

God Foretells Redemption

Bible Background • Isaiah 49:1-17

Printed Text • Isaiah 49:1-11 | Devotional Reading • Psalm 111:9-10

Aim for Change

By the end of this lesson, we will UNDERSTAND that God’s mission for the people of Israel is to show all people the way to God, CELEBRATE that all people who serve God are included in God’s promises, and TELL others about God’s never-ending love and salvation for all people.

In Focus

For two Centuries, African Americans were slaves with seemingly no hope of deliverance. As they toiled in wretched conditions they sang songs and prayed prayers, hoping for relief. God heard their cries, and He allowed someone to rise among them. Her name was Harriet Tubman, and she was known as the “Moses” of her people.

Tubman was born in slavery and experienced many hardships. Unlike some who had accepted their lot, she longed for freedom. God did indeed allow her to escape the bonds of slavery. She enjoyed her freedom, but she couldn’t forget her brothers and sisters who were still in bondage. She returned to the South many times and led her people to freedom, just as Moses had done in Egypt for his people.

The slaves were clever. They included coded escape signals in their songs. After dark, “Steal Away” was the song used to signal slaves to move to a meeting place from which to escape to the North via the Underground Railroad. Harriet Tubman helped more than 300 slaves escape to freedom this way. And though she only delivered a relatively few from the bonds of slavery, her heroic deeds focused attention on the need for emancipation. Moses, Harriet Tubman, Martin Luther King Jr., and others were powerful leaders led by God. Each came to lead a particular people at a particular time. However, Jesus came for ALL people and His great work has and will be felt through all eternity.

How have you helped spread the Word of God’s deliverance to all people?

Keep In Mind

“Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages.” (Isaiah 49:8, KJV)

Words You Should Know

- A. Gentiles** (Isaiah 49:6) goyim (Heb.)— Various people groups of the world apart from the Jews
- B. People** (v. 8) ‘am (Heb.)—The Jews, as opposed to the Gentiles

Say It Correctly

Enigmatic. Eh-nig-MAH-tik

Eunuch. YOU-nik

KJV

Isaiah 49:1 Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified.

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God.

5 And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.

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.

7 Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee.

8 Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.

10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And I will make all my mountains a way, and my highways shall be exalted.

NLT

Isaiah 49:1 Listen to me, all you in distant lands! Pay attention, you who are far away! The Lord called me before my birth; from within the womb he called me by name.

2 He made my words of judgment as sharp as a sword. He has hidden me in the shadow of his hand. I am like a sharp arrow in his quiver.

3 He said to me, "You are my servant, Israel, and you will bring me glory."

4 I replied, "But my work seems so useless! I have spent my strength for nothing and to no purpose. Yet I leave it all in the Lord's hand; I will trust God for my reward."

5 And now the Lord speaks—the one who formed me in my mother's womb to be his servant, who commissioned me to bring Israel back to him. The Lord has honored me, and my God has given me strength.

6 He says, "You will do more than restore the people of Israel to me. I will make you a light to the Gentiles, and you will bring my salvation to the ends of the earth."

7 The Lord, the Redeemer and Holy One of Israel, says to the one who is despised and rejected by the nations, to the one who is the servant of rulers: "Kings will stand at attention when you pass by. Princes will also bow low because of the Lord, the faithful one, the Holy One of Israel, who has chosen you."

Promises of Israel's Restoration

8 This is what the Lord says: "At just the right time, I will respond to you. On the day of salvation I will help you. I will protect you and give you to the people as my covenant with them. Through you I will reestablish the land of Israel and assign it to its own people again.

9 I will say to the prisoners, 'Come out in freedom,' and to those in darkness, 'Come into the light.'

They will be my sheep, grazing in green pastures and on hills that were previously bare.

10 They will neither hunger nor thirst. The searing sun will not reach them anymore. For the Lord in his mercy will lead them; he will lead them beside cool waters.

11 And I will make my mountains into level paths for them. The highways will be raised above the valleys.

The People, Places, and Times

The Suffering Servant. Arising out of the complex prophecies of Isaiah, this enigmatic figure serves God and will suffer for others (see Isaiah 42:1–4; 49:1–7; 50:4–11; 52:13–53:12).

In their original context, these passages attempt to explain the harsh suffering the Israelites would pass through during their exile.

One song explicitly identifies the servant and Israel (Isaiah 49:3). But the servant was also said to be God's perfect Servant, which can only be Jesus. This paradigm makes sense of the most difficult aspect of the Jesus tradition— His suffering. Equally important, it pointed to the Gentiles as the object of God's healing and forgiveness alongside the Jews.

Background

God instructed His prophet, Isaiah, to write concerning Israel's captivity in Babylon. For seventy years, the nation suffered under this oppression. Then the Lord allowed them to return to Jerusalem. He gave them the resources to rebuild the Temple and establish themselves once again as God's representative.

But the Israelites got comfortable in Babylon. They became accustomed to the Babylonian ways and their gods. Most of the Israelites refused to move. Only a small remnant traveled back to Judah.

God speaks through Isaiah about these upcoming problems (Isaiah 48). In the first part of the chapter, he rebukes their negative attitudes and behaviors. However, God changes His tone in the last half of the chapter. In several of the later chapters of Isaiah, the Lord offers hope and help with the promise of the Messiah's coming. Like a loving mother attempting to get her cranky toddler to take a nap, the Father begins to speak softly. He highlighted promises about a coming Savior, Jesus, to save Israel and the entire world.

Are you willing to move forward on God's promises? Or are you staying behind, enjoying Babylonian, worldly comforts?

At-A-Glance

1. The Servant's Call and Mission (Isaiah 49:1–7)
2. The Servant Saves and Restores (vv. 8–11)

In Depth

1. The Servant's Call and Mission (Isaiah 49:1–7)

In the book of Isaiah, four passages are called “the Servant Songs” (Isaiah 42–50). The second song found here outlines the coming Messiah’s mission on earth. Jesus, God’s redeemer, brings light, healing, and restoration. He offers His salvation promises to the Jewish people and the entire world.

God speaks through the Messiah in the first person. He asks for listening ears. His calling started in the womb of His mother. Before the Holy Spirit placed Jesus’ embryo in Mary’s body, the angel said, His name is Jesus, the Savior of all humanity (Luke 1:31).

Isaiah compared Jesus’ mouth, His words, to instruments of war. The well-polished sword and the shaft pierces the intended target. God kept Jesus out of the main limelight until a particular time in history. At the appointed time, He introduced the Savior and His penetrating message (Galatians 4:4–5).

Isaiah calls the Servant, whom we now understand to be the Messiah, by the name Israel. This nation originally carried God’s salvation message. When the Jewish people rebelled, the Messiah picked up the baton, committed to completing God’s assignment.

God called Jesus to draw back the Israelites to Jehovah. God raised Him and gave Him the might and power to carry out the task. The first Christian missionary and the authors of the Bible were Jewish people. God’s instruments to introduce salvation to the world. The Servant fulfilled the covenant God made with the Israelites, and He is the actual covenant. Some of the Jewish people pushed Jesus aside, denying His claim as Messiah. They looked down upon Him, calling Him unclean, a liar. However, God viewed Him as valuable and deemed worthy of praise (1 Peter 2:4).

Jesus respected those in positions of authority in the secular government and within the Jewish religion. But both plotted against Him. When Jesus returns to the earth for the second time, He will be honored and worshiped. Rulers and every human being will prostrate before Him (Philippians 2:10–11).

How did Jesus complete the work that Israel was supposed to do?

2. The Servant Saves and Restores (vv. 8–11)

Jehovah heard the prayer of the Servant and helped Him fulfill a fruitful ministry. God is committed to lifting this universe out of its critical condition, placing His Spirit in desolate, godless places. His desire is for the entire human race to know the truth through His Son Jesus.

God frees captives. God freed the captives in Babylon, and He offers freedom to all humanity bound in sin. It is now possible to bask in the presence of a Holy God—no sin hinders or divides (Isaiah 61:1).

Messiah bids everyone to come openly to the light. Christ found the Jews enslaved to the law, covered in the darkness, and separated from God. Christ lifted their burdens. The Compassionate Shepherd is always leading to greener pastures. Jesus keeps His sheep away from the scorching sun, and leads them to lush feeding grounds and freshwater. Even in places that are downtrodden and barren—God provides for His sheep.

These promises are not only for the Jewish nation or people in biblical days. Jesus still saves and restores anyone willing to come to Him.

In a letter to the Corinthians, Paul references these verses and explains that “today is the day of salvation” (2 Corinthians 6:2). How does this affect our reading of Isaiah?

Search the Scriptures

1. Use the Scripture verses in Isaiah 49:1–11 to describe the characteristics and mission of the Lord’s servant. (Example characteristics, v. 1 called before birth, v. 2 words of judgment are sharp, v. 3 a Servant; Example mission points: v. 1 wants people in distant and faraway lands to listen, v. 4 work seems useless)
2. In verse 1, Isaiah addresses the “isles,” meaning a place far, far away from him. What expression would we use today to confer this understanding?

Discuss the Meaning

1. The Scriptures clearly state Jesus’ job description. He came to seek and save humanity. His death on the Cross allowed freedom from the bondage of sin. This lesson reminds Christians that the Savior is light out of darkness, He restores, and our Shepherd to lead us into His beautiful pastures. Think about the past couple weeks. How have you seen Jesus do this in your life?
2. What kinds of people or things have you or others turned to instead of Christ?

Liberating Lesson

The word “servant” does not always sit well with African Americans. It rakes up pictures in our minds of Black people as slaves or only getting a job as a maid, driver, or butler. Yet, when the word “servant” is used in the Bible, God desires for Christians to have a different picture. Jesus came to serve all humanity. He, too, was mistreated and unappreciated. But He kept placing himself in God’s protective hands, being assured of God’s watchful eye. Get alone with God and express any anger or hostility you may feel about the mistreatment of people of color. Ask God to begin a transformation in your heart about how to be a true servant.

Application for Activation

Many individuals today continuously wonder, “What about me? What about me?” God saw the need for salvation. He sent Jesus to meet that need in our world, and Jesus completed God’s assignment. As Christians, we are to answer the same call. Pray for more sensitivity to the Holy Spirit as we go through our daily activities. How can I help those around me foster the same attitude and be less selfish and self-centered?

Follow the Spirit

What God wants me to do:

Remember Your Thoughts

Special insights I have learned:

More Light on the Text

Isaiah 49:1 Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name

Scholars often identify Isaiah 49:1–13 as the second of four “Servant Songs” that focus on an individual that we can now identify as the Messiah, Jesus Christ. (The others are found in Isaiah 42:1–9; 50:4–11; and 52:13–53:12.)

It is clear that this is a message that needs to be heard by all nations since even the “isles” are addressed. This remains true even today: the following message is relevant for all nations and all peoples, including African nations and those of African descent.

The speaker emphasizes that God had a special purpose for him even before he was born. God had chosen and “called” him even while in his mother’s womb. This was certainly true of Jesus (Matthew 1:18–25). Every human being is placed on earth by God Himself, born in His image with great dignity, and with a purpose to bring God glory. So in a sense all people are named by God from birth. But in this case the speaker has received a unique calling that applies only to Jesus.

2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

The speaker now describes how God has used him, based on his special calling. He is compared to a “sharp sword” and a “polished [arrow] shaft,” images that likely mean that he will be used as an agent of God’s judgment. But he will accomplish this task not through actions but through his mouth, through his words. He is described here as a prophet, since the prophets served as God’s spokesmen, declaring God’s judgment (see Jeremiah 23:29). The speaker also emphasizes that God “hid” him. God has protected him and kept him so that he will be available for God to use at the right time.

During Jesus’ ministry on earth, teaching about the kingdom of God was His highest priority (see Mark 1:14–15). Through His words He called sinners to repent and rebuked religious leaders and others with prideful and hard hearts. Though His ultimate purpose was to bring salvation, He also proclaimed judgment and warned of the eternal wrath of God upon those who do not turn to Christ. This is a warning that all must hear in every time and place.

3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified.

God now speaks to this man He has chosen from birth. His first words summarize his identity and purpose. We might call this his commission. First, He refers to him as “my servant.” The Hebrew word for “servant,” ebed (EH-ved), appears many times throughout Isaiah 40–66 as a theme of this part of the book. In general, those God refers to as servants are those He has claimed for Himself and called for a special purpose in His plans. The nation of Israel is described as God’s “servant” (Isaiah 41:8–

10; 43:8–10), but they are blind and deaf, and have failed in their mission to the nations (42:18–20). So God now raises up an individual “servant,” whose mission is about to be defined in verses 5–6.

God addresses this servant as “Israel.” Because of this, one might be tempted to think that God is speaking to the whole nation here, but it is clear that this servant has a mission to Israel (vv. 5–6), so cannot at the same time be the whole nation. Most Christian scholars suggest that this does indeed refer to an individual, but God calls him “Israel” because he is now going to take on the role God had given the nation—and he will succeed where they have failed. The nation is no longer worthy of the name God had given to it (48:1–2), so this one servant will now represent the nation and carry out its task.

God’s goal in using this servant is that He might be glorified. The word translated “be glorified” is *pa’ar* (pa-AR). This is a rare word that expresses God’s desire to receive the honor and praise that He deserves. He will mainly achieve this through the salvation He brings to the nations through this servant (49:5–6).

All followers of Christ today are among the foreign “servants” Isaiah speaks of later in the book (Isaiah 56:6). We as believers have benefited from the work of the servant, who has died for our sins that we might be forgiven (Isaiah 53). Our ultimate goal is similarly to bring glory to God. We do not do this as Jesus did by dying on the Cross, but we do spread this message of salvation through evangelism. We also bring glory to God in many other ways through living as Christ did, including pursuing love and justice.

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God.

Despite this high calling, the servant replies to God with discouragement. The work has not been easy, he has faced much resistance, and he feels as though it has all been “in vain” and useless. This servant will not minister in power but in weakness and suffering, which will be especially clear in later Servant Songs (Isaiah 53:3–12). But the servant expresses not only discouragement but also confidence in God. He leaves the outcome of his work to God’s judgment and in God’s hands. Jesus faced exhaustion in His ministry at times, and was discouraged even with His own disciples in their inability to understand His teachings and have faith in Him (Mark 4:35–41). Still, He strove to do the Father’s will and in the last, commended His spirit to the Father.

Many will find it easy to identify with the feelings of the servant here, especially those who have been neglected and forgotten. Many may work faithfully unto the Lord, but see little of the fruit or results of their labors. Many remain unrecognized and unappreciated. Nevertheless, the follower of Christ must place their ultimate confidence in God, knowing that He alone remains the judge of our work on earth. We must, then, seek to use our time and efforts to bring glory to Christ and advance His kingdom, and trust that we will one day be rewarded despite the hardships involved now.

5 And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

The focus now shifts back to the Lord and His announcement of the servant’s mission. God connects the servant’s calling from birth (from verse 1) to his role as God’s servant (from verse 3). He then reveals “part one” of his mission: to bring the nation of Israel back to God. This does not refer to Israel’s physical return to the land of Canaan (as in 48:20–21), but their spiritual return to God Himself. Throughout Israel’s history they have been rebellious, worshiping other gods and

disregarding the God who had delivered them from Egypt. Yet God will use this servant to finally restore Israel to fellowship with God, repairing the broken relationship.

The servant further explains his relationship with God in the second part of the verse. He is fully dependent on the Lord, looking to Him for strength to accomplish his mission. And because of his obedience and success, God Himself makes him “glorious.”

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.

This is the central verse in the text, where God clearly describes the mission of this servant: he will restore the “preserved” of Israel. This indicates that it is not necessarily the case that every ethnic Israelite will be redeemed, but only that portion of the nation that turns back to God (a remnant). But then God says that restoring Israel is not enough! This is only “part one” of his mission! This statement comes as some surprise because restoring Israel is not a small or “light” (KJV) matter at all. This has been a major focus of the Old Testament, something God’s faithful people have awaited for centuries. Yet God has even bigger plans in mind.

“Part two” of his mission is to be “a light to the Gentiles, that thou mayest be my salvation unto the end of the earth” (see also Isaiah 42:6). The Hebrew word translated “Gentiles,” *goyim* (go-YIM), typically refers to the various people groups of the world apart from the nation of Israel. God’s plan, then, is for salvation to reach all peoples, even to “the end of the earth.” This has always been true. From the time God first called Abraham and blessed him, He did so not simply so that Israel could enjoy being blessed, but so that they might be a channel of blessing to all peoples (see Genesis 12:3). Israel had failed to be this blessing. But the individual servant, the new “Israel,” will now succeed.

Jesus is this servant. He calls Himself the “light of the world” (John 8:12; see also John 1:9). The name Jesus is based on the Hebrew word for “salvation,” *yeshuah* (ye-shu-AH), because “he will save his people from their sins” (Matthew 1:21). He accomplishes this when He takes the deserved punishment for sins upon Himself at the Cross (see Isaiah 53:4–6), and then defeats death through His resurrection. Because this salvation is not only for the Jew but the Gentile as well, He commissions His followers to “teach all nations” (Matthew 28:19). We are living in a time when we can see that God’s salvation in Jesus Christ truly has reached to the ends of the earth and covered the globe. From the very beginning, it was God’s design to incorporate African peoples into His Church, and today there are more professing Christians in Africa than on any other continent. In response, God’s people should worship, praise, and give thanks to God for His grace and mercy toward undeserving sinners, and continue to spread this good news among those who have not yet experienced this salvation.

7 Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.

We now see the response of the people to the servant. After the joyful tone of verse 6, it is surprising to discover that this man who has brought salvation to all nations will be despised and abhorred. He is also described here as “servant of rulers.” Although “servant” has been used in a positive sense throughout the passage so far, in this case it is negative, and probably better translated “slave.” This may refer to Jesus’ experience of being dominated and abused by Jewish and Roman rulers as He was sentenced to crucifixion.

But God's message for His servant is that this is not the end of the story. Though rejected initially, kings and princes will eventually give him the respect and honor that he deserves. He will be acknowledged as King of kings and Lord of lords. This dramatic change from rejection to honor, and the exaltation is entirely the Lord's doing. He is faithful to His chosen servant. Verse 7 summarizes and anticipates the final "Servant Song" (Isaiah 52:13–53:12). There, his rejection is described in greater detail, but the story again ends in triumph and the submission of kings (see 52:13–15; 53:12), all brought about by the Lord.

Many of African descent have similarly experienced being despised and rejected. But they too will experience God's faithful vindication, as Christ did, if they are united to Christ by faith. The book of Revelation envisions that one day, when Christ returns, all of His people will reign over the world with Him as kings and queens (see Revelation 5:10; 22:5). But this is only true of those who have received the forgiveness of sins through faith in Christ.

8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

God assures His Servant that He will be with him to help in his greatest need, which probably refers to the road to the Cross. God again describes His purpose for the servant, but says it in a different way: "I will...give thee for a covenant of the people." Jesus is the mediator of the new covenant described in the prophets (Jeremiah 31:31–34). His death for the sin of the people is the basis for the new covenant. The blessings of the new covenant in the Church today are only experienced "in Christ" (see Ephesians 1:3–14). Since Jesus is at the center of this new covenant relationship between God and His people, it is appropriate to identify the servant Jesus with the covenant itself.

Who the "people" are in this covenant is not entirely clear. On one hand, the term here for people, *am* (AHM), is usually used to refer to the nation of Israel, to be distinguished from the *goyim* (go-YIM) mentioned in verse 6. On the other hand, verse 6 just emphasized that salvation will be for all peoples. Also, in the chapters to come Israel is redefined so that foreigners who worship the Lord are fully included in the new people of God. So the "people" could include all of the "servants" who follow Jesus, regardless of their ethnicity.

9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. 10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

In the ancient world a just and good king would provide for his people, bring prosperity, and free prisoners. This is what this servant King does as well. He proclaims that those imprisoned are free and brings those living in oppressive darkness into the light. Although God is surely concerned with unjust physical bondage, as seen in the Exodus, his greater concern is with spiritual bondage to sin and the powers of darkness, which is likely the focus here (Colossians 1:13–14).

It is tempting to rely on our own efforts, others, or even the government for protection, provision, and freedom. But ultimately as God's people we must look to Christ for these things as our Good Shepherd. We look to God to provide for our needs while on earth when we seek first His kingdom (Matthew 6:33). And we endure hardships, knowing that they are just a light momentary affliction compared to the eternal rest we will experience with Christ when He returns one day (see 2 Corinthians 4:16–18).

11 And I will make all my mountains a way, and my highways shall be exalted.

In the ancient world without cars and airplanes, natural features such as mountains, valleys, and bodies of water were significant obstacles for travel. So one of the common images of return to the Promised Land is that God will make the journey as easy as possible. He will flatten the mountains. He will lift up a broad highway above the valleys so that the path is visible, straight, and smooth. Nothing will get in the way of this grand gathering of peoples to God. Even if these verses have a physical return to land in mind, this is clearly figurative language. The point is not really that God will cut down mountains but that He will enable a smooth return at every step along the way. As explained above, though, it is likely that these images from the exodus from Egypt and the return from Babylon are being used to describe a greater, more important exodus: a return to a right relationship with God through the forgiveness of sins, brought about through the work of the servant.

Daily Bible Readings

MONDAY

God's Redemption Defies Human Wisdom
(1 Corinthians 1:18–25)

TUESDAY

Righteousness, Sanctification, and Redemption
(1 Corinthians 1:26–31)

WEDNESDAY

God Sent Redemption to God's People
(Psalm 111)

THURSDAY

Christ Brings Eternal Redemption
(Hebrews 9:11–14)

FRIDAY

Pardon My Guilt, O Lord
(Psalm 25:1–11)

SATURDAY

Redeem Israel, O God
(Psalm 25:12–22)

SUNDAY

The Lord Will Have Compassion
(Isaiah 49:1–11)