not republished episode transcripts.

Source	Release / material used	Distinct contribution and limitation
Official Come, Follow Me manual, week 42	2026 manual, full text	Governs the assigned reading and major teaching emphases. Official Church curriculum. ¹
BYU Studies lesson index and Terry B. Ball	Current index; Ball article’s own citation	Gathering through the Redeemer, covenant inclusion, Gentile participation. Ball is a scholarly

Source	Release / material used	Distinct contribution and limitation
	says 2007	Latter-day Saint interpretation, not an official pronouncement. ⁵
followHIM — Sharon Eubank	October 7, 2026; official 50-page PDF transcript plus web transcript and captions	Service, covenant joy, and humility in receiving. Official producer transcript preferred for quotations. ²
Talking Scripture — Mike Day and Bryce Dunford, episode 393	October 7, 2026; full generated captions	Historical-setting alternatives, temple/wedding imagery, and maternal comfort. Interpretive proposals labeled as such. ⁴
Unshaken — Jared Halverson	October 11, 2026; full generated captions	Detailed chapter walkthrough; divine armor, inadequate coverings, and Potter imagery. A new upload date does not prove every segment is newly recorded. ⁹
Don't Miss This — David Butler and Grace Freeman	October 4, 2026; full generated captions	Jesus's continuing ministry, hopeful new creation, and the readiness of God to answer. ¹²
Scripture Central — John Hilton III	October 8, 2026; full English captions	Fasting, Sabbath motivation, Jubilee, praise, and new creation. ⁸
Scripture Central — Lynne Hilton Wilson	October 5, 2026; full English captions	Covenant-community overview, the ethical test of worship, and Zion's new names. ⁷
Heaven's Code — John and Stacy Thompson	October 4, 2026; full generated captions	<i>Isaiah's Tale of Two Queens</i> spans the earlier chapters into 60–61: family gathering and sacred-space interpretation. Not a complete 58–66 commentary and not an exclusive interpretive key. ¹⁰
Gospel Talktrine — Mark Holt, S01E40	November 6, 2018; existing local audio transcription	Broader Isaiah 54–66 lesson, despite a filename without “Isaiah.” Useful caution about proposed

Source	Release / material used	Distinct contribution and limitation
		large-scale chiasm and comparison with Matthew 6. Historical, not a 2026 release. ³
The Scriptures Are Real — Kerry Muhlestein with Reyna Aburto and Robert Millet	October 11, 2026; full generated captions	Jubilee, receiving and extending comfort, and distinguishing Christ’s judgment from human revenge. ¹¹

Historical sources retained, not mistaken for current releases: the vault’s two Taylor and Tyler files numbered 43 and 44 under *Old Testament 2026* both identify September 26, 2022 uploads (G7Mr_4e4uQo and oxMokg1XcZc). The Ross Baron followHIM PDF, earlier Unshaken two-part lesson, and older Don’t Miss This lesson likewise belong to the prior curriculum cycle. They remain available for comparison; this guide’s principal podcast citations above use the newly audited current releases.

Remaining catalog limitations: no matching Isaiah 58–66 Faith Insights episode was found in its current channel listing during this audit; its newest listed full lesson was Isaiah 50–57. No current Gospel Talktrine release for this assignment was found; its historical episode was located and used. No assignment-specific Jordan Peterson Biblical Series or Temple Symbols episode was located in the local/current searches. This reports what was found, not a claim that no future or differently indexed episode can exist. The newly found Heaven’s Code and Scriptures Are Real episodes are **not** missing sources.

Source Notes

Footnotes

1. The Church of Jesus Christ of Latter-day Saints, “October 12–18: ‘The Redeemer Shall Come to Zion,’ Isaiah 58–66,” *Come, Follow Me—For Home and Church: Old Testament 2026*, lesson 42. Official teaching and curriculum. Full manual and the BYU index retained in CFM 2026 Week 42 — Isaiah 58–66 — Official Manual and Source Index. Sections on fasting, Sabbath delight, the Redeemer, light, and the Millennium ground this guide’s teaching priorities. ↩ ↩² ↩³ ↩⁴ ↩⁵ ↩⁶ ↩⁷ ↩⁸ ↩⁹
2. Sharon Eubank with Hank Smith and John Bytheway, “Isaiah 58–66,” *followHIM*, October 7, 2026. Producer’s official PDF and page-numbered local extraction; official web transcript. See 00:03–00:33 and 1:28:38–1:29:09 for receiving help; approximately 48:50–49:20 for fast offerings, humanitarian work, and individual efforts. Devotional testimony and practical application, not a new institutional policy. Full caption backup: 42 Sharon Eubank Isaiah 58–66. ↩ ↩² ↩³
3. Mark Holt, “Enlarge the Place of Thy Tent — S01E40,” *Gospel Talktrine*, November 6, 2018 (SoundCloud metadata verified October 11, 2026). Existing local automated audio transcription.

Discussion of proposed Isaiah 56–66 chiasm and disagreement about its boundaries occurs around local lines 110–116; fasting and Matthew 6 around lines 204–208. The transcript has errors—including its introductory chapter reference—and is not a proofread text. Historical devotional commentary, not a current 2026 episode. ↩ ↩² ↩³

4. Mike Day and Bryce Dunford, "Ep 393 | Isaiah 58–66, Come Follow Me 2026," *Talking Scripture*, October 7, 2026. Full local generated captions. See approximately 1:30–3:10 for composition/setting alternatives; 51:40 onward for temple and wedding imagery; 1:20:45–1:21:40 for maternal comfort and proposed related imagery. Scholarly/devotional interpretation. Generated captions contain transcription errors; prose here paraphrases rather than treating them as a critical edition. ↩ ↩² ↩³ ↩⁴
5. BYU Studies, Old Testament lesson 42 index, consulted first for scholarly resources; Terry B. Ball, "Isaiah and the Restoration of Israel," in *A Witness for the Restoration: Essays in Honor of Robert J. Matthews*, ed. Kent P. Jackson and Andrew C. Skinner, 13–31. The article's own citation identifies 2007; the index labels the edition 2012. Full retained article. See "Who Will Be Involved in Israel's Restoration?" "How Will Israel's Restoration Occur?" and "What Will Be the Results of Israel's Restoration?" Latter-day Saint scholarly interpretation; the guide does not imply consensus on every proposed fulfillment. ↩ ↩² ↩³ ↩⁴
6. *Holy Bible*, King James Version, Isaiah 58–66, Gospel Library scripture text. All nine assigned chapters were retrieved and checked for the commentary's verse ranges and brief quotations. The Gospel Library Scripture Links section supplies a direct link for every chapter. Unless attributed otherwise, observations about sequence, imagery, speakers, and application are this guide's reading of those passages, not quotations from a podcast. ↩
7. Lynne Hilton Wilson, "Isaiah 58–66: Millenium, Sabbath, Restoration," *Handmaidens, Harems, Heroines*, Scripture Central, October 5, 2026. Full local captions. Covenant-community overview at 1:40–3:08; false fasting at 3:19 onward; names in Isaiah 62 at 17:33–18:01. Independent scholarly/devotional teaching. This guide does not adopt every behavioral rule or historical claim in the episode as official doctrine. ↩ ↩² ↩³
8. John Hilton III, "Making All Things New | Isaiah 58–66," *Scripture Central*, October 8, 2026. Full local captions. See 1:00 onward for the true fast; 10:14 onward for Sabbath motivation; 18:09–19:56 for the garment of praise. Hilton cites Elder Neal A. Maxwell in the praise discussion; this guide paraphrases Hilton's application rather than claiming independent verification of Maxwell's original address. Devotional commentary. ↩ ↩² ↩³
9. Jared Halverson, "Come Follow Me — Isaiah 58–66: To Bind Up the Brokenhearted," *Unshaken*, uploaded October 11, 2026. Full local generated captions. Divine armor: about 1:10:14–1:10:42; inadequate garments: 2:29:47–2:30:43; Potter: 2:33:05 onward. Devotional exposition. The current upload was verified separately from the older two-part vault transcripts; no claim is made that the recording is wholly new. ↩ ↩² ↩³
10. John S. Thompson and Stacy Thompson, "Isaiah's Tale of Two Queens," *Heaven's Code: Temples & Texts*, October 4, 2026. Full local generated transcript. See 0:02–1:48 for the contrasted queens;

5:52–6:11 for Isaiah 60's gathered children and nations; 13:17–13:38 for Isaiah 61's oil, garments, and sacred-garden interpretation. Broader 47–61 coverage, selectively relevant here. Temple correspondences are attributed devotional interpretation, not an exclusive architecture of Isaiah or official Church teaching. ↩ ↩2 ↩3 ↩4

11. Kerry Muhlestein with Reyna Aburto and Robert Millet, "E65 Anointed to Deliver: Christ, Jubilee and Judgment," *The Scriptures Are Real*, October 11, 2026. Full local generated captions. Jubilee discussion about 11:20–12:08; divine judgment distinguished from our role at 24:06–24:40; receiving and extending comfort at 31:50–32:35. Devotional and scholarly conversation, not an official institutional statement. ↩ ↩2 ↩3 ↩4

12. David Butler and Grace Freeman, "MINISTRY OF THE MESSIAH | Isaiah 58–66," *Don't Miss This*, October 4, 2026. Full local generated captions. See 9:35–10:24 on Isaiah 65:24; 11:45–13:25 on Jesus's presence and the fullness of future blessing; 24:30–26:12 on Isaiah 61's restorative ministry. Devotional application; promises are not presented as a guarantee of immediate relief from every loss. ↩ ↩2 ↩3