

that only He can bring help. His answer takes us into the great visions of future blessing which make up most of the remainder of the book.

In these chapters the primary attention is focused upon the nation of Israel in the prophet's time and during subsequent ages. Special attention is naturally paid to the godly portion of the nation.

Examination of this extended passage soon reveals that it has what might be called an envelope structure, or a chiasmic structure (after its resemblance to the Greek letter X [chi]). Its first part corresponds to its last part, the second to the second from the end, etc. Certain of its aspects are not as yet crystal clear to the writer. (I am particularly uncertain about the division between section D and that which follows it, and so wish to express a word of caution, as further study may necessitate some alterations in the outline). Yet with considerable confidence the following division is tentatively advanced:

- A. God's Sovereign interposition to overthrow His adversaries  
(Isaiah 59:15b-19a)
  - B. A banner is raised and a Redeemer comes to Zion  
(Isaiah 59:19b-21)
    - C. Millennial blessing (Isaiah 60:1-22)
      - D. The Redeemer describes His work (Isaiah 61:1-11)
        - C. Millennial blessing (Isaiah 62:1-9)
          - B. A banner is raised and a Redeemer comes to Zion  
(Isaiah 62:10-12)
            - A. God's sovereign interposition to overthrow His adversaries  
(Isaiah 63:1-6)

### **Isaiah 59:15b-19a**

Here we see the sovereign interposition of God. The previous denunciation and prayer of repentance have revealed a condition of wide-spread depravity and misery. Human effort is seen to be at an end. Once again it is forcefully declared that all human activity tends to corruption and decay, and only the interposition of the grace of God prevents the absolute victory of wickedness. Man is by nature evil, and he can attain goodness only by an unmerited act of God. Apart from the preserving influence of God's people -- the salt