



UNIT 4

NO SOUNDNESS IN IT

Isaiah 1:5-6

Isaiah's writings are best understood through deep study into how Isaiah uses word-links to bring together ideas and concepts that intertwine a tapestry of symbolic meaning throughout his books.



SECTION 1: USING WORD-LINKS

O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

~ Jehovah (Isaiah 10:5)

Isaiah's writings present a vision encompassing all aspects of the house of Israel as well the rest of the world, "for surely he spake as touching all things concerning my people which are of the house of Israel; therefore it must needs be that he must speak also to the Gentiles" (3 Nephi 23:2). Isaiah was tasked with a difficult assignment. He was shown a vision of the last days and expected to prophesy end-time the events to a people from a different culture, history, language, religion, and region of the world. In order to project that warning message to us in our day, he used various literary tools, including symbols, word-links, and historical precedent (meaning historical events of his day to convey prophetic foreshadowing).

#1—WORD-LINKS WITHIN ISAIAH

Word-links are symbolic uses of words interspersed throughout Isaiah's writings. They link the meaning of one word to another. These word-links may be two different words connected by context or through a poetic parallel pentameter, as we've seen previously. They may be the same word dispersed throughout his entire book, giving linked meaning through various uses.

Simple examples of this word-linking include the use of trees or animals referenced through his writings. Keep in mind that Isaiah wrote his book in Hebrew, not in English. So, linking words in his writings should be done with some analytical care. Some examples of word-links include some of the following words.



TOOLS OF HIS INDIGNATION

In Isaiah's book, he uses many different items to symbolize people or types of people. He uses animals, body parts, elements (like stone and wood), celestial bodies, places, tools, vegetation, and even people.

One set of symbols is the various tools used by the Isaiah to indicate the Lord's indignation. Isaiah calls the Assyrian tyrant a **rod** and a **staff**. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation" (Isaiah 10:5).

Not all word-links are as clearly defined by Isaiah as in this verse. Here Isaiah specifically declares that the "Assyrian" equates to the "rod" and the "staff." Therefore, we know that moving forward many of the references to these two tools will refer to the Assyrian. The Assyrian is also the antichrist.

However, given the context of the words "rod" in other places in Isaiah's book, we identify that the "rod" may also refer to the Lord's end-time righteous servant.

SCRIPTURE REVIEW

REFERENCES TO ROD AND STAFF

- Isaiah 9:4—Rod and Staff
- Isaiah 10:5, 15, 24—Rod and Staff
- Isaiah 10:26—Rod
- Isaiah 11:1, 4—Rod
- Isaiah 14:5—Scepter and Staff
- Isaiah 14:29—Rod
- Isaiah 28:27—Rod and Staff
- Isaiah 30:31—Rod
- Isaiah 30:32—Staff

IMPORTANT: Remember, Isaiah wrote in Hebrew, not in English. To link English words—like "rod" or "staff"—together without considering the Hebrew root word can lead to misinterpretation of Isaiah's writings.

Let's look at some examples. First, we'll take the word **ROD**. Isaiah uses *three different Hebrew words* translated into English as "rod." That means that each word could have different meaning in Isaiah's writings. The Hebrew words and definitions are listed below.

חֹטֶר | ḥō'-ter (n.) derived from an unused root of uncertain signification

1. Branch, sucker, shoot, twig, rod

מִטָּה | māt-te' (n.) derived from a root word meaning "to stretch out" or "spread out"

1. Branch, twig
2. Rod, staff, sticker, scepter, spear
3. Tribe, stem

שֵׁבֶט | shā'-vet (n.) derived from an unused root word probably meaning "to branch off"

1. Staff, stick, rod, crook, thrashing-rod
2. Scepter
3. Tribe, stem
4. Lance, spear

As you can see, if we simply look for the word "rod," we may end up 1) connecting words that are not related, or 2) missing words that are related because they are translated into English as a different word. We will take a deeper look into each of these Hebrew words and every verses in Isaiah that uses one of these three words.

חֹרֶב | ḥō'-ter (n.) Branch, sucker, shoot, twig, rod

11:1 And there shall come forth a **rod** out of the stem of Jesse, and a Branch shall grow out of his roots

מִטָּה | māt-te' (n.) Branch, twig; rod, staff, sticker, scepter, spear; tribe, stem

9:4 For thou hast broken the yoke of his burden, and the **staff** of his shoulder, the rod of his oppressor, as in the day of Midian.

10:5 O Assyrian, the rod of mine anger, and the **staff** in their hand is mine indignation.

10:15 Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the **staff** should lift up itself, as if it were no wood.

10:24 Therefore thus saith the Lord God of Hosts, O my people that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his **staff** against thee, after the manner of Egypt.

10:26 And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb; and as his **rod** was upon the sea, so shall he lift it up after the manner of Egypt.

14:5 The Lord hath broken the **staff** of the wicked and the scepters of the rulers.

28:27 For the fitches are not threshed with a threshing instrument, neither is a cartwheel turned about upon the cummin; but the fitches are beaten out with a **staff**, and the cummin with a rod.

30:32 And in every place where the grounded **staff** shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps; and in battles of shaking will he fight with it.

שֹׁבֵט | shā'-vet (n.) derived from an unused root word probably meaning “to branch off”

9:4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the **rod** of his oppressor, as in the day of Midian.

10:5 O Assyrian, the **rod** of mine anger, and the staff in their hand is mine indignation.

10:15 Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the **rod** should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.

10:24 Therefore thus saith the Lord God of Hosts, O my people that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a **rod**, and shall lift up his staff against thee, after the manner of Egypt.

11:4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the **rod** of his mouth, and with the breath of his lips shall he slay the wicked.

14:5 The Lord hath broken the staff of the wicked and the **scepters** of the rulers.

14:29 Rejoice not thou, whole Palestina, because the **rod** of him that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.

19:13 The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the **tribes** thereof.

28:27 For the fitches are not threshed with a threshing instrument, neither is a cartwheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a **rod**.

30:31 For through the voice of the Lord shall the Assyrian be beaten down, which smote with a **rod**.

49:6 And he said, It is a light thing that thou shouldest be my servant to raise up the **tribes** of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

63:17 O Lord, why hast thou suffered us to err from thy ways, and to harden our heart from thy fear? Return for thy servants' sake, the **tribes** of thine inheritance.

As a sidenote, there is one other Hebrew word for “staff” (not “rod”) that Isaiah uses. By its use, you can tell it does not have a symbolic word-link to the other words.



מַשְׁעָנָה | māsh-ā-nā' (n.) derived from a root word meaning “to support one’s self”

1. Support, stay, staff

3:1 For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the **staff**, the whole staff of bread, and the whole stay of water,

36:6 Lo, thou trustest in the **staff** of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it; so is Pharaoh king of Egypt to all that trust in him.

Based on these occurrences above, let’s see if we can interpret what Isaiah is saying.

THE ROD OF HIS ANGER

The Lord makes a direct link between the symbol of the rod and the antichrist, also known as the Assyrian tyrant (see Isaiah 10:5).

*O Assyrian, the **rod** (טַבַּעַץ|shā'-vet) of mine anger, and the **staff** (מַטֵּה|mät-te') in their hand is mine indignation.*

Using this link, we can interpret for much of Isaiah's writings what he means by that rod. The Lord asks the following (see Isaiah 10:15).

*Shall the axe boast itself against him that beweth therewith? or shall the saw magnify itself against him that shaketh it? as if the **rod** (טַבַּעַץ|shā'-vet) should shake itself against them that lift it up, or as if the **staff** (מַטֵּה|mät-te') should lift up itself, as if it were no wood.*

This suggests the Assyrian tyrant is taking upon himself the glory of his own achievements, not ascribing any glory or thanks to the Lord.

The Lord, however, assures his people that this ruthless ruler will not oppress them too long, nor will he have power over those who are in Zion (see Isaiah 10:24-25). He is that staff that will eventually be broken after it has fulfilled its purpose (see Isaiah 14:5 and 9:4).

*O my people that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a **rod** (טַבַּעַץ|shā'-vet)..., For yet a very little while, and the indignation shall cease, and mine anger in their destruction.*

*The Lord hath broken the **staff** (מַטֵּה|mät-te') of the wicked and the scepters of the rulers.*

*For thou hast broken the yoke of his burden, and the **staff** (מַטֵּה|mät-te') of his shoulder, the rod of his oppressor, as in the day of Midian.*

He is also the rod that will eventually be broken after he has fulfilled his purpose (see Isaiah 30:31 and 14:5)

*For through the voice of the Lord shall the Assyrian be beaten down, which smote with a **rod** (טַבַּעַץ|shā'-vet).*



NOTES

ROD & STAFF CAN = ASSYRIAN TYRANT!

WHAT ELSE DO YOU SEE?



THE ROD OF HIS MOUTH

In Isaiah's narrative, God's righteous servant, sometimes called the Davidic servant, is also referred to as the rod (Isaiah 11:1).

*And there shall come forth a **rod** (חֹטֶר | ḥō'-ter) out of the stem of Jesse, and a Branch shall grow out of his roots.*

Note this Hebrew word חֹטֶר | ḥō'-ter is different than that used in all other references of the English word "rod." In fact, this is the only use of this Hebrew word in Isaiah. It can also be translated as *branch, sucker, twig, or shoot*. Since this is the only use of this word, it is hard to create word-links for this word. שֵׁבֶט | shā'-vet is also translated into English as "rod," but may carry a different connotation than חֹטֶר | ḥō'-ter.

On the other hand, just because these are different words, it does not mean that they both cannot symbolize the same thing. Here's an example. Isaiah says the righteous servant is the one who will finally bring God's judgment upon the antichrist—that Assyrian tyrant—and relieve the oppressed house of Israel (see Isaiah 11:4).

*But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the **rod** (שֵׁבֶט | shā'-vet) of his mouth, and with the breath of his lips shall he slay the wicked.*

This righteous end-time servant is the one that will finally break the rod symbolizing the antichrist. Though he may be like a savior to the righteous, he will continue to be a terror to the wicked (see Isaiah 14:29).

*Rejoice not thou, whole Palestina, because the **rod** (שֵׁבֶט | shā'-vet) of him that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent."*

NOTES

ROD CAN ALSO = DAVIDIC SERVANT!

WHAT ELSE DO YOU SEE?

SECTION 2: HEADS AND HEARTS

From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores; they have not been closed; neither bound up, neither mollified with ointment.

~ Isaiah (Isaiah 1:6)

For those still living under the belief that Isaiah’s writings are directed toward some distant people in an age long past, you may be able to read the above scripture with pleasant curiosity and wonder how ancient Israel could have been so naive to forsake the Lord. But those of us who realize that all the words of Isaiah are pointedly glaring at us start to squirm under his descriptive and poignant symbolism. We begin to wonder how in the world we as a people fell to this level of condemnation.

#1—FROM HEAD TO TOE

As Paul spoke about the church being one body (see 1 Corinthians 12:12-27), Isaiah also personifies the church and the house of Israel in his description about the body in Isaiah 1:5-6. How do we know Isaiah is speaking to our church? Because it is the symbol of the covenant body of Christ in our day. This body of Christ today is filled with the descendants of Ephraim, but also intermingled with the Gentiles who are not of direct descent from Abraham but adopted into that lineage. This is why Nephi so often refers to the church in our day as the Gentiles, the Gentile nation, or the Gentile church.

SCRIPTURE REVIEW

- Isaiah 1:5-6
- 1 Nephi 22
- 2 Nephi 28
- 1 Corinthians 12:12-27

QUESTIONS TO PONDER

1. If head and heart are symbolic, what are the symbolic meanings of head and heart in relation to Israel in Isaiah’s day?
2. What are the symbolic meanings of “head” and “heart” in relation covenant people today and the covenant church of God?
3. Are the answers different or the same and why?

NOTES

SYMBOLISM OF THE BODY

In Isaiah’s use of the head and heart as part of the body of Israel—or the ancient church in his day—he described how “the whole head is sick, and the whole heart faint” (Isaiah 1:5). He continued in the next verse to use an analogy of a human body to describe various untreated wounds of that body.

In ancient Mesopotamia, the heart was considered the center of life and source of strength. So, in Hebrew it means the soul or the mind of a person, as related to its emotional state. The head is the source of power and influence. The head directs the body where to go.

Here are some possible symbolic interpretations of “head” and “heart” in Isaiah.

Head: *The part of the body that leads or governs. It can represent national or religious leaders. It can also symbolize the entire body.*

Heart: *The part of the body that holds belief, knowledge, revelation, or our spiritual health. It is also the center of conscience. It can symbolize our spiritual well-being or state, including our conversion process.*

SCRIPTURE REVIEW

EXAMPLES OF HEAD AND HEART

- Isaiah 1:5-6
- Isaiah 6:9-10
- Isaiah 9:13-16
- Isaiah 29:13-14
- Isaiah 44:18
- Isaiah 51:7-8
- Matthew 15:7-9
- Mark 7:5-9
- 1 Corinthians 12
- Ephesians 4:4-16
- Joseph Smith History 1:18-19

QUESTIONS TO PONDER

1. What do you feel the symbolism of “head” and “heart” means?
2. What are the symbolic meanings of eyes, ears, mouth, lips, and tongue according to your interpretations?

NOTES

ADDITIONAL SYMBOLS OF BODY PARTS

ARM: *A symbol of strength or power. I can also be a symbol of an individual or group who perform the work of the Lord. The right arm often represents the end-time Davidic servant and other righteous servants performing God's righteous work. The left arm often represents the Assyrian tyrant performing God's judgments upon the wicked.*

BREATH: *Represents the life and vitality of man.*

EAR: *A Symbol of the reception of revelation or prophecy given from the Lord, whether by his own voice or uttered by a righteous servant. It can also can symbolize a witness to God's word or judgment. It can symbolize God's hearing of our prayers, or our blasphemies.*

EYE: *The eye represents the intuition, knowledge, or revelation of an individual. It can also represent a person's desires or dispositions. References to God's eyes suggests his omniscience. When referencing the knowledge of men, it often can symbolize their pride, usually because of their learned status.*

FACE: *The face can symbolize the countenance or emotion of a person. It can also represent the attitude of an individual or group. For example, a hidden face may suggest humility. Additionally, it can represent the presence of someone, such as seeking the face of God represents seeking an audience with the Lord.*

FOOT: *A symbol of the path which people follow, or the direction they are going. It also symbolizes ones intended direction. Finally, it can symbolize that which is subjugated or reigned over, such as the earth is the footstool of the Lord.*

HAND: *Often symbolizes power, or the means by which something is done. It symbolizes the personification of God's end-time servants who do his will, particularly in reference to the right hand. It can also symbolize the personification of the antichrist used by God to fulfill his judgments, often references as the left hand.*

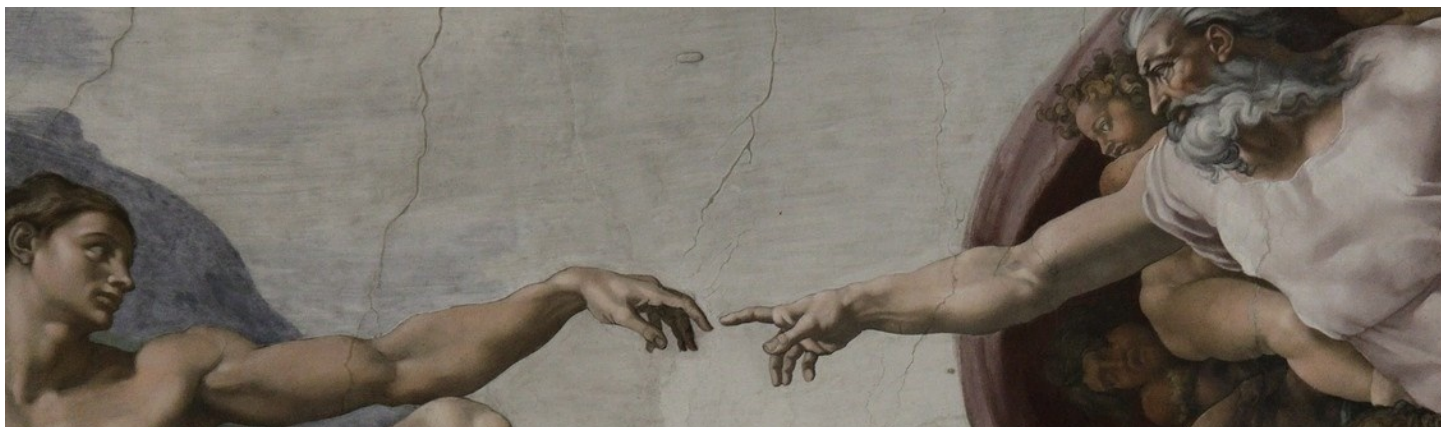
LIPS: *A symbol of the words that a person speaks, whether of their own mouths or in behalf of God, and as such, represents their intent or heart. Can also represent God's judgment, or an individual that fulfills God's judgment.*

MOUTH: *A symbol of the messenger of God, usually referring to the end-time Davidic servant and his prophetic message. It can also symbolize the false or blasphemous messages of wicked individuals and the antichrist.*

SHOULDER: *The shoulder symbolizes the burdens carried. It also symbolizes the oppression of the Assyrian tyrant upon the people.*

TONGUE: *A symbol of the language of the people, observed through their words, and as such, represents their commitment, or lack thereof. It also represents the prophetic words spoken by the Lord's end-time servants. It can also represent God's judgment, or an individual that fulfills God's judgment.*

VOICE: *A symbol of the message of God's end-time righteous servants. It can also symbolize the false or blasphemous messages of the wicked or the antichrist. The Hebrew word can be translated as "noise" which may represent the judgments of God.*



#2—NO SOUNDNESS WITHIN

Isaiah uses grotesque imagery to personify the comprehensive corruption of the body of Christ—the house of Israel. “From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores” (Isaiah 1:6).

Isaiah possibly pulled this idea from the writings of the David who likewise lamented of the repugnance of his own sins.

There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head; as a heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome distress; and no soundness is found in my flesh.

Psalms 38:3-7



QUESTIONS TO PONDER

1. What are the differences between David's lament and Isaiah's writings?
2. Isaiah is speaking to an ancient and a modern people. Why do you believe the covenant people in our day have "no soundness" in the spiritual body of Christ?

NOTES

ADDITIONAL SYMBOLS OF BODY PARTS

One of the unique features of Isaiah's writings is the interwoven meaning of symbolism in numbers. As we look at the poetic pentameter of the following passage, there are two sets of three describing the depraved state of the covenant people of God.

*From the sole of the foot even unto the head there is no soundness in it;
but wounds, and bruises, and putrefying sores;
they have not been closed; neither bound up, neither mollified with ointment.*

Here are some potential interpretations of what Isaiah may be trying to say:

TWO: A number that can represent the divergence, division, or difference between man and between man and God. Perhaps Isaiah uses this couplet to suggest mans divergence from God, that even though they are wounded they have not sought healing from God, further showing their having forsaken the Lord.

THREE: A number representing divine intervention, completion, or guidance. It appears that Isaiah uses three as a number representing an opportunity for divine intervention from God and their rejection of his perfect healing power. In sum, Isaiah shows they reject the atoning power of Jesus Christ.

FINDING MEANING IN WORD-LINKS

Another way to investigate the meaning of Isaiah's words for this couplet are to review the word-links and Hebrew translations.

- **CLOSED:** זָרַר | zür is only used once by Isaiah in his book. Because it is only used once, we cannot use word-links, but we can pull out symbolic meaning. The word is translated as “closed” but means *to turn aside* or *depart*. It can also mean *to press together* or *bind together*, as in a wound. Taking the word as a possible play on words, Isaiah may be meaning that not only have they not bound up the wounds, but they have not turned away or departed from that which is causing the wounding.
- **BOUND UP:** הָבַשׁ | hä-väsh' means *to bind up* or *wrap around*. On this word, we can use a series of word-links to see how Isaiah uses this word. Based on the word uses throughout Isaiah, we see how Israel will not bind up their own festering wounds, and therefore their wounds will continue to fester. But when his people decide to turn to the Lord, he “bindeth up the breach of his people,” and his end-time servant is sent “to bind up the brokenhearted.” Though man will not be the one who binds up (heals), God will heal his people.
 - 1:6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores; they have not been closed; neither **bound up**, neither mollified with ointment.
 - 3:7 In that day shall he swear, saying, I will not be a **healer**; for in my house there is neither bread nor clothing; make me not a ruler of the people.
 - 30:26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord **bindeth up** the breach of his people, and healeth the stroke of their wound.
 - 61:1 The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to **bind up** the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;
- **MOLLIFIED...:** רָחַם | rä-häh' is a verb meaning *to soften*, and is used twice in Isaiah. The first in the pual benyan and is translated as “mollified.” It means to have the wound *softened* with oil. The second use is in the qal benyan and is translated as “fainthearted.” In that context it can be translated as *being weak or thin*, or *being delicate*. It appears these two uses do not have much in common and may not work as a word-link. The first has a connotation of trusting in the Lord, or softening the heart, and the second to become weak or timid in hearing about the rumors of war (see below).

1:6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores; they have not been closed; neither bound up, neither **mollified** with ointment.

7:4 And say unto him, Take heed, and be quiet; fear not, neither be **fainthearted** for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

- **...WITH OINTMENT:** מָשֶׁחַ | she'-men is used eleven times in Isaiah with various interpretations. (*Only relevant verses are listed below.*) The word properly means *grease*, as in a liquid form, such as the liquid oils from olives. Figuratively, it means *richness*. The word can be translated in three ways, 1) *fat(ness)* or *fat foods*, 2) *fertility* or *strength*, and 3) *oil, spiced oils, or ointments*. You can see how they are all interconnected but have different meanings. By just highlighting the instances in which it is translated as “oil” or something to do with oil, we can deduce what Isaiah may mean by that word.

1:6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores; they have not been closed; neither bound up, neither mollified with **ointment**.

10:27 And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the **anointing**.

39:2 And Hezekiah was glad of them, and showed them the house of his precious things, the silver, and the gold, and the spices, and the precious **ointment**, and all the house of his armor, and all that was found in his treasures; there was nothing in his house, nor in all his dominion, that Hezekiah showed him not.

41:19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the **oil** tree; I will set in the desert the fir tree, and the pine, and the box tree together;

57:9 And thou wentest to the king with **ointment**, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell.

61:3 To **appoint** unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

In his use of these words, there are two meanings that pop out: 1) oil or ointment that are misused (see Isaiah 57:9) or neglected (see Isaiah 1:6), and 2) oil or ointments revered (see Isaiah 39:2) and used for righteous purposes (see Isaiah 10:27 and 61:3). The last use (Isaiah 41:19) refers to an oil tree, possibly an olive tree, and represents a specific type of person as trees are often symbols of people.

From these observations we may be able to conclude that the rebellious house of Israel is not using the holy oils or ointments to soften their wounds to be healed. Instead, they use them to seduce the kings of the world. What are they missing? The holy oil used in righteous anointings, for both physical and spiritual kings.

Note how similar the Isaiah 61:3 appears to mirror the washing and anointing: 1) washing away with water the ashes symbolizing a spiritual cleansing, 2) anointing oil of joy to symbolize an anointing as a king and priest or queen and priestess, and 3) putting upon them the garments of praise or the robes of the priesthood. After they receive this washing and anointing, they are called trees—people—of righteousness, founded in the Lord.

SCRIPTURE REVIEW

- Leviticus 8:1-12
- Psalms 38:1-11
- Psalms 147:1-3
- Hosea 6:1
- Isaiah 1:6
- Isaiah 61:1-3
- Ezekiel 16:9-19
- Malachi 4:5-6 (*Note the word “smite” is the same as “stricken” in Isaiah 1:5*)
- Matthew 26:6-13





QUESTIONS TO PONDER

1. You saw one method of analyzing Isaiah's writings to pull out meaning. But these are only one possible interpretation. What do you think he means?
2. How can you use these tools to better study Isaiah?
3. How are using the atonement of Jesus Christ to heal your spiritual, physical, and emotional wounds?

NOTES
