

# OpenTheo

## Isaiah 61 - 66



### Isaiah - Steve Gregg

Isaiah 61-66, as discussed by Steve Gregg, focuses on proclaiming the spiritual Jubilee and contrasts this with the day of judgment. The first part of the prophecy emphasizes God's goodness towards the unfaithful Israel, and the second part envisages their punishment. God is described as having an everlasting name, and the passage emphasizes the importance of living a righteous life. The prophecy also foretells a new order of Messiah or troop, and the new heavens and new earth.

## Transcript

We have only six chapters left of Isaiah. I hope we can cover them in the time we have. We're in chapter 61, a passage that we've seen at least part of a number of times, because it is explanatory of the whole genre of passages to which it belongs.

It is a Messianic passage, and the reason it's so helpful to us is that Jesus quoted the opening verses of Isaiah 61 and was helpful enough to say, these verses, this scripture, has been fulfilled in your hearing. In other words, he identified the fulfillment as already happening in the very act of his preaching. And what he read from the scripture was Isaiah 61, verse 1 and part of verse 2. The spirit of the Lord God is upon me, because the Lord has anointed me to preach good tidings to the poor.

He has sent me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound, to proclaim the acceptable year of the Lord. At that point, Jesus closed the book, and it was at that point he said, today this scripture is fulfilled in your hearing. What scripture? That Jesus was anointed to proclaim the acceptable year of the Lord.

Now the next part of verse 2 says, and the day of the vengeance of our God. Now Jesus was not there to proclaim that. Not at that point.

When Jesus read this scripture, it was at the very beginning of his Galilean ministry, in Luke chapter 4. And he was there to proclaim that the kingdom promises were ready to be fulfilled. But he was not there to proclaim that the hour of judgment was now going to be fulfilled, although this did come up later in his later ministry, as he drew near to his

crucifixion, more and more of his teaching focused on the judgment that was coming. His cursing of the fig tree, and saying no one will ever bear fruit, will ever eat fruit from you again.

His story about the vineyard keepers who would be judged, and the kingdom would be given to somebody else. His parable about the wedding feast, about the king who made a marriage for his son, and his friends were the first to be invited and did not show up. And they refused to come in fact, and he sent his armies and destroyed their city.

His denunciation of the Pharisees, where he said all the blood shed from Abel to Zechariah will come on this generation. And not the least of which, his prediction that not one stone of the temple would be standing on another, and that would happen in that generation. So, at the end of his ministry, Jesus was focused more on this latter part of Isaiah 61, to the day of vengeance of our God.

But Jesus didn't start out his ministry with that focus. He was simply there to proclaim the acceptable year of the Lord. Now the acceptable year of the Lord, almost all commentators seem to agree that this is an allusion to the year of Jubilee.

One reason for thinking so, is because they proclaim liberty to the captives. That line is verbally identical to a line in Leviticus 25, which actually is the law of the Jubilee. The word Jubilee comes from Hebrew words meaning ram's horn.

And it was called the Jubilee because it was announced every 50th year by the sounding of a ram's horn trumpet. And it was a year, it was the 50th year in every cycle of 50. That all prisoners were set free and debtors were released from their debts.

And any kind of family properties that had to be forfeit during that 50 year period, or the 49 years previously, because perhaps someone had been financially broke and had to sell their ancestral property, it would return to the family in the 50th year. Everything was sort of like hit the reset button. Every 50th year, it was like starting over, starting fresh.

Had you gotten into prison? Had you become a slave? Had you gone into debt? Had you lost family property? Well, in the 50th year, the trumpet blows, the ram's horn blows, and the reset button is, and you get a fresh start. And that's what Jesus is proclaiming. There's a fresh start here.

This is the spiritual Jubilee. This is, in fact, no doubt, what the year of Jubilee in the law was foreshadowing. Was the salvation that Christ announces.

Now, of course, the proclamation of liberty to captives, the opening of prison to those who are bound, that was not literal prison or literal captives that Jesus was proclaiming. He wasn't proclaiming political justice and liberation. If that had been done, then he would have sprung John the Baptist out of prison.

John the Baptist actually kind of wished that he would proclaim that kind of liberty in the opening of prison. He'd like to get out. But that was not what he was talking about.

This is a spiritual salvation, a spiritual deliverance. But it was the acceptable year of the Lord. And he contrasts that in verse 2 with the day of vengeance of our God.

And we've seen the day of vengeance first mentioned back in chapter 3. When it's talking about the judgment on Edom and it says because it's the day of God's vengeance. And now we see it again, the day of vengeance. And then in chapter 63, in verse 4, there's the day of vengeance in my heart and the year of my redeemed.

Now, notice in at least chapter 61, 2 and chapter 63, 4, the day of vengeance is linked with the year of salvation. The year of the redeemed. The year, the acceptable year of the Lord.

A day is a short time. A year is a long time. And the day of vengeance happened rather rapidly.

It was the destruction of Jerusalem in a war that lasted a few years. The year of Jubilee has lasted for 2,000 years. It's a longer period.

Although God saves and judges, his primary activity is in saving. His judgment is dispensed with as quickly as possible. His salvation is enduring.

So it's a year of salvation. It's a day of judgment. And this is the transition, of course, from the old order to the new.

In verse 3 it says, to comfort all who mourn, to console those who mourn in Zion, to give them beauty for ashes. As they've been mourning, sitting in the ashes, they'll come out of their ashes and put on clothing, beautiful clothing. The oil of joy for mourning, they'll anoint themselves again in celebration.

That's how people did. People anointed themselves when they were fixing themselves up. They'd oil themselves.

We wouldn't do that. We like the dry look in our culture. But in the Middle East, I guess they feel oily all the time.

You're always sweating there. So what's the matter? Pour more oil on and look shiny. Slick your hair back and go to the party.

You anoint yourself to go to a feast or to go to a party or something in their culture. So the idea is that God is giving them the attitude of rejoicing in celebration rather than of mourning. Because, of course, salvation has come.

The garment of praise instead of the spirit of heaviness, that they may be called trees of

righteousness, the planting of the Lord, that he may be glorified. So here we see we are trees that produce the fruit of righteousness, the fruit he's been looking for through the whole book of Isaiah. And they shall rebuild the old ruins.

They shall raise up the former desolations. They shall repair the ruined cities, the desolations of many generations. This is not just talking about the Jews going back from Babylon and rebuilding Jerusalem and the Judean cities.

This is raising up the ruins of many generations. The ruins which were rebuilt by the Jews returning from exile were just a couple generations back. But this is more, as I was saying in the last lecture, a spiritual rebuilding, a recovery of lost spiritual virtues that have been lost generations earlier, maybe even going back to the fall.

Strangers shall stand and feed your flocks, and the sons of a foreigner shall be your plowmen and your vinedressers. We saw back in the previous chapter, chapter 60, verse 10, the sons of foreigners shall build your walls. And now the sons of foreigners are feeding your flocks and so forth.

This simply means that Gentiles will be involved in God's work. Some will be shepherding flocks like pastors do. Some will be building walls.

Some will be tending vineyards, planting and so forth. Spiritually, he says, but you shall be named the priests of the Lord. And that is true in the New Testament.

All of us are priests. In the Old Testament, that was not true. In a sense, Israel was to be a kingdom of priests, but the priests of the Lord were essentially the sons of Aaron.

But now all God's people are priests of the Lord. Men shall call you the servants of our God, a term that in the Old Testament usually referred to prophets. A servant of God was usually a prophet in the Old Testament or a man of God.

But we all should be priests and prophets in a sense. You shall eat the riches of the Gentiles and in their glory you shall boast. Instead of your shame, you shall have double honor.

Instead of confusion, they shall rejoice in their portion. Therefore, in their land, they shall possess double everlasting joy shall be theirs. For I, the Lord, love justice.

I hate robbery for burnt offering. I will direct their work in truth and will make them make with them an everlasting covenant. We've encountered this terminology many times previously.

Their descendants shall be known among the Gentiles and their offspring among the people. All who see them shall acknowledge them that they are the posterity whom the Lord has blessed. They'll be recognized as God's posterity or God's sons.

Jesus said blessed are the peacemakers. They shall be called the sons of God. They will be recognized as God's posterity and they'll be blessed.

Jesus said that in Matthew 5.9. He says, I will greatly rejoice in the Lord. My soul shall be joyful in my God, for he has clothed me with the garments of salvation. He has covered me with the robe of righteousness.

As a bridegroom decks himself with ornaments and as a bride adorns herself with jewels. So God decks us with righteousness as a bride adorns herself. And in the book of Revelation, the bride is dressed in white linen, pure and white.

And it says her linen is the righteous deeds of the saints. So the bride is adorned with righteousness, the robe of righteousness. It is indeed righteous deeds that are mentioned in Revelation 19.

And thus not necessarily as we might wish to say, well, we're just clothed in imputed righteousness. Well, we are imputed righteous in Christ, but the bride is wearing a garment made of righteous deeds. If you read Revelation 19, around verses, what, seven through eight or so.

As the earth brings forth its bud and the garden causes the things that are sown in it to spring forth. So the Lord will cause righteousness and praise to spring forth before the nations. Again, his fruit, righteousness, and in this case, praise.

This statement may be what Jesus had in mind in Mark four, in one of his parables. In Mark four, 26 through 29, he said, the kingdom of God is as if a man should scatter seed on the ground. And he should sleep by night and rise by day.

And the seed should sprout and grow. He himself does not know how for the earth yields crops by itself. First, the blade, then the head.

After that, the full grain in the head. But when the grain ripens, immediately he puts in the sickle because the harvest has come. Now says the earth yields crops by itself.

And he's talking about the fruit of the kingdom here. So also it says in Isaiah 61, 11, for as the earth brings forth its bud and the garden causes things that are sown in it to spring forth. It's like they do.

The garden does that itself. Man doesn't make that happen. Man puts the seed in, but it's something else other than man makes it grow.

Or as Paul put it, when he's talking about himself and Apollos, I have planted, Apollos has watered, but God gives the increase. The growing of the seed is God's doing. But this planting and the watering is ours to do.

In chapter 62, for Zion's sake, I will not hold my peace. And for Jerusalem's sake, I will

not rest until her righteousness goes forth as brightness and her salvation as a lamp that burns. The Gentiles shall see your righteousness and all the kings your glory.

You should be called by a new name, which the mouth of the Lord will name. We're not called Israel primarily, although that is an identification we have. We're called by a new name.

We're called by the name of Christ, Christians, which the Lord will name. You shall also be a crown of glory and in the hand of the Lord and a royal diadem in the hand of your God. You shall no longer be termed forsaken, nor shall your land be more termed desolate.

But you should be called Hephzibah and your land Beulah. For the Lord delights in you and your land shall be married. The name Hephzibah actually means my delight is in her.

And Beulah is a name that means married. So he says, I'm going to call you. My delight is in her because the Lord delights in you and your land to be called married because your land should be married to God.

For as a young man marries a virgin, so shall your sons marry you. And as the bridegroom rejoices over the bride, so shall your God rejoice over you. It's strange that he doesn't stick with one metaphor consistently.

I mean, you'd think he'd say, well, God will marry you like a bride and you'll marry God like a bridegroom. Instead, he talks about your sons shall marry you like a young man marries a virgin. I mean, that is like the connection is peculiar.

However, it's very obvious what he's saying is God and his people will be married. That's the simple thing. It seems like it could be said simpler, but it's apparently the poetic way in which the prophet likes to express himself or God wishes for him to.

He says, I have set watchmen on your walls, O Jerusalem, who shall never hold their peace day or night. You who make mention of the Lord do not keep silent and give him no rest until he establishes, till he makes Jerusalem a praise in the earth. That's like verse one for Zion's sake.

I will not hold my peace for Jerusalem's sake. I will not rest. There are watchmen that God has set who are intercessors, apparently, and prophets.

And Ezekiel is told that he is a watchman on the wall. Isaiah apparently sees himself as a watchman. Verse six, God has set watchmen on the walls who give God no rest.

That means they pray and they don't quit. And he says that he is one of those watchmen in verse one. I will not hold my peace for Jerusalem's sake.

I will not rest. Those who are intercessors are crying out to God continually and

ceaselessly until he has accomplished the ultimate purpose, which is that Jerusalem, the new Jerusalem, the church, will be filled with righteousness. And the Gentiles, as it says in verse two, shall see a righteousness and so forth.

The idea is the church has a glorious future, and God has put it on the hearts and put a call on some people to be spokesmen and prayer warriors, to give God no rest and to beg him to bring this about. The Lord has sworn by his right hand and by the arm of his strength, surely I will no longer give your grain to be food for your enemies, and the sons of the foreigners shall not drink your new wine for which you have labored. But those who have gathered it shall eat it, and praise the Lord.

Those who have brought it together shall drink it in my holy courts. Go through, go through the gates, prepare the way for the people, build up, build up the highway, take out the stones, lift up a banner for the peoples. These are images mixed together that we've seen separately previously.

Preparing the highway, obviously, is a common theme in the Messianic passages. And in chapter 40, Isaiah talks about John the Baptist preparing the highway for our God. So the highway began to be prepared when John the Baptist began to preach.

The banner to the peoples is mentioned a number of times. Chapter 11 particularly, God will raise up a banner to the Gentiles and they'll come gather around. So this is talking about God gathering people to himself from all nations.

Indeed, the Lord has proclaimed to the end of the world, say to the daughter of Zion, surely your salvation is coming. Behold, his reward is with him and his work before him. And they should call them the holy people, the redeemed of the Lord.

And you should be called sought out and not forsaken. These are all terms, obviously, which apply to us. We are the holy people.

They should call them the holy people. In Romans chapter 1, Paul is writing to the saints or the holy people. The word saints means holy ones.

The holy people in Rome. And he says that you're called saints. He said in verse 7, Romans 1-7, to all who are in Rome, beloved of God, called saints.

In our Bible it says called to be saints, but to be is in italics, it's not in the Greek. It's just called saints. We are called holy ones.

Saints means holy ones in the Greek. So they should be called the holy people. That's what we are called.

The redeemed of the Lord. We are called that too. Sought out.

Well, Jesus said we were like sheep that the shepherd had sought out. We were going

astray. And we are a city, the church is a city, that has not been forsaken.

A city on a hill that cannot be hid. In chapter 63, who is this who comes from Edom with dyed garments from Bozrah, this one who is glorious in his apparel, traveling in the greatness of his strength? I who speak in righteousness, mighty to say, is the answer. The first voice speaks again.

Why is your apparel red and your garment like one who treads in the winepress? The answer, I have trodden the winepress alone. And from the peoples no one was with me. For I have trodden them in my anger and trampled them in my fury.

Their blood is sprinkled upon my garments. And I have stained all my robes. For the day of vengeance is in my heart.

And the year of my redeemed has come. I looked, but there was no one to help. And I wondered that there was no one to uphold.

Therefore my own arm brought salvation for me. And my own fury, it sustained me. I have trodden down the peoples in my anger.

Made them drink in my fury. And brought down their strength to the earth. We've talked about this passage earlier.

The person seen is no doubt Jesus or God. But I think Jesus is probably the person speaking. And he's coming from Edom.

And his garments are all dyed red or sprinkled with red. Because he's been trampling on somebody. You'd think it was Edom because that's where he's coming from.

Although Edom, the judgment of Edom can be seen. The complete judgment of Edom is correlated with the judgment of Jerusalem. Because of course the last Edomites.

After Edom fell. Kind of were integrated into Israel. And the last known family of Edomites were the Herod family.

Herod the Great and his offspring were the last known Edomites. So they became in a sense part of Israel. So the ultimate judgment on Edom, final judgment of Edom.

Partook with the judgment of Israel in AD 70. And this is the day of vengeance in his heart. I also suggested the possibility when we were talking about chapter 34.

Also the other place that talks about Edom and the day of vengeance. That it's possible that Edom is being used as a nickname for Jerusalem. Because Jerusalem is often nicknamed usually in an insulting way.

By the names of pagan nations around them including Sodom and others. In any case I



believe that what we're looking at. Is the same day of vengeance here.

As is mentioned in the other passages. Chapter 34 verse 8 and chapter 61 verse 2. Which I personally have reason to believe is the end of the old order. The fall of Jerusalem, the destruction of Judah by the Roman invaders.

Verse 7. I will mention the loving kindness of the Lord. And the praises of the Lord according to all that the Lord has bestowed on us. And the great goodness toward the house of Israel.

Which he has bestowed on them according to his mercies. According to the multitudes of his loving kindness. This apparently is referring to his mercies toward the remnant.

In bringing them into a new Zion in the Messiah. It says for he said surely they are my people. Children who will not lie.

So he became their savior. Now this is actually going to recall the Exodus. And the early days of the natural Israel.

So the statement about his goodness to Israel. I was mistaken when I said this is the remnant. Because this is actually looking back at his goodness which they spurn.

Not the goodness which they will have in the end. Because he goes back and says. He became their savior.

He means from Egypt. In all their affliction he was afflicted. The angel of his presence saved them.

In his love and in his pity he redeemed them. And bore them and carried them all the days of old. But they rebelled and grieved his Holy Spirit.

So he turned himself against them as an enemy. And he fought against them. Then he remembered the days of old.

Moses and the people saying. Where is he who brought them up from the sea. With the shepherds of his flock.

Where is he who put his Holy Spirit within them. And led them by the right hand of Moses. With his glorious arm dividing the water before them.

To make for himself an everlasting name. Who led them through the deep. As a horse in the wilderness.

That they might not stumble. As a beast goes down into the valley. And the Spirit of the Lord causes him to rest.

So you lead your people. To make yourself a glorious name. So essentially.

Verses 7 through 14. Isaiah is. Wanting to mention the goodness of God.

And the unfaithfulness of Israel. And saying you know. God led them out of Egypt through Moses.

And was good to them. What happened to that? What happened to those days? Why did they rebel against that? And the rest of this chapter is a prayer. Basically of repentance.

That Isaiah perhaps forms. To put into the mouth of the remnant. Of what Israel should be saying.

At this point. Look down from the heavens. And see from your habitation.

Holy and glorious. Where are your zeal and your strength. The yearning of your heart.

And your mercies toward me. Are they restrained? Doubtless you are our father. Though Abraham was ignorant of us.

And Israel does not acknowledge us. You O Lord are our father. Our Redeemer from everlasting is your name.

Now I believe this is a reference to the Gentiles. Their prayer. Their part of the remnant now too.

Because Israel does not acknowledge us. And Abraham was ignorant of us. It's like this is not Abraham's natural seed.

That Abraham knew about. In fact Israel does not recognize us. But we are nonetheless your children.

You are our father. And therefore Gentiles. You O Lord are our father.

Our Redeemer from everlasting is your name. O Lord why have you made us stray from your ways. And hardened our heart from your fear.

Return for your servants sake. The tribes of your inheritance. Your holy people have possessed it.

But a little while. Our adversaries have trodden down your sanctuary. We have become like those of old.

Over whom you never ruled. Those who were never called by your name. Now as far as who's speaking here.

It does seem to shift a little bit. Because when he talks about the sanctuary has been trodden down. This is Jerusalem of course.

And the temple has been destroyed. And this is either talking as exiles in Babylon. About the Nebuchadnezzar's destruction of the temple.

Or this is perhaps describing the Jews. Who are alienated from God. After the temple was destroyed in AD 70.

But it's intermixed with references to people who do call God their father. Who are Gentiles. It seems like we've got this.

This intermixing that we often have. Of the judgment on the apostate Jews. And the salvation of those who are in Christ.

In this case focusing even on the Gentiles in verse 16. And it continues in chapter 64. Oh that you would rend the heavens.

That you would come down. That the mountains might shake at your presence. As fire burns brushwood.

As fire causes water to boil. To make your name known to your adversaries. That the nations may tremble at your presence.

As if God manifested his righteousness from the heavens. If he came down in judgment. Just like fire makes water boil.

The presence of God would make the nations tremble. Like the turbulence of the surface of water when it's boiling. Not at peace.

When you did awesome things which we did not look for. You came down. The mountains shook at your presence.

For since the beginning of the world. Men have not heard nor perceived by the ear. Nor has the eye seen any God besides you.

Who acts for one who waits for him. You meet him who rejoices and does righteousness. Who remembers you in your ways.

You are indeed angry. For we have sinned. In these ways we continue.

And we need to be saved. So again a confession of sin. And the need for salvation for the people.

Probably Israel is in mind. That they have wandered from God. Their sanctuary has been trampled.

He mentioned that of course in the previous chapter. Verse 19. But it comes up again in this chapter.

In verse 10. Where he is going to say. Your holy cities are a wilderness.

Zion is a wilderness. Jerusalem is a desolation. Our holy and beautiful temple.

Where our fathers praised you. Is burned up with fire. And all our pleasant things are laid waste.

So he is talking about. Apparently the mourning of the Jews. After the destruction of the temple.

And depicting them as. Suffering the consequences for all those sins. That were mentioned earlier.

It says in verse 6. But we are like an unclean thing. And all our righteousnesses are as filthy rags. We all fade as a leaf.

And our iniquities like the wind have taken us away. And there is no one who calls on your name. Who stirs himself up to take hold on you.

For you have hidden your face from us. And have consumed us because of our iniquities. Now.

When he says our righteousnesses are as filthy rags. No doubt you have heard this verse used or misquoted. In a number of sermons.

Usually it is quoted as all of our righteousnesses. Is as filthy rags. Usually preachers use that to suggest.

No matter how many good deeds you do. No matter how good you behave. Your righteousness.

Is actually abominable to God. I have actually heard people say it is an insult to God. To try to do good works.

Doing good works shows you don't trust in the finished work of Christ. Or something like that. And they quote all of your righteousness.

All the good deeds you do. It is offensive to God. It is like filthy rags.

Sometimes they say it is even like the word here means. Used menstrual cloths. Something filthy and unclean that the Jews would be disgusted by.

And it is used like we are not clothed in the robes of righteousness. We are clothed in filthy rags. And all of our righteousness can't rise above that.

But that is not really true. And that is not what it says. I mean John the Baptist's parents.

They were righteous people in their behavior. Their righteousness was not like filthy rags. In Luke chapter 1. We read about John the Baptist's parents.

Luke 1.6. They were both righteous before God. Walking in all the commandments and ordinances of the Lord blameless. This is not describing a condition that they should be ashamed of.

Or that God is disgusted by. This is the way God commanded Israel to live. If you look at Acts chapter 10.

There is a description of Cornelius a Gentile who didn't even know God. But he was seeking God. And it says of him in verse 2. Acts 10.2. He was a devout man and one who feared God with all his household.

Who gave alms generously to the people and prayed to God always. Now was this considered filthy rags by God? No. So an angel appeared to him.

And said in verse 4. Your prayers and your alms have come up for a memorial before God. That is God is noticing with favor. Your alms and your prayers.

And so here is a man who didn't even know God. His righteous deeds were certainly not filthy rags. So what does Isaiah mean? He doesn't say all our righteousness.

He says all our righteousnesses. He is talking about certain particular actions. Which the Jews were doing.

As their religious duty. Probably the sacrifices. Probably the incense they were burning.

Probably the fasting that we have encountered already in earlier chapters. Where God is undisgusted by these things. You are doing all these actions as if you are a righteous people.

You are doing religious works. Those are our righteousnesses that Isaiah is talking about. Religious works that are not really accompanied with righteous life.

You know he is trusting in ritual things instead of in real righteousness. Thinking that offering a sacrifice. Fasting.

Keeping the ritual. That that is something that makes me righteous. All those deeds of righteousness.

Those righteousnesses. These people. Their deeds are like filthy rags.

This is similar to when Jeremiah said. The heart is deceitful above all things and desperately wicked. Who can know it? We sometimes apply that to all people.

Your heart is desperately wicked. But the Bible doesn't say all people's hearts are

desperately wicked. Jeremiah is talking about the people of Jerusalem of his time.

He is describing the state of the apostate nation. Their hearts only evil continually. What many times theologians have done.

They take prophetic denunciations. That the prophets used to denounce their generation of hypocritical Jews. Jews who were keeping the outward forms of religion.

But inwardly were corrupt. Doing evil things. They were not sincere.

They talk about how their righteousnesses are as filthy rags to God. Or how their hearts are desperately wicked. Theologians make a blanket statement about all people.

Then they form a doctrine of total depravity. Which the prophets never had any intention of saying. Jeremiah wasn't saying that his heart was desperately wicked.

Isaiah's heart wasn't desperately wicked. There was always a remnant of whom these things were not true. But they were true of that generation.

Of that people. And maybe of many others besides. I am not suggesting that the Jews of that time were the only people who could be described that way.

It's just that even if this description fits many people of many times. It doesn't fit all people necessarily. It didn't fit John the Baptist's parents.

It didn't fit Cornelius. And there is no reason to believe it fits most people. Who might be just ordinary people.

They got sin. Of course we are all sinners. That's not the same thing as saying that all of our thoughts are always evil continually.

That's not necessarily true. There is a reformed theology. Basically almost depends on the suggestion that an unsaved person is always continually sold under wickedness.

And even when they do good things they are hypocritical. Even when they do good things God is disgusted by the good works they do. Because they are not regenerated.

And so from this doctrine comes the idea that you can't be regenerated. You can't believe unless God regenerates you. You can't repent.

None of these things are stated in scripture. The Bible never says that you have to be regenerated to repent. It says you have to repent to be regenerated.

It never says you have to be regenerated to believe. It says you have to believe to be born again. That's regenerate.

You become regenerated by believing. When Jesus said to Nicodemus you have to be

born again. He said how? How can this be? And Jesus said it's like Moses raised up the serpent in the wilderness.

People looked at it and were healed. So I'm here. Whoever believes in me will be born again.

We'll have eternal life. That's how you get regenerated. By believing.

Everywhere in scripture. John said these things I write to you so that you might believe that Jesus is the Son of God. And that by believing you might have life.

That is by believing you obtain eternal life. But you become regenerated. So anyway I'm on this because this particular verse in Isaiah and similar verses in some of the Old Testament passages have been quite wrenched from their context by popular theology in order to make a point that the Bible doesn't make and doesn't intend to make.

In fact, the Bible contradicts this theology. And so Isaiah is complaining that his people, his generation, though they are religious, all their religious actions are disgusting to God because, of course, he said earlier, they're unjust in their dealings. They're not living a righteous life.

They're doing righteousnesses, individual acts of religiosity. They're not righteous people. They're not living a righteous life.

Their life is not described by righteous patterns of living. But verse 8 says, But now, O LORD, You are our Father, we are the clay, and You are potter, and all we are the work of Your hand. Now this statement that Israel is the clay and God is the potter, Paul picks up on this in Romans 9. And he points out that God, as the potter, has the right to take the lump of clay, one lump, Israel, and make two vessels.

That's what Paul says in Romans 9. He says, Does not the potter have the right over the clay to make of the same lump two vessels, one for honor, one for dishonor? What he's saying is that he's basing it on this verse and on one similar in Jeremiah chapter 18 where God's being the potter and Israel the clay is in both places. He's saying there's one lump of clay, that's the nation of Israel. God is the potter and He can make two vessels.

He's made one vessel for honor, that's the remnant. And He's made one vessel for dishonor, that's the apostate. All of Israel divides into two parts.

They're either in one vessel or the other. They both came from the same lump of clay, but the vessels are different. The vessel that's honorable and used for honorable uses is the faithful remnant in Israel.

The vessel that is not honorable is the apostate in Israel. And so in Romans 9, of course,

what Paul is pointing out is that God has the right to make that kind of distinction if He wants to. He did that even in the womb of Rebekah when Jacob and Esau were in there.

He decided which of Abraham's seed would carry on the promises. He chose Jacob for that, not Esau. Some people make the mistake of thinking it's talking about choosing someone to be saved and someone to be lost, but Paul doesn't make any reference to Esau being lost or Jacob being saved.

He talks about how God is choosing in Abraham's family who will be the children of promise and who will not be. Jacob was chosen for that, Esau was not. And Paul says, he quotes the Old Testament from Genesis 25, he says, as it is said, the older shall serve the younger.

In other words, Esau would serve Jacob. Obviously, there's no reference to salvation here. People in hell aren't serving people in heaven, are they? No, Jacob would be the superior brother.

He would be the brother that would have the birthright. Esau would not have the birthright. This is talking about natural inheritance here.

This is talking about which of Abraham's seed would bring forth the promises made to Abraham in the earth. That is, would bring forth the Messiah. Jacob was chosen for that.

That's a privilege. Esau was not chosen for that. God made a sovereign choice.

He didn't base it on any good thing they did, good or bad. It has nothing to do with a prediction about salvation. It's saying that in Abraham's family, Israel, God has always been making choices of who would be the promised seed and who would not be the promised seed.

And Israel is like a lump of clay. And God has taken that nation and made two categories, two vessels. The believers in it are the chosen seed, as it were, the children of the promise.

And the others, who are the apostates, are not. And so Isaiah is seeing this too. God has the right to make this distinction.

He says, Don't be furious, O Lord, nor remember iniquity forever. Indeed, please look, we all are your people. And by that, he must mean the remnant, because clearly not all the apostate were his people.

And he's made that very clear. Your holy cities are wilderness. Zion is a wilderness.

Jerusalem is a desolation. Our holy and beautiful temple where our fathers praised you is burned up with fire, and all our pleasant things are laid waste. Will you restrain yourself because of these things, O Lord? Will you hold your peace and afflict us very severely?



So essentially, this is bemoaning the judgment that comes on the apostate.

And, of course, acknowledging that God has the right, as the potter, to do what he wants to with it. But one thing he had done is destroyed the apostate and the temple. But, of course, as Paul said in Romans 11, there are Jews who've been cut off the tree because of unbelief, but they can be added back if they do not remain in unbelief, Paul said.

Now, Paul didn't predict that they will be added back. He simply said that just as they were cut off for unbelief, they can be grafted back in, just like we Gentiles have been. And this is a very big if, of course, but it is a condition that has been met by many.

It says in Romans 11, 23, talking about the Jews who have come under judgment, they are cut off the tree. And they also, if they do not continue in unbelief, will be grafted in. For God is able to graft them in again.

For if you were cut out of the olive tree, which is wild by nature, and were grafted contrary to nature into the good olive tree, that is you Gentiles, how much more will these, that is the unbelieving Jews, if they don't continue in unbelief, how much more will they, who are natural branches, be grafted into their own olive tree? So God is certainly able to graft them back in. He can graft a natural branch in as easily or maybe more easily than a foreign branch. The point is here, though Israel has come under judgment, it is possible for them to be saved.

It is possible for them to turn to Christ like anybody else. It's not like God has cut off Israel as a whole as a race. God's not a racist.

He doesn't favor Israel for their race or despise them for their race. He favors those who favor Him. He honors those who honor Him and despises those who despise Him.

And so Israel was judged because basically they were despising Him. But if they turn, if they don't remain in unbelief, they too can be saved. Chapter 65.

God says, I was sought by those who did not ask for Me. I was found by those who did not seek Me. I said, Here am I, here am I, to a nation that was not called by My name.

This is a reference to the Gentiles who in former times, before the time of Christ, didn't seek Yahweh. They worshipped other gods. They didn't ask for Yahweh to send the gospel to them.

He came to them. He sent messengers to them. They didn't ask for Him.

They were a nation that had not been called by His name. Now I know that this is talking about the Gentiles because Paul quotes this in Romans 10.20. And he makes that point from this very verse. In Romans 10.20 it says, But Isaiah is very bold and says, I was found by those who did not seek Me.

I was made manifest to those who did not ask Me. Verse 21. But to Israel, he says, all day long I have stretched out my hands to a disobedient and contrary people.

That's the next verse in Isaiah 65. Paul quotes the first two verses of Isaiah 65. He applies the first one to the Gentiles and the second one to Israel.

So the nation and the people who didn't seek God previously were of course the Gentiles. They were not His people. But with reference to Israel, Paul says, God's words in verse 2 of Isaiah 65 are, I have stretched out my hands all day to a rebellious people who walk in a way that is not good.

Now Paul's quotation and application of these verses justify what I've been saying. In one verse he's talking about the remnant. The next verse he's talking about the rebels.

The next verse he's talking about the remnant again. He kind of bounces back and forth. He does so in these two consecutive verses.

Paul says in the first of these verses he's talking about the church, the Gentiles, the faithful. In the second he's talking about the rebellious Jews. So Isaiah kind of bounces back and forth like a ping pong ball between these two groups.

A rebellious people who walk in a way that is not good according to their own thoughts. A people who provoke me to anger continually to my face, who sacrifice in gardens and burn incense on altars of brick. This would be in the high places to the pagan gods.

Who sit among the graves and spend the night in the tombs. Man of the tombs comes to mind because he's demon possessed. But here it's talking about people who conduct their religious pagan rites in the graves, in the graveyards.

It says who eat swine's flesh and the broth of abominable things is in their vessels. They're eating unclean foods that the Jews are not allowed to eat. Who say keep to yourself, do not come near me for I am holier than thou.

These are smoke in my nostrils, a fire that burns all the day. Clearly a reference to the Pharisees and people like them. Who were anything but righteous in their real heart of hearts.

They're full of dead men's bones and foul things, Jesus said, full of uncleanness. Outwardly they were whitewashed sepulchers, but outwardly they're saying I'm holier than you. But they stink to God, it's like smoke in his nostrils, it's irritating to him.

This kind of religious shallowness and hypocrisy. Behold it is written before me, I will not keep silence but I will repay. Even repay into their bosom your iniquities and the iniquities of your fathers together says the Lord.

Now Jesus said that his generation would repay the price of the bloodshed of all their

ancestors. From the blood of Abel to the blood of Zechariah, he said all the prophets that your fathers killed. He said you're going to fill up the measure of your father's guilt.

And he said all this is going to come on this generation. Of course he's talking about AD 70, so must this be when it says I'm going to repay into their bosom the iniquities and the iniquities of their fathers together all at once. That generation says the Lord who have burned incense on the mountains and blaspheme me on the hills.

Therefore I will measure their former work into their bosom. Now some might say but the Jews in the in the first century weren't offering incense and sacrifices to pagan idols. After the Babylonian captivity they didn't do that anymore.

True, but whenever Isaiah describes the true worship of the true God of the remnant in Isaiah. He uses figures reminiscent of the old order. He talks about offering incense.

He talks about offering sacrifices on the altar. He talks about things that were the characteristics of worship in his day. Just like he mentions nations in his day to represent Gentiles in general.

He mentions the worship forms of his day to represent worship in general. He also mentions the apostasy of his day and its forms of high places to represent apostasy in general. This is how Isaiah works.

This is how the prophets in general are. They will use things that are forms of their own time to represent things that actually take a different form in the New Testament age. Circumcision for example, Sabbath for example.

The sons of the foreigners and the eunuchs who keep my Sabbaths will have a place in my house like sons and daughters. That sounds like literal Sabbath keeping. He also says your sacrifices will be acceptable on my altar.

But he is talking about the New Testament era. What is this Sabbaths and sacrifices on the altar? It is typical. Typical of how the prophets speak about the New Testament order.

He is talking about true worship of God which Jesus said is in spirit and in truth. But using the imagery that the Jews understood to be what worship is like. Of course it takes a different form when it is spiritual.

Likewise the apostasy of the people of Jesus day is described in terms of the apostasy of the people of Isaiah's day. Remember Jesus said, well did Isaiah speak of you people when he said these people draw near to me with their lips but their heart is far from me. Isaiah was not talking about Jesus' generation.

He was talking about his own generation. But Jesus said he was talking about you

people. That is you people are the same as the people in Isaiah's day.

The forms of their disobedience were not the same. But they were the same. God had the same issues with them.

That they were religious externally. They were holier than thou. They were stench in his nostrils.

And yet they were all externalistic in their religion. But they were apostate. Now we find that Isaiah here is going to bounce back and forth.

Verses 8-10 are about the remnant. Verses 11-15 are about the apostate. Verse 16 and following is about the new order under the Messiah.

So we are again bouncing back and forth between the good and the bad here. But you will see that the language calls to mind the present age of the Messiah and the judgment that came on Jerusalem after Jesus arrived. Thus says the Lord, verse 8, as the new wine is found in the cluster.

And one says do not destroy it for a blessing is in it. So will I do for my servant's sake that I may not destroy them all. I will bring forth descendants from Jacob and Judah and heir of my mountains.

My elect shall inherit it. My servants shall dwell there. Sharon shall be a fold for flocks.

And the valley of Achor a place for herds to lie down. For my people who have sought me. So they are like the gleaning of the grapes.

There is a remnant that is left behind that is spared from the judgment. And who are in this case the Christians. And then he says but you are those who forsake the Lord.

Verse 11, who forget my holy mountain. Who prepare a table for Gad. Now Gad is a name of one of the tribes of Israel.

But the word Gad actually means number or troop or fortune. It could be you prepare a table for a fortune or some people say that's a false god, fortune. Others say it's for a troop.

You have so many false gods you can call them a troop of gods you're serving. Who furnish a drink offering for Mene. Now Mene is a term you find in Daniel chapter 5 it's in the writing on the wall.

It means number. So it may be that Gad means a troop because many means a number. You're worshiping lots of gods a troop of gods many of them a number of them.

Therefore I will number you for the sword. And you shall all bow down to the slaughter

because when I called you did not answer. When I spoke you did not hear.

But you did evil before my eyes and chose that in which I do not delight. This verse the latter part of verse 12 is a refrain that comes up again in chapter 66 and verse 4. God called they didn't answer. They chose what he didn't delight in.

Doesn't sound like God's doing all the choosing here. God's calling them and they don't come. Jerusalem how many times I would have gathered you as your children as a hen gathers her chicks under her wings.

But you would not. God's calling and they're not coming. There is free will here.

They choose that which he has no delight in them choosing. Therefore thus says the Lord God. Behold my servants shall eat but you should be hungry.

Behold my servants shall drink but you should be thirsty. Behold my servants shall rejoice but you should be ashamed. Behold my servants shall sing for joy of heart.

But you should cry for sorrow of heart and with grief of spirit. That is the remnant the Christians will be fed. Their thirst will be quenched.

They will rejoice instead of mourn. These are what the Beatitudes say. In Luke chapter 6 beginning of verse 20 Jesus said blessed are you poor.

Blessed are you who mourn or weep. Blessed are you who are hungry. You shall be fed.

But then he says but woe to you who laugh. You'll mourn. Woe to you who are full.

You'll be hungry. And so Jesus actually makes this distinction too in Israel. There are God's servants who will be fed.

And there will be God's enemies in Israel who will go hungry. God will bless in other words those who are his servants in Israel but judge the others. Verse 15 you shall leave your name as a curse to my chosen.

For the Lord will slay you and call his servants by another name. So this is the destruction of Jerusalem and calling his servants by the name of Christ of course. And the name Jew is left more or less as a curse.

Now this is not an anti-Semitic statement. When it says I'll leave your name as a curse. When people cursed they would say may you be like so and so.

Meaning something bad. May you be like Korah that the earth opened up and swallowed. Would be a typical kind of a curse.

And now the name Jew is going to be used. May you be like the Jews. It's not basically a racial statement.

It's basically saying what happened to them is so disastrous. That if you want to curse somebody you wish such things upon them. May you be like the Jews.

Now this is in our day of being careful not to sound anti-Semitic. It's almost hard to even give this example. But I believe that this is what is being said here.

He said I will slay you. The Lord will slay you and call his servants by another name. Not your name.

Israel, natural Israel is not the name of his servants anymore. It's Christians. It's the body of Christ.

They're called by the name of Christ. So that he who blesses himself in the earth shall bless himself in the God. Not the God of Israel as in the Old Testament.

But the God of truth. He who swears in the earth shall swear by not the God of Israel or the God of Jacob. But the God of truth.

Jesus is the truth. The God of Jesus Christ is the God that is now recognized in oaths and so forth. It's the example he gives.

Because the former troubles are forgotten. And because they are hidden from my eyes. Now here we have in verse 17 the first mention of the new heavens and new earth.

They'll be mentioned again at the end of chapter 66. But what is the new heavens and new earth? In the New Testament. In 2 Peter chapter 3 and verse 13 it says we look for a new heavens and new earth.

Peter said that the present heavens and earth are being kept in store for our day of judgment. Fiery judgment in which the heavens will be dissolved. The earth will be burned up.

The elements will melt with the fervent heat. But we look for a new heavens and new earth according to his promise. In which dwell righteousness.

Peter is talking apparently about eschatology. About the end times. About Jesus coming back.

And establishing the new order. Heavens and earth. In Revelation 21 and 22 John sees a new heavens and a new earth.

And he sees a new Jerusalem. Descending out of heaven to the new earth. Which he describes in terms reminiscent of Isaiah 60.

So in the New Testament it would appear. And it is my conviction at this present time in my life. That the new Jerusalem and the new heavens and new earth described in

Revelation.

Refer to a future glory of the church. We are the new Jerusalem now. But in Revelation chapter 21.

John sees the new Jerusalem coming down as a bride adorned for her husband. Having made herself ready and having the glory of God. I believe the church has yet to be glorified.

The church has God. But we are not yet glorified. And I believe that that's an eschatological thing that John sees.

I think it's an eschatological thing that Peter talks about. I think. But not everyone thinks that.

Some people think that's just a reference to the church at the present time. Now the language of new heavens and new earth originates here in Isaiah. Verse 17.

For behold I create new heavens and new earth. The former shall not be remembered nor come to mind. So given the information in the New Testament.

We might assume. That this description is going to be of the eschatological new world. And that's how most commentators take it.

However it is in many respects very much a kingdom passage. Like others in Isaiah. Which the New Testament primarily applies to our own age.

Now here we have a bit of a conflict. Isaiah's passages about the kingdom are almost always. The New Testament writers apply them to now.

To the church age. However it would appear. That Peter and John.

John in Revelation and Peter in 2 Peter. Apply the new heavens and new earth to a future eschatological age. I have.

I have no room for dogmatism about this. But my own understanding is. That there is going to be a literal new heavens new earth when Jesus comes back.

As Peter and John seem to be talking about. But I also believe that the new heavens new earth have broken into the present era. Because Paul said.

In 2 Corinthians 5 that if any man is in Christ. He is a new creation. The creation of the heavens and the earth in Genesis 1. Is replaced with a new creation.

A new heavens new earth. In Isaiah. But if we are in Christ we are a new creation.

We already participate. It says old things are passed away. Behold all things have

become new.

Paul said. Likewise in Hebrews chapter 6. It says that Christians are those who have tasted of the powers of the world to come. Or the age to come.

And therefore my thought is. That there is a world to come. A new heavens new earth.

To be seen when Jesus returns. However. The powers of that age.

The spiritual realities of that time. Are already experienced. By those of us who are in Christ a new creation.

See Christ has already come into the new creation. In his resurrection. He has already been glorified.

In him we are glorified also. But. The time will come when our bodies are glorified in resurrection.

There is a spiritual. And there is a physical. And so in my understanding.

Isaiah here. And to the end of the book. Is still talking about the present age.

The present experience of this new creation. But. It may have an echo in the eschatological.

New creation too. But I'm convinced that when we get to chapter 66. Which still talks about the new heavens new earth.

We're looking at the first century. The remnant. Glorifying God and the judgment upon the wicked.

But this is very different than what many commentators say. So. You'll just have to make up your own mind.

Frankly. But in chapter 65 verse 17. Behold I create new heavens and new earth.

And the former shall not be remembered nor come to mind. But be glad and rejoice forever in what I create. For behold I create Jerusalem.

That's a new Jerusalem. As a rejoicing. And her people a joy.

I will rejoice in Jerusalem and joy in my people. The voice of weeping shall no longer be heard in her. Nor the voice of crying.

This information is very much like the information about the kingdom age. In all the other passages. Or many of the other passages we've read.

Which are identified as fulfilled today in our lives. No more shall an infant from there live



but a few days. Nor an old man who has not fulfilled his days.

For the child shall die 100 years old. But the sinner being 100 years old shall be accursed. Now this verse has been really.

A source of perplexity to many people. Generally pre-millennialists believe that this is describing the millennium. In fact.

In the Schofield reference bible. Which inserts Schofield's own subtitles. Over verse 17 it says.

The new heavens and the new earth. But over verse 18 it says. The millennial kingdom.

In other words. Verse 17 says. Behold I make a new heavens and new earth.

Schofield and other pre-millennialists do not equate that with the millennium. But Schofield then says. Ah but when you turn to verse 18 it's the millennium.

There's certainly no signal from Isaiah about that. And I don't see any reason to believe it. I believe that we're talking about whatever it is.

That he's calling the new heavens and new earth. All the way through here. But what's this about babies dying at 100 years old.

And. You know this is a very difficult passage. It's difficult actually for anyone.

Because the language is so strange. Pre-millennialists say. If someone dies in the millennium.

At 100 years old. They'll still be a baby. And the impression is.

That it's saying something a little like that. That people live so long. That the first 100 years is still infancy.

If someone died. At 100 years old. It's like.

It's almost like being stillborn. It's almost like being dying at infancy. There's still a child.

There's still a baby. But the language is hard to unravel. I've worked on it a lot over the years.

And have not been able to come up with anything very satisfying. Except to say. I think this is a poetic way of talking about a new kind of life.

That is eternal. Not necessarily talking about literal death. Or literal babies.

Or literal hundreds of years. But it's impressionistic. The idea is.

This is the age of eternal life. Those who are in the New Jerusalem have eternal life. Which the Bible says we have.

Jesus said. He that hears my words and believes in him who sent me. Shall.

Has eternal life. And shall not come into condemnation. Because he's passed from death into life.

In John 5.24. So. We have eternal life. We've passed from death into life.

This life is eternal. I don't believe that there's any literalness to babies dying at 100 years old. I think that again it's impressionistic.

The idea is these people live a really long time. This is not natural. This is not natural life.

This is like supernatural long life. And as such. I personally believe this is just a reference to eternal life.

Stated in some really weird imagery. If somebody thinks otherwise. They're welcome to think so.

Verse 21. They shall build houses and inhabit them. They shall plant vineyards and eat their fruit.

They shall not build in another inhabit. They shall not plant in another eat. For as the days of a tree.

So shall be the days of my people. And my elect shall long enjoy the work of their hands. They shall not labor in vain.

Nor bring forth children for trouble. For they shall be the descendants of the blessed of the Lord. And their offspring with them.

Now this is obviously cast in terms that the Jews could really appreciate. They've been invaded. Their houses have been torn down.

Their children are born to troublesome times. That's been Jewish history for the most part. It's all the opposite of that.

You'll live in your own house. No one else is going to live in your house. Your children are going to be born to a peaceable situation.

As everyone would wish. This is all I believe impressionistic. Of the blessings of the new covenant.

It shall come to pass. That before they call I will answer. And while they are still speaking I will hear.

The wolf and the lamb shall feed together. The lion shall eat straw like the ox. And dust shall be the serpent's food.

And they shall not hurt nor destroy. In all my holy mountains says the Lord. This imagery was of course found first in Isaiah chapter 11.

A passage which in its entirety. Seems to be about the present age. As it is so frequently.

So many images are quoted in the New Testament. And applied to the present age. One thing interesting here is that though there seem to be.

Enemies, former enemies reconciled. Jews and Gentiles. Like wild beasts and domesticated beasts.

There's reconciliation between Jews and Gentiles. But not between them and the devil. The serpent's still eating dust.

He's not recovered. He's not. Nothing has improved for him.

Although in chapter 11 when it talks about this. It says a child shall play at the serpent's hole. And will not be harmed by it.

The serpent is not. Has not been restored. But his power over the people of God.

Has been reduced. Now I realize we've run late. But it doesn't make any sense to take a break.

And come back and take only one chapter. So I'm going to just. This is an unusual, unique situation.

We're at the end of the book. We're going to take chapter 66 very rapidly. Thus says the Lord.

Heaven is my throne and earth is my footstool. Where is the house that you will build me? And where is the place of my rest? For all those things my hand has made. And all those things exist says the Lord.

But on this one will I look. On him who is poor and of a contrite spirit. And who trembles at my word.

Now. Stephen quoted this first verse. In his sermon.

Remember he was accused. Before he was brought to trial. He was accused of saying that Jesus would come.

Change all the ordinances that Moses had brought. And destroy the temple. Or destroy this place.

Jerusalem and the temple. That's what he's accused of. And he gave a sermon.

In his own defense. That basically the temple isn't that sacrosanct. And it's.

He shouldn't be on trial for his life. Because he predicted that the temple is going to be destroyed. After all.

God said. Heaven is my throne. The earth is my footstool.

Who cares. About any earthly house. Stephen said.

God never even asked to have the temple built. In Stephen's sermon he says. God commanded Moses to build the tabernacle.

But David is the one who built him a house. And that was not. Something that God came to David about and asked for.

It was David's idea. God blessed it. But it was David's idea.

And God says. What house do you. Put me in.

Solomon. The one who actually built the temple. When he prayed and dedicated the temple.

He said. Lord. What house can I build for you.

Heaven. Even the heavens cannot contain you. Even Solomon.

The builder of the temple knew. That God doesn't really. He's not confined to the temple.

The temple is not that sacrosanct. And that's what Stephen was saying. And of course.

This is in the context where God's going to destroy the temple. In AD 70. But he's going to preserve the remnant.

He's not going to live in a temple made with hands. He's going to live with the people. Who are poor and of a contrite spirit.

Who tremble at his word. That's who he's going to be with. This is an echo.

Not verbatim. But very similar to what he said in Isaiah 57. Isaiah 57 15.

Isaiah 57 15. God said. For thus says the high and lofty one.

Who inhabits eternity. Whose name is holy. I dwell in the high and holy place.

But with him also. Who has a contrite and humble spirit. So God dwells in heaven.

In the high and lofty place. But he also dwells in the lowest places. In the hearts of the

lowly people.

Who are broken and contrite. And humble. And so he says.

This house that you built for me. I'm moving out. I'm going to dwell with the people who are humble.

Who tremble at my word. Not the apostate Jews. Who have my word.

But don't fear me. And Jesus said. At the end of his ministry.

Your house is left to you desolate. Earlier in his ministry. He had said to the Jews.

Do not make my father's house. A house of merchandise. The temple was his father's house.

At the end of his ministry. It's not his father's house. This is your house.

Your house is left to you desolate. He said to the Jews. It's yours now.

It's not God's. He's moved out. God is moving into a new temple.

The body of Christ. Made up of those who are poor. And of a contrite spirit.

Who tremble at his word. Now here's a description of the apostates. In verses 3 and 4. It echoes some of the language.

From chapter 65 verse 12. He who kills a bull. Is as if he slays a man.

He who sacrifices a lamb. As if he breaks a dog's neck. He who offers a grain offering.

As if he offers swine's blood. He who burns incense. As if he blesses an idol.

In other words. They are actually offering incense. In the way that Moses prescribed.

But their hearts are so wrong. They might as well be offering. A dog.

Or a swine. Or an unclean animal. Because that's.

God accepts it just as much. They are really offering lambs. And bulls.

As God said to. But they might as well be. Offering human sacrifices.

And pigs. And dogs. That's what he's saying.

That's how unacceptable their worship is. That's why he's destroying the temple. It has become a place.

Which is an abomination to him. Just as they have chosen their own ways. And their soul

delights in their abominations.

So will I choose their delusions. And bring their fears on them. Because when I called no one answered.

When I spoke they did not hear. But they did evil before my eyes. And chose that in which I do not delight.

And of course. The main contrast here is. They chose their own ways.

So I. The Lord will choose their delusions. You choose to be. A follower of Christ or not.

He'll choose the outcome. If you choose to be a follower of Christ. He'll choose.

A glorious outcome. If you choose to be against him. Like they did.

Then he'll choose their delusions. And the judgments that come upon them. Verse 5. Hear the word of the Lord.

You who tremble at his word. Those who are the remnant. Who were mentioned in verse 2. Your brethren who hated you.

Who cast out. You out for my name's sake. Said.

Let the Lord be glorified. That we may see your joy. But they shall be ashamed.

It's interesting. This has almost an exact. Fulfillment in John chapter 9. Where the blind beggar.

Whom Jesus healed. Was taken before the chief priests. And gave his testimony.

And they wanted him to change his testimony. And they said. Let God be glorified.

And here. He says. Those dear brethren.

Who cast you out. Notice in John 9. After this man did not cave in. On his testimony.

They cast him out. And it says in John 9. When Jesus knew they'd cast him out. He looked him up.

Here your brethren. Who've cast you out. Said let the Lord be glorified.

This is the blind man. No doubt is sort of a. Emblem of all the remnant. Who are cast out by.

The sanctimonious. Jewish. Authorities.

Who think that they're. Glorifying God. But they are.

Like Jesus said. The time will come. When men will kill you.  
And think they're doing God a favor. And they're not. They don't know God.  
The sound of noise. From the city. That'd be.  
Of course. The. The disaster coming on Jerusalem.  
A voice from the temple. The voice of the Lord. Who fully repays his enemies.  
Before she travailed. She gave birth. Before her pain came.  
To a male child. As before God. Destroyed Jerusalem.  
He brought forth. The seed of Abraham. The male child.  
That we read of in. Revelation chapter 12. The pregnant woman in travail.  
Brings forth a male child. Who's to rule the nations. With a rod of iron.  
But this happened before Jerusalem fell. Before she travailed. Who has heard such a thing.  
Who has seen such things. Shall the earth be made. To give birth in one day.  
Or shall a nation be born at once. For as soon as Zion travailed. She gave birth to her children.  
When the judgments came on Jerusalem. The remnant escape. Left Jerusalem.  
Went across the river to Pella. And her children survived her. She gave birth to the church as it were.  
In connection with her travail. Shall I bring to the time of birth. And not cause delivery says the Lord.  
Shall I who cause delivery. Shut the womb says your God. Rejoice with Jerusalem.  
And be glad with her. All you who love her. Rejoice for joy with her.  
All you who mourn for her. That you may feed and be satisfied. With the consolation of her bosom.  
That you may drink deeply. And be delighted. With the abundance of her glory.  
So the new Jerusalem is born. Out of the travail of the old Jerusalem. For thus says the Lord.  
Behold I will extend peace. To her like a river. And the glory of the Gentiles.

Like the flowing stream. Then you will feed on her sides. And you shall be carried.

And dandled on her knees. As one whom his mother comforts. So I will comfort you.

And you shall be comforted in Jerusalem. So the children of the new Jerusalem. Will be comforted by God.

In the loss of the mother city. Jerusalem. They're comforted by being in the new Jerusalem.

When you see this. Your heart shall rejoice. And your bones shall flourish like grass.

The hand of the Lord shall be known. To his servants. And his indignation to his enemies.

Now verses 15 through 17. Talk about this judgment. On the apostate Jerusalem.

For behold the Lord will come with fire. And with his chariots like a whirlwind. To render his anger with fury.

And his rebuke with flames of fire. For by fire and by his sword. The Lord will judge all flesh.

And the slain of the Lord shall be many. Those who sanctify themselves. And purify themselves.

Go to the gardens. After an idol. In the midst eating swine's flesh.

And abomination and the mouse. They even ate mice apparently. An unclean animal.

They shall be consumed together. Says the Lord. So the apostate Jews.

In Jerusalem. Who are. You know just defiling.

Their worship of God. They'll be consumed. And the slain of the Lord will be many.

Verse 18. Now the Gentiles will glorify God. That's the upshot of course.

The destruction of Jerusalem. The Gentiles come in in great numbers. And he says I know their works.

And their thoughts it shall be that I will gather. All nations and tongues. And they shall come and see my glory.

I will set a sign among them. Like the banner. That he spoke of earlier.

And those among them who escape. I will send to the nations. So the remnant of the Jews.



And Jesus sent them to go and disciple all nations. So I mean this is literally fulfilled. Then it gives the name of a lot of ancient nations.

Tarshish and Pol and Lud. Who draw the bow and tubal and Javan. And the coastlands afar off.

Who have not heard my fame. Or seen my glory. And they shall declare my glory.

Among the Gentiles. The gospel preached in all the Gentile world. And they shall see.

They shall bring all your brethren. For an offering to the Lord. Out of all the nations.

And litters and mules. And camels. To my holy mountain Jerusalem.

Which is of course earlier. In earlier prophecies it's the church. Says the Lord.

As the children of Israel bring an offering. And a clean vessel into the house of the Lord. And I will also take some of them.

That is the Gentiles that they bring in. For priests and Levites. Because the church is.

Has become a kingdom of priests. Even though we were not even Jewish. Much less of the sons of Aaron.

Not the Gentiles. But the Gentiles who actually come to Christ. In Romans chapter 15.

And verse 16. Paul alludes to this verse. In talking about his own ministry.

Among the Gentiles. He says. At the end of verse 15.

Romans 15. He says because of the grace of God. Given to me by God.

That I might become a minister of Jesus Christ. To the Gentiles. Ministering to the gospel of God.

That the offering of the Gentiles. Be magnified by the Holy Spirit. Paul said that his evangelization of the Gentiles.

Was offering an offering to God. The Gentiles are the offering. That he is offering to God.

In Isaiah 66 20. It says that they shall bring. To the Lord out of all nations.

On horses and so forth. These Gentiles as an offering. To the Lord.

So Paul is referring to this. As what his ministry is doing. He is applying this to his own time.

Of course. He says. So shall your descendants.

And your name remain. And it should come to pass. That from one new moon to another.

From one Sabbath to another. All flesh shall come and worship before me. Says the Lord.

So in the new. In the new order. You don't worship on the new moons only.

Or on the Sabbath only. You do it between those times too. From one new moon to another.

New moon was the first day of each month. The first day of February. And all in between.

They come and worship God. From one Sabbath to the next. Some have used this verse to say.

That this is how we are supposed to be. Worshipping on the Sabbath. But it actually doesn't say that.

It says from one Sabbath to the next. From one new moon to the next. It means all the whole period of time.

In between them. People will be worshipping God. And that's of course.

What is true in the new covenant. And they shall go forth. And look upon the corpses.

Of the men who have transgressed against me. For their worm does not die. And their fire is not quenched.

They shall be in abhorrence to all flesh. Now. Of course this is a standard.

Proof text about hell. But it's hard to know why it would be applied to hell. It doesn't say it's hell.

It talks about corpses. Burning. There are dead people.

And their corpses are burning. Now the language of fire that's not quenched. We've had that language in Isaiah.

We'll have it in Jeremiah also. The fire that does not quench is God's. Anger that cannot be resisted by human force.

Men can't quench it. A fire that no one can quench. Is how it's sometimes put.

It's a fire that is not quenched by man. It is God's judgment. Their worm does not die.

I believe it's just imagery. Their corpses are continually rotting. But the point here is.

The redeemed go out and see it. They worship before the Lord. And they walk out.

And they see all these corpses out here rotting. I don't think that we're going to do that in heaven. I don't think we're going to go out and take tours of hell.

And watch the corpses molder. And burn. This is figurative language.

Obviously. But it is in my understanding. A reference to.

The fact that the remnant will be worshiping God all the time. But those who rebelled against him. As he refers to it.

Those who have transgressed against him. The Jews that were. You know.

Killed in Jerusalem. They are thrown into Gehenna. They're thrown into the Valley of Hinnom.

Their corpses are there. Being burned. Jeremiah said the same thing.

He said the Valley of Hinnom would become the Valley of Slaughter. Because of the multitude of corpses that we thrown into it. In Jeremiah chapter 7. And Jesus.

Actually quoted these words. From Isaiah 6. Three times. In a preaching he gave.

In Mark chapter 9. And he referred to this as Gehenna. Now Isaiah doesn't say it's Gehenna. Isaiah does.

It just says they're out there. You know the worms are eating them. And the.

The fires are burning them. But he doesn't. Isaiah doesn't call it the Valley of Hinnom.

Jesus is the one who does that. In Mark chapter 9. It says in verse 43. He refers to that as Gehenna.

In the Greek. Which means the Valley of Hinnom. So.

He's saying that Isaiah is describing Gehenna. Now of course. Traditionally.

In the English Bible Gehenna is translated as hell. But a real translation of the word. Would be Valley of Hinnom.

Gehenna is the Valley of Hinnom. Hell is not a translation. But an interpretation of Gehenna.

The translation is Valley of Hinnom. They should be thrown into the Valley of Hinnom. And that is where the corpses.

Of the slain are thrown. When Jerusalem is destroyed. It's right outside the city.

And so I believe that Isaiah closes. As he. As he did many of his prophecies.

Earlier in the book. With the idea. That there's a judgment on the old order.

And those that were loyal to it. And rebelled against God. They are suffering.

And they are judged. In a permanent way. And particularly the people who were killed.

In the fall of Jerusalem. Are perhaps in view here. But that there would be nonetheless.

A spiritual Zion that continues on. After the fall of the old Jerusalem. And that is the message of Isaiah.

In especially in the later. Portion of the book. A new Jerusalem.

Okay.