

Pentwater Bible Church

Isaiah Message 62

April 26, 2020



The Keys to the Kingdom by Nicolas Poussin 1636-39

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Pentwater Bible Church

The Book of Isaiah Message Sixty-Two

LITTLE APOCALYPSE OF ISAIAH PART XIV

April 26, 2020

Daniel E. Woodhead

Isaiah 27:12–13

¹²And it shall come to pass in that day, that Jehovah will beat off his fruit from the flood of the River unto the brook of Egypt; and ye shall be gathered one by one, O ye children of Israel. ¹³And it shall come to pass in that day, that a great trumpet shall be blown; and they shall come that were ready to perish in the land of Assyria, and they that were outcasts in the land of Egypt; and they shall worship Jehovah in the holy mountain at Jerusalem (ASV, 1901).

As we conclude this four-chapter section of Isaiah known as “The Little Apocalypse of Isaiah” we see Israel’s, Millennial Restoration. The Lord gave Isaiah a glimpse beyond the chastisement and saw the day of Israel’s restoration. Thus, says the Lord through Isaiah, “*in that day, that Jehovah will beat off his fruit from the flood.*” “He shall beat off His people, as fruit is beaten off an olive tree with a stick” (Deuteronomy 24:20). The literal description is beating an olive tree to release its fruit such as beating the sheaves of wheat to release its grain. The Lord will begin to gather together the Jews of the diaspora, as described. The purpose of threshing is to separate the kernels from the husk. Then, He will gather His elect of Israel, like handpicked fruit, after the shaking (Haggai 2:6-7,21-22; Matthew 24:7; Revelation 6:12; 16:18-21) from the Euphrates River to the stream of Egypt (Wadi el Arish, fifty miles so west of Gaza). These are the borders of the land promised to Abraham’s posterity (Genesis 15:18), and the extent of Israel, the Lord’s vineyard, according to His purpose (I Kings 4:21,24; Psalm 80:1) Isaiah 27:12c). This is Jehovah’s threshing-floor. And it is here that He winnows. Winnowing is the force of the word rendered “*beat off his fruit*” (Ruth 2:17; Judges 6:11).

Jehovah has a threshing-floor on which, by the blows of His shofar He will separate the wheat from the chaff. It lies between those boundaries that marked the land promised to Abraham (Genesis 15:18). The tools God is making use of are the Devil, then cast down upon the earth, and through the persecution of Beast and False prophet to reveal His true people, genuine believers. That “one by one” means that each individual provides evidence of personal repentance and personal faith, and is personally embraced in truthful heartfelt acceptance of God.

Thus, it is not the waters of these rivers that are here being driven back, but Jehovah is doing the work of a thresher in the land. Israel, the Chosen people shall not be swept into everlasting blessedness in a mass, as from Egypt during the Exodus, but “one by one.” God is making use even of the devil to reveal His true people. That “one by one” means to manifest His true people. The nation will be gathered most carefully, one by one, as individuals. With only the saved entering the Kingdom (Romans 11:26), and the rest suffering death with godless Gentiles (Revelation 7:3-8; Matthew 13:38-43,47-51). That is symbolized by the five foolish virgins shut out of the Kingdom from Matthew 25:10-13; cf. 25:41,46.

The great trumpet (Numbers 10:2; Matthew 24:31) will summon the remnant of Israel into Kingdom blessing. The image comes from the Feast of Trumpets, when the trumpets sounded on the first day of the seventh month to call the people to holy convocation (Leviticus 23:24) They will accept the Gospel and enter the kingdom (Matthew 24:14). The Jews will hearken to the gospel in the Tribulation (Revelation 11:15; 14:6) and be saved each to enjoy the crown of redemption in Kingdom bliss. This will be preceded by the Feast of Tabernacles in the same seventh month (Leviticus 23:33-44) preparing them for the Feast of Trumpets will be next on the schedule of prophetic events. The ten tribes were carried off to Assyria. They shall return from Assyria where they were carried, and Egypt (the world) to worship the Lord in the holy mount at Jerusalem (Isaiah 2:2-3; Zechariah 14:16-21). “Assyria” is purposely singled out to point to the full restoration of the ten which is a restoration still awaiting fulfillment (Jeremiah 3:18).

The Immanuel-King will restore Israelites to the land He has set aside for them from their worldwide diaspora. The final culmination of the time of Israel’s regathering will be in that day subsequent to His second advent and defeat His foes and will be for everlasting blessing. He has been bringing them back since the late 1800’s when the Zionist movement was underway.

So, the return of them in Zionism, being the first movement to the establishment of the modern Israeli state in 1948, is a fulfillment of Scripture (Ezekiel 20, 22, & 37).

What we see here is The Lord God setting His hand, miraculously “*with a mighty hand,*” (Deuteronomy 26:8) to recover the rest of His people, not merely from Babylon, but from all the countries of the world where they will have been scattered (Isaiah 43:5-7; 49:12; Jer. Ezekiel 37:21; Hosea 3:5; Amos 9: 14-15; Micah 4:6-7; Zephaniah 3:19-20; 10:10; cf. Matthew 24:31)

Those nations will range from Assyria the northeast and Egypt to the south from Pathros (Upper Egypt) Cush Ethiopia, or Nubia, north Sudan, the region south of Egypt), Elam (the hill country east of Babylon), Shinar (Babylonia), Hamath (on the Orontes River in north Syria) and the coastlands sea (the Mediterranean; Isaiah 20: 15; 42: 10; 49:1; 51:5; 60:9; 66:19). These stated nations in synecdoche are signifying the entire world in the Kingdom age.

But the Messiah will not only set up an ensign for the nations (the Gentiles), but He also will assemble the outcasts of Israel and... the dispersed of Judah from the four corners (extremities) of the earth, expressly specifying all the twelve tribes (Jeremiah 3:18; Ezekiel 37:16-19).

LITTLE APOCALYPSE RECAP

The Lord declares judgment on the entire earth (Isaiah 24:1–3). The three principle reasons that the Lord is doing this are: To make an end of sin and wicked people (Isaiah 13:9; 24:19–20); To bring about the greatest evangelistic outreach that has ever happened on this earth (Revelation 7:1–4), To bring the stubborn nation Israel to belief in the Messiah (Ezekiel 20:33–38; Daniel 12:5–7)

The Earth will undergo many changes (Isaiah 24:4–7; 19–20). Verse 4 tells us the earth “mourns” because most of the people are being destroyed. It “fades away” because it is being stripped of its beloved wealth and riches man worshipped as their god. The kings and merchants of the earth are shown “languishing”, or weeping and mourning because of the judgments that are coming upon them.

Joy and mirth cease (Isaiah 24:7–9). Verse 7 states that as a result, the normal “merry-hearted” people will no longer be celebrating, they will only be mourning. Verse 8 says all the musical instruments they normally use in the celebration will be quiet. In verse 9, they will turn to stronger alcohol to assuage their pain, which will not satisfy them either. In fact, the Lord will cause it to be “bitter to them that drink it.” This will come about either through bodily diseases or plagues, or because of the calamities upon the nations and states in which they dwell. And this will be the case of The Woman That Rides the Beast who has the plagues, and she proudly says, “I sit a queen, and shall see no sorrow,” (Revelation 18:7).

Babylon is fallen (Isaiah 24:10–13). The final destruction of Babylon will make it fit only for wild animals and demons. Isaiah calls it “the waste city” in verse 10. We can also read this description in Isaiah 13. This is similar to what God did to Sodom and Gomorrah.

A celebration will occur (Isaiah 24:14). “These shall lift up their voice, they shall shout” refers to “they that are left upon the earth” who become believers at the end of the Great Tribulation. This remnant shall lift up their voice in singing the praises of God for His judgments on Babylon, for avenging the blood of His saints; for their deliverance and salvation, and for the enormous blessings they now have. They now sing the song of Moses and the Lamb for the majesty of the Lord (Revelation 15:2–3; 19:1–2).

The people of the earth fear (Isaiah 24:17–18). Isaiah describes three things that will happen to the Great Tribulation inhabitants of the earth that are against God. They are “the fear”, “the pit”, and “the snare”. “Fear” is the horrible feeling that there is no safety or rescue to help or protect you, “the pit” means a deep place of wickedness against you, or a grave, and “a snare” is an unseen trap with no escape.

The Psalm (song) of Praise (Isaiah 25:1). This is the song of praise sung after the national regeneration of the nation of Israel as they begin to praise God for what He has done. One of the principal reasons for the Great Tribulation is to break the will of the Holy People who so far have rejected Christ as their Messiah (Daniel 12:7). There are two aspects to this national regeneration, and they are the same for anyone coming into God’s Kingdom as a believer.

The call to the nation to repent and confess will last for two days, and is found Hosea 6:1-3, but the actual words of confession are given in Isaiah 53:

Isaiah 53:1-9

*¹Who hath believed our message? and to whom hath the arm of Jehovah been revealed?
²For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. ³He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not.
⁴Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. ⁵But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. ⁶All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all. ⁷He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth. ⁸By oppression and judgment*

he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due? ⁹And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth (ASV, 1901).

They admit that the nation looked upon Jesus as nothing more than an ordinary man, even a criminal who died for His own sins. Now they will realize that He was no ordinary man, but the perfect Lamb of God, the Christ (Messiah) Himself. They will also realize that He died for their sins so that they need not be stricken by God with eternal punishment. After two days of confession, on the third day the entire nation will be saved fulfilling the prophecy the Apostle Paul gave us in Romans 11:

Romans 11:25-27

²⁵For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. ²⁶And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: ²⁷For this is my covenant unto them, when I shall take away their sins (KJV).

They then give thanks to God for His protection of the poor and needy (Isaiah 25:4–5). God has been stronghold for “the poor” (meek), and for “the needy” (destitute). These are direct references to Israel when they suffered persecution from the mightier nations during their exiles. God will be honored because during this time because He acted as “a stronghold” for His people, by protecting them from all that their enemies could do to them. The heathen nations will be stricken with unbearable heat as in a dry land where there is no shelter, but Israel will not suffer, for they will be protected as if it is in the shade of a refreshing cool cloud, which will be the Lord Himself.

The marriage supper of the Lamb and Israel’s resurrection (Isaiah 25:6–8). This will be a double wedding feast, one for the church as the bride of the Messiah and one for Israel as the wife of Jehovah. Isaiah also connects a feast with the Kingdom in verse 6 and a resurrection of the dead in verse 8. All Israel will be there, including those who were regenerated during the Great Tribulation, the Old Testament saints and the church. This is the event that begins the Messianic Kingdom. The marriage feast of the Lamb is where the Lord Messiah Jesus welcomes all believers into His Kingdom:

The final destruction of the unbelievers occurs with the coming of Messiah (Isaiah 25:10-12) He will strike down the nations that have gathered against Jerusalem (see also Zechariah 12:3; 14:2). Moab (central Jordan today), will be crushed for joining forces with the nations attacking Israel. The prophet foretells the humiliating end of Moab by comparing it to “dung” in verse 10. Just as straw is spread over manure and is trampled into heaps for fertilizer, so will Moab be crushed because of its pride and haughtiness. At this time, God will break their pride and put an end to their haughtiness. Their high and fenced walls are the tall towers where the Moabites would hide in wait for their enemies. These fortifications will be destroyed by the Lord. Even though they were thought to be impregnable, they will be brought down, and left not being able to stand against His mighty power. Moab will be completely destroyed and crushed into the dust of the earth.

The blessings seen in Israel (Isaiah 26:1–2). After the demise of the Antichrist and his armies, they are so happy that they begin to sing “We have a strong city”, meaning Jerusalem. This does not mean that it was then strongly fortified, but that God would guard it, and thus it would be “strong”. Jerusalem

was easily capable of being strongly fortified (Psalm 25:2), but here the idea is that Jehovah would be the protector, and that this would constitute its strength. In verse 1b we read, “Salvation will he (God) appoint for walls and bulwarks.” That is, He will be the defender of His people in the place of “walls and bulwarks” (ramparts). A similar expression occurs elsewhere referring to God’s protective provision of the saved (Isaiah 60:18; Jeremiah 3:23; and Zechariah 2:5).

In verse 2, the regenerated people are returning, and with this song that the gates of the city are thrown open so that they may enter without obstruction because the protective defenses against the Antichrist’s forces are no longer needed. “That the righteous nation which keepeth the truth” have finally confessed the name of Jesus and begin to worship the true God.

Trusting God (Isaiah 26:3–6). Now comes a confession by the pilgrims who return to Jerusalem following the Great Tribulation. Those whose minds are “stayed on thee” (steadfast) have a strong conviction, a firm attitude, and are will not be “driven and tossed by the wind” (James 1:6). These people have finally put all their trust in God. They will be kept “in perfect peace,” just as Israel itself will be in the Messianic Kingdom. This peace is not only “perfect” in its nature, but it also provided in abundance. It is a peace that has no limits, no bounds, no measure. It was what Jesus declared to give to us:

John 14:27–29

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. 28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. 29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe (KJV).

Blessings come to the righteous (Isaiah 26:7–9). Expanding on the requisite trust, the prophet affirms that the nation’s people must live righteously. He says that only then will God smooth out their path through life. That does not mean righteous people never have any problems. Isaiah was reflecting the truth that certain consequences follow one’s actions, so that if a person lives according to God’s rules, he will have favorable consequences. Contrarily, if one disregards God’s Word, he will experience negative consequences. Adherence to the Bible’s doctrine produces the most favorable life God provides. The remnant will walk according to Scripture, stated as God’s judgments, and yearn for God. Those who refuse to heed God’s ways will learn of God’s righteousness when they are eventually judged. In other words, the hard way, and possibly when it is too late to be saved. Judgement is a necessary corollary to rightlessness.

The wicked do not learn God’s righteousness (Isaiah 26:10–11). When “*favor be showed to the wicked*”, they continued to pursue unrighteousness. “In the land of uprightness will he deal wrongfully” means that even with good examples (“*land of uprightness*”), the wicked will not convert the wicked man. Though the wicked live in a land of righteousness, where God and His Law are acknowledged, where true religion is professed, and where the gospel is preached, the wicked continue to be wicked. In verse 10, “*will he deal wrongfully*” means he still will not behold, or consider, the majesty of the Lord. Nothing can change the truly wicked.

Peace comes from God alone (Isaiah 26:12–15). The people plead for God to grant them peace, for without peace all other blessings are worthless. The redeemed also realize everything that occurs, whether good or bad, has been controlled through the hand of God. They acknowledge that He brought

about whatever happened to them. The prophet declares his faith that just as retribution came to the Jewish people for their sins, so too will they enjoy their blessings in the future. Isaiah explains why Israel will be rewarded the blessing of peace. Throughout the Great Tribulation, the nations under Antichrist tried to become their masters. They oppressed and persecuted the people, and tried to force them to adopt other religions, but Israel remained steadfast in its dedication to God alone, and declared that their God is the only God. It has been this way for a long time. The Jews have rarely merged into the nations where they lived. They have always maintained their separation.

Israel turned to God in distress (Isaiah 26:16). The nation Israel had many “travails”, or sorrows, imposed upon them brought about through their idolatry and sin. When God corrected them, He caused them to turn to Him in prayer, especially during times of exile when the host countries were hostile, and it was clear that only God could help them. The greatest of the persecutions and corrections is coming to them in the Great Tribulation. These enemies and persecutions will cause them to realize that survival depends on turning to God. The Hebrew word for “prayer” in this verse is *lachash*, and actually has a stronger meaning than just “prayer”. It means a silent whispering, muttering, and then a sighing, or a calling, for help. In their calamity, they sighed and called in a humble manner on God for help. This “prayer” represents intense prayer from the deepest recesses of the heart. The people realized that God, not coincidence, was the source of their suffering and resulting punishment.

Pain as a woman in childbirth (Isaiah 26:17–18). These verses describe the intensity of the prayer offered when Israel suffers persecution during their various exiles and ultimately the Great Tribulation. Despite Israel’s suffering, their knowledge and love for God is never diminished. In verse 17 Isaiah compares the persecutions to a woman in labor, which she willingly endures because she knows that in the end she will give birth to a child. So, too, Israel willingly endures its exile because it knows that it will end in the ultimate redemption. These birth pangs lead to the Messianic Kingdom.

The Assurance of a resurrection (Isaiah 26:19–21). These verses express the assurance of the bodily resurrection of the righteous. These are the Old Testament saints resurrected at the end of the Tribulation who will participate as glorified humanity with the glorified God-man, Jesus Christ (Matthew 8:11) and His saints (Revelation 2:26-27; 3:21; 20:6) in the Messianic Kingdom. The remnant will sing: *Thy dead shall live; my dead bodies shall arise* (Old Testament saints) together with the martyrs of the Tribulation remnant. All shall arise, as a phase of the first resurrection to participate in the millennial Kingdom as glorified humanity. Although the restoration of the nation Israel is symbolized by the figure of resurrection (Ezekiel 37:1-11, like Daniel 12:12 and Hosea 13:14), this passage plainly envisions individual bodily physical resurrection.

The Lord’s vineyard will finally bloom (Isaiah 27:2–6). Now that the Devil, Satan also known as the serpent, or here in chapter twenty-seven as leviathan has been subdued the Millennial Kingdom almost ready to start. God placed him in the abyss for the entire thousand-year period of the Messianic Kingdom. Our Lord now begins *In that day* to describe His chosen people in terms of the imagery He used in chapter five, the Vineyard but, with a complete change in their attitude toward Him. Here He describes Himself as the Keeper of the Vineyard when He says, “I Jehovah am its keeper.” Before the Messianic Kingdom starts there will be a 75-day interval which follows the Great Tribulation.

Satan’s reign and its end (Isaiah 27:1). This verse is the culmination of chapter twenty-six where the Lord described the resurrection of the Old Testament Saints as well as the Tribulation Saints just before He will set up His Messianic Kingdom. All crimes of men will be revealed and the Lord Himself will take back control of the earth. It has been the anointed Cherub who became Satan’s domain for many

years and now he will be judged. There's only one supreme Lord over all the world, and that's God. With the Creation of man that this whole concept of dominion was given to Adam and Eve. Man was given dominion over the earth to represent God's reign on this planet. Since Satan beguiled Eve and sin entered the world human kind became subjected to the power of Satan. That power of Satan was dealt a fatal blow by Christ in his incarnation. Satan's authority and power are limited and subordinate to the authority that is vested in Christ. People are giving more allegiance to the prince of darkness than to the Prince of Peace, but that is an act of usurpation on the part of Satan. His power is restricted, limited, and temporal. The Church is given the power to avoid Satan's grip as we are told to "resist the Devil and he will flee" (James 4:7). Many do not heed the commands and suffer the Devil's plan to destroy us and our testimony.

The punishers of Israel are punished (Isaiah 27:7–11). Has (the Lord) smitten him (Israel) in judgment as he smote those who smote him? That is, the godless and rebellious, who are the real foes of the godly Jewish remnant. Has the Lord punished His own people as severely as He has their foes, whom He employed to chasten Israel? By no means. The trials will call forth a godly remnant from Israel, and through them He will restore the nation by contrast, Israel's enemies have been and will be utterly destroyed, to rise no more. The text moves on to ask is he (Israel) slain according to the slaughter of those (Israel's enemies) who experienced God's wrath? God's dealing with Israel as His own is basically different from the way He deals with other nations. He judges and punishes His people in measure (in moderation). He did contend with them by driving them away from the land several times but He did not totally extinguish them, as He did with many mighty nations. His driving them away is compared to being driven by His fierce wind, specifically, the east wind (Jeremiah 4:11; Ezekiel 19:12; Hosea 13:15), which was particularly violent.

Repentance Brings Forgiveness (Isaiah 27:9–11). The afflictions are not atonements for sin, nor do they give any satisfaction to God for enacting His divine justice. They are the means of bringing the Lord's people to a realization of their sins, and to repentance and humiliation for them, as well as a confession of them, and of leading them to their Messiah, Jesus. This is the design and use of afflictions, the profit and advantage of them to the saints, that, being humbled for their sins, they leave them. Also, their guilt is taken away from their consciences, through the grace of God, after their repentance. The Jews, will finally be convinced of their idolatry by their persecutions and then, shall pull down all their idolatrous altars.

FINALLY

The Lord will begin to gather together the Jews of the diaspora, as described. The purpose of threshing is to separate the kernels from the husk. Then, He will gather His elect of Israel, like handpicked fruit, after the shaking (Haggai 2:6-7,21-22; Matthew 24:7; Revelation 6:12; 16:18-21) from the Euphrates River to the stream of Egypt (Wadi el Arish, fifty miles so west of Gaza). These are the borders of the land promised to Abraham's posterity (Genesis 15:18), and the extent of Israel, the Lord's vineyard, according to His purpose (I Kings 4:21,24; Psalm 80:1) Isaiah 27:12c). This is Jehovah's threshing-floor. And it is here that He winnows.

NEXT MESSAGE: THE JUDGMENT AGAINST JUDAH AND EPHRAIM

E-mail: Pentwaterbiblechurch@scotlandinstitute.org **Call: Toll Free 877-706-2479**

Your attitude should be the same as
that of Christ Jesus:
Who, being in very nature God,
did not consider equality with God
something to be grasped,
but made himself nothing,
taking the very nature of a servant,
being made in human likeness.
And being found in appearance as a
man,
he humbled himself
and became obedient to death—
even death on a cross!

Therefore God exalted him to the
highest place
and gave him the name that is
above every name,
that at the name of Jesus every knee
should bow,
in heaven and on earth and under
the earth,
and every tongue confess that Jesus
Christ is Lord,
to the glory of God the Father.

From Philipians 2 (NIV)

May the Mind of Christ My Savior 402

Let this mind be in you which was also in Christ Jesus. Phil 2:5

KATE B. WILKINSON

A. CYRIL BARHAM-GOULD

1. May the mind of Christ my Sav - ior Live in me from day to day,
2. May the Word of God dwell rich - ly In my heart from hour to hour,
3. May the peace of God my Fa - ther Rule my life in ev - 'ry - thing,
4. May the love of Je - sus fill me As the wa - ters fill the sea;
5. May I run the race be - fore me, Strong and brave to face the foe,
6. May His beau - ty rest up - on me As I seek the lost to win,

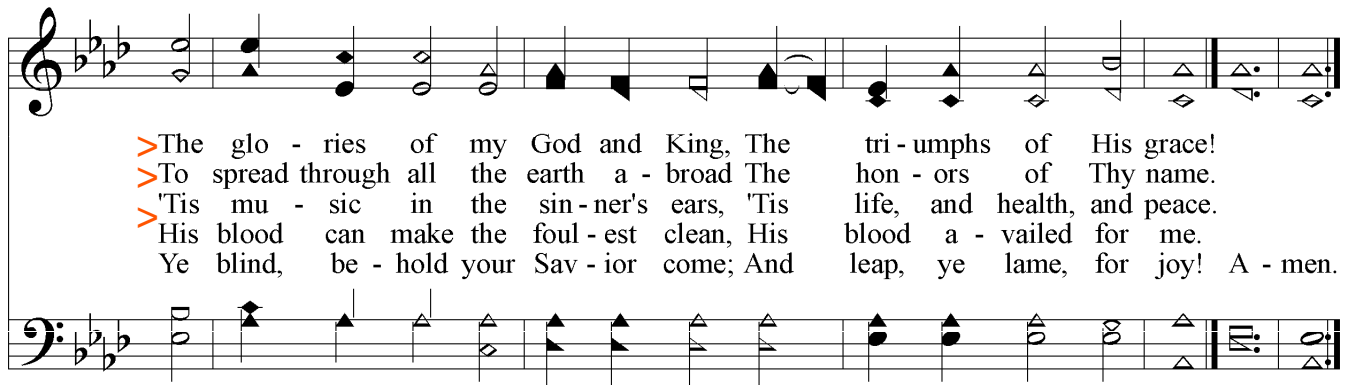
By His love and pow'r con - trol - ling All I do and say.
So that all may see I tri - umph On - ly thru His pow'r.
That I may be calm to com - fort Sick and sor - row - ing.
Him ex - alt - ing, self a - bas - ing—This is vic - to - ry.
Look - ing on - ly un - to Je - sus As I on - ward go.
And may they for - get the chan - nel, See - ing on - ly Him.

SING Verses 1, 2 & 3

O FOR A THOUSAND TONGUES TO SING



>1. O for a thou - sand tongues to sing, My great Re - deem - er's praise,
>2. My gra - cious Mas - ter and my God, As - sist me to pro - claim,
>3. Je - sus! the name that charms our fears, That bids our sor - rows cease,
4. He breaks the pow'r of can - celed sin, He sets the pris - oner free;
5. Hear Him, ye deaf; His praise, ye dumb, Your loos - ened tongues em - ploy;



>The glo - ries of my God and King, The tri - umphs of His grace!
>To spread through all the earth a - broad The hon - ors of Thy name.
>'Tis mu - sic in the sin - ner's ears, 'Tis life, and health, and peace.
His blood can make the foul - est clean, His blood a - vailed for me.
Ye blind, be - hold your Sav - ior come; And leap, ye lame, for joy! A - men.