

# Book of Isaiah



## Chapter 66

*Theme: The Creator, Ruler, Redeemer, Judge, Regenerator, and Rewarder; the Lord decides the destiny of both the saved and the lost*

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## Chapter 66

**THEME:** The Creator, Ruler, Redeemer, Judge, Regenerator, and Rewarder; the Lord decides the destiny of both the saved and the lost

Today our prayer is, "Thy kingdom come..." (Matt. 6:10). In Isaiah 66 the Kingdom has come.<sup>1</sup>

As the climax to the book, this chapter fittingly describes the Millennium, the time toward which history has been looking, which was promised to Abraham.<sup>2</sup>

Chapter 66: Isaiah 66 contains a Gentile prophecy that can only be fulfilled spiritually. Let us look at a few of those predictions and see that they could never be fulfilled literally. The future nation of Zion is to be born in one day! "Shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." The blessings of that nation are pictured as though a new born is sucking the breasts of his mother for full satisfaction. (Isa. 66:11) "That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory." The glory of the Gentiles is then mentioned to be a part of this messianic time: (12) "For thus says the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream." At least one song writer has set these poetic expressions to music to refer to the blessings brought to the Gentiles through Jesus. He continues the mother-child symbol, then goes into poetic figures to show the spiritual battle when the LORD will use his people of Zion to conquer the Gentiles. "And the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. (15) 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. (16) For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." In the third chapter of Joel this figure of the slain of the Lord is also used to refer to the victory when God's people and the Gentiles trust in him, and where in the valley of Jehoshaphat a similar destruction to this in Isaiah is predicted in the same spiritual terms. In Isaiah the figure goes on to include evangelism. "I will gather all nations and tongues; and they shall come, and see my glory. (19) And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." This passage can not be fulfilled literally but has been marvelously fulfilled through Jesus of Nazareth. Isaiah goes on to say that an army of evangelists, captured from among the Gentiles, will bring their brothers back to Jerusalem as an offering and they, the Gentiles, will become priests and Levites! Thus: (21) "And I will also take of them for priests and for Levites, says the Lord." They will then keep the religious practices of the nation of Israel. (23) "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me." These passages can only be seen as fulfilled spiritually or only able to be fulfilled spiritually.<sup>3</sup>

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<sup>1</sup> Thru The Bible with J. Vernon McGee.

<sup>2</sup> The Bible Knowledge Commentary

<sup>3</sup> <http://www.moellerhaus.com/isa66.htm>

**<sup>1</sup>Thus saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?**

Cf. 1 Kgs 8:27; 2 Chr 2:6.

“Where is the house” - Cf. Rev 11.<sup>4</sup>

[The heaven is my throne, and the earth is my footstool] Quoted in Acts 7:49 (cp. 1Ki. 8:27; 2Chr. 6:18).

"The earth is my footstool" -- this little earth on which you and I live is not very important. It is only a footstool for God!

"Where is the house that ye build unto me? and where is the place of my rest?" Any temple down here on this earth could not contain Him. Solomon recognized that. In his prayer of dedication for the first temple, he said, "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" (1Kings 8:27). Therefore, the eternal character of the Kingdom seems to me to be the very presence of God. You won't need a temple there. I think that the New Jerusalem (Rev. 21) will be a place to which the people on earth will come to worship and visit.

Listen to the God of creation, the God who is high and holy and lifted up:<sup>5</sup>

Even the beautiful Temple in Jerusalem was woefully inadequate for a God who is present everywhere. God cannot be confined to any human structure (see 2 Chronicles 6:18; Acts 7:49, 50). This chapter is a fitting climax to the book. God will lift up the humble, judge all people, destroy the wicked, bring all believers together, and establish the new heavens and the new earth. Let this hope encourage you each day.<sup>6</sup>

**1-2** God is pictured figuratively as sitting on a throne (cf. 6:1) with the earth as His footstool (cf. Acts 7:49). Because of His majesty no one can build a house for Him to dwell in (1 Kings 8:27); He is the Creator. Yet what He values above His inanimate Creation are people who are humble and contrite (cf. Isa. 57:15) and who follow His word. In one way or another, this has been Isaiah's message throughout this book. God wants His people to follow the truth He has revealed to them. For Israel that was primarily the Mosaic Covenant. Pointing the people back to the Word of God, Isaiah was indicating that they needed to obey it if they were to enjoy His blessings.<sup>7</sup>

**1-2** Since God commanded the building of a postexilic temple (Hag 1:2) and spoke of a millennial temple (Ezek 40:5ff.), these verses should not be understood as indicating the end of the temple. Rather they remind Israel that a temple is only a reminder of God's presence and a place for God to manifest His presence in a special way, and for man to approach God (cf. 1 Kin 8:27-30). Temple ritual, however accurately it is conducted, is sinful if it is not conducted with a "contrite spirit" (cf. v. 3).<sup>8</sup>

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<sup>4</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>5</sup> Thru The Bible with J. Vernon McGee.

<sup>6</sup> Life Application Study Bible.

<sup>7</sup> The Bible Knowledge Commentary

<sup>8</sup> Believers Study Bible Notes

**1-4 Sin, Discipline**—The opposite of sin is not religion but humble obedience. Religious rites combining what God asks and what people practice in other religions is not acceptable. To delight in false worship ceremonies rather than answer God's call to obedient service is sin. When we choose to displease God, He chooses the proper discipline for us. See note on 63:10. Election, Condemnation—The doctrine of election often centers on God's choices. Human choice is also involved. People must individually and as a community choose how to respond to God. Israel chose to emphasize sacrifices and ceremonies. They followed rituals God commanded and imitated those of their neighbors' religions. They thus chose to displease God. He, in turn, chose to punish them. The constant wordplay on the technical Hebrew term (bachar) for choose or elect shows the interplay between divine freedom and human free will in the teaching on election. The biblical teaching on election gives no room for salvation by ceremony.<sup>9</sup>

The Lord has no need for a man-made temple because heaven and earth—the whole cosmos—is His sanctuary (40:22). footstool: The resting place for the "feet" of the Lord is extended beyond the ark of the covenant (60:13) to the whole earth. Where is the house: No place on earth can accommodate the transcendent God (1 Kin. 8:27). The place of My rest refers to the temple (1 Chr. 28:2; Ps. 132:8, 14).<sup>10</sup>

Heaven is My throne, and earth is My footstool: Here, the LORD puts things back into proper perspective. We can never understand much of anything until we understand that the Lord GOD is enthroned in heaven, and that the earth is under His command - indeed, the earth is His footstool!

Stephen quoted Isaiah 66:1-2 in Acts 7:49-50, agreeing with Solomon and Isaiah about the greatness of God the Creator.

Where is the house that you will build Me? ... But on this one I will look: on Him who is poor and of a contrite spirit, and who trembles at My word: We may want to serve God - but serve Him our way. We may want to build God something, but what can we build that is worthy of God? Instead, what God really wants from us is a poor and a contrite spirit, and to tremble at His word.

Contrite is literally "'lamed' or disabled, here used with spiritual significance: one who is aware of the damage wrought by sin, of personal inability to stand upright before God." (Motyer)

Are you one of those who trembles at God's word? "They tremble at the searching power of God's Word. Do you never come into this place and sit down in the pew, and say, 'Lord, grant that thy Word may search me and try me, that I may not be deceived'? Certain people must always have sweets and comforts; but God's wise children do not wish for these in undue measure. Daily bread we ask for, not daily sugar." (Spurgeon)<sup>11</sup>

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<sup>9</sup> Disciples Study Bible Notes

<sup>10</sup> Nelsons Study Bible Notes

<sup>11</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001)

**<sup>2</sup>For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even to him that is poor and of a contrite spirit, and trembleth at my word.***

Three things God prefers to a magnificent temple:

1. A poor (humble, downtrodden, oppressed, afflicted, subdued, pious, godly) man
2. A contrite man -- one with a broken, crushed, contrite spirit
3. A man who trembles at His Word<sup>12</sup>

The God who created this vast universe, who is above it and beyond it, condescends to dwell with the humble and contrite of heart. Oh, what condescension on the part of God! In that day the meek shall inherit the earth; in fact, they will inherit all things.<sup>13</sup>

**2-3** These key verses summarize Isaiah's message. He contrasted humble persons, who have a profound reverence for God's messages and their application to life, with those who choose their own ways. The sacrifices of the arrogant were only external compliance. In their hearts they were murderers, perverts, and idolaters. God shows mercy to the humble, but he curses the proud and self-sufficient (see Luke 1:51-53). Our society urges us to be assertive and to affirm ourselves. Don't let your freedom and right to choose lead you away from God's pathway to eternal life.<sup>14</sup>

Those things refers to everything in the universe. I look: God seeks true worshipers (John 4:24). Contrite spirit ... trembles at My word is similar to Jesus' phrase "in spirit and truth" (John 4:24).

**<sup>3</sup>He that killeth an ox *is as if* he slew a man; he that sacrificeth a lamb, *as if* he cut off a dog's neck; he that offereth an oblation, *as if* he offered swine's blood; he that burneth incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.**

"Dog's neck" - Deut 13:18.<sup>15</sup>

This verse pictures the hatred of God toward the wicked hypocrites in their religious practices:

1. The wicked man who sacrifices an ox to God is as abominable as a murderer in His sight.
  2. If he sacrifices a lamb, it is as abominable as offering a dog.
  3. If he offers an oblation, it is as abominable as offering swine's blood.
  4. If he burns incense, it is as abominable as blessing an idol.
- [they have chosen their own ways, and their soul delighteth in their abominations] Seven great sins of the wicked:

1. Live in hypocrisy -- act religious while living in sin

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<sup>12</sup> Dake's Annotated Reference Bible

<sup>13</sup> Thru The Bible with J. Vernon McGee.

<sup>14</sup> Life Application Study Bible.

<sup>15</sup> Chuck Missler, Notes on Isaiah, khouse.org

2. Choose their own ways
3. Delight in their abominations
4. Refuse to answer God's call (Isa. 66:4)
5. Refuse to hear God's voice
6. Do evil in God's sight
7. Choose things that God hates <sup>16</sup>

Apparently the sacrificial system will be dispensed with after the Millennium. To offer an ox without spiritual comprehension is the same as murder. Everything in eternity must point to Christ -- or that which was once commanded becomes sin.<sup>17</sup>

**3-6** The strange comparisons in verse 3 indicate that the people's religious sacrifices and offerings were only external ritual. In their hearts the people were murderers, perverters of God's dietary laws (cf. 65:4; Lev. 11:7), and idolaters. In reality they were going their own ways (cf. Isa. 53:6) rather than the Lord's way. Therefore harsh judgment would come. (The last four lines of 66:4 are almost identical with 65:12; see comments there.) People in Israel who professed to know the Lord but who actually hated and discriminated against God's people would be shamed by His discipline when the temple would be destroyed by the Babylonians.<sup>18</sup>

The term He who, used four times in this verse, refers to those who worship according to the letter but not the spirit of the Law. Their worship in God's estimation is as unacceptable as if it consisted of abominable pagan practices (1:11-14; 65:3-5). God's harsh criticism of false liturgy is tempered with His promise of the coming true liturgy (vv. 20, 23). Slays a man may refer to child sacrifice (57:5). Breaks a dog's neck may refer to a pagan practice; in any case, the dog was regarded as an unclean animal, a detestable scavenger. The sacrifice of a bull, a lamb, a grain offering, and incense was considered to be their own ways because the worshipers lacked a contrite spirit. It was as if their soul delighted in their abominations.<sup>19</sup>

He who kills a bull as if he slays a man: In the empty religious ritualism, God's people thought they were pleasing God. But the LORD says that when a man kills a bull in sacrifice, it is as if he slays a man. Their religious ritualism added to their sin, it didn't take it away!

Mice "were eaten as a delicacy by the Romans and other heathen people and were used by others as idolatrous sacrifices." (Bultema)

Just as they have chosen their own ways ... so will I choose their delusions: God's people chose their rebellion against Him, and they persisted in it despite His continual warnings. As an extreme display of judgment, God will choose their delusions and send a delusion among them.

This is a sobering reminder of what God will do on the earth during the Great Tribulation, as described by Paul in 2 Thessalonians 2:11: God will send them strong delusion, that they should believe the lie. But what will happen during the Great Tribulation is just the ultimate fruit of what God does all the time among men. When we reject God and seek our own delusion, He may send one to us.

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<sup>16</sup> Dake's Annotated Reference Bible

<sup>17</sup> Thru The Bible with J. Vernon McGee.

<sup>18</sup> The Bible Knowledge Commentary

<sup>19</sup> Nelsons Study Bible Notes

An example of this kind of delusion are those who believe that the world was created out of nothing or by chance. What could be more delusional than to believe that something can come from nothing? To believe that chance actually has some kind of "power"? Yet for those who insist on believing it, God will give them over to this delusion.<sup>20</sup>

**<sup>4</sup>I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.**

Because, when I called, no one answered, when I spoke they did not hear: How can we keep from being given over to a delusion? By answering the LORD when He calls, by hearing Him when He speaks. It's really that simple.<sup>21</sup>

**<sup>5</sup>Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.**

After rebuking the hypocrisy of the wicked God addressed the righteous, promised they would be blessed in the end, and declared that He would recompense His enemies in due time (Isa. 66:5-6).<sup>22</sup>

God will make the distinction between the true and the false -- that which is real and that which is not. Christ said to let the wheat and tares grow together, that He would separate them. Now that time has come. The Pharisee who was meticulous in his religious practice is to be cast out. The publican who stood afar off and repented will be received.<sup>23</sup>

The phrase "cast you out" later was used for excommunication from the synagogue (cf. Matt 24:9; Luke 21:12).<sup>24</sup>

You who tremble at His word: These words link vv. 5–11 with vv. 1–4. Your brethren who hated you: These words intensify the opposition encountered in ch. 65. Let the Lord be glorified represents the false worshiper's hypocritical righteousness (v. 17). Cast ... out of the temple, the true worshipers went into the world and brought back Gentiles (v. 18). Joy is spoken sarcastically (Ps. 22:8). The persecutors shall be ashamed and the persecuted shall "rejoice" (v. 10).<sup>25</sup>

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<sup>20</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001)

<sup>21</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001)

<sup>22</sup> Dake's Annotated Reference Bible

<sup>23</sup> Thru The Bible with J. Vernon McGee.

<sup>24</sup> Believers Study Bible Notes

<sup>25</sup> Nelsons Study Bible Notes

Your brethren who hated you, who cast you out for My name's sake, said, "Let the LORD be glorified, that we may see your joy." Here, Isaiah shows how those with a shallow, empty religion mock those of genuine faith. First, empty religion hates genuine faith (hated you). Second, empty religion rejects true faith (cast you out). Third, empty religion acts in the name of the LORD (for My name's sake). Fourth, empty religion mocks with spiritual sounding words ("Let the LORD be glorified, that we may see your joy").

But they shall be ashamed: Most importantly, empty religion will never ultimately triumph. At the end of days, if not before, they shall be ashamed, when they hear the voice of the LORD, who fully repays His enemies!<sup>26</sup>

Your brothers that hated you: The whole of this verse is paradoxical and can only be fulfilled in the person of Jesus of Nazareth. "Your brothers" are the unbelieving Jews who cast him out of the synagogues and who falsely called on the name of the LORD. Those that tremble at the word (the few believers in the Remnant) find joy in his appearance while the ultimate end of the enemies of the Messiah will be their own shame. This verse is the proposition for what follows.<sup>27</sup>

**6A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompense to his enemies.**

God will finally deal with the enemies of Israel -- they are His enemies also.

Isaiah heard the sound of battle noise proceeding from the city and the temple (13:4). His enemies refers to the self-righteous idolaters persecuting God's servants. This prophecy may find its fulfillment in the fall of the temple in a.d. 70. (Matt. 24:1, 2) or at the Lord's Second Coming (66:17; 2 Thess. 1:7-10).<sup>28</sup>

**7Before she travailed, she brought forth; before her pain came, she was delivered of a man child.**

"Travailed" - Jer 30:7. Man-child: Rev 12.

[Before she travailed, she brought forth ...] Verses 7-9 predict the travail of Israel in the last days under Antichrist.

Two Future Travails of Israel:

1. The first travail of Israel will be when she brings forth the man-child -- the 144,000 Jews of Rev. 7:1-8; 12:5-6,14; 14:1-5; Dan. 12:1. See notes on these passages.
2. The second travail will be for herself to be delivered from the Antichrist and the armies of the nations at the end of the future tribulation (Isa. 66:7-9; Zech. 14; Rev. 19:11-21). Before this experience she will travail for the man-child and bring him forth (Isa. 66:7; Dan. 12:1; Rev. 12:5-6,14; 14:1-5); then about three and a half years later Israel will travail for herself, be

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<sup>26</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001)

<sup>27</sup> <http://www.moellerhaus.com/isa66.htm>

<sup>28</sup> Nelsons Study Bible Notes

delivered, and be born again in a day (Isa. 66:8; Zech. 12:10 -- Zech. 13:1,9; 14:1-15; Rev. 19:11-21).

[a man child] The man-child here is the same as in Rev. 12:5 -- the 144,000 saved Jews of the first three and a half years of Daniel's seventieth week. See The Man-Child.<sup>29</sup>

The Great Tribulation will be a time of travail. Israel will go through the Great Tribulation after Christ is born in Bethlehem -- "before her pain came, she was delivered of a man child" who is Christ Jesus. This is a remarkable verse.<sup>30</sup>

**7-9** God will not leave his work of national restoration unfinished. In this image of birth, God shows that he will accomplish what he has promised. It is as unstoppable as the birth of a baby. When all the pain is over, the joy begins.<sup>31</sup>

**7-11** Israel's return to the land will be so remarkably quick that it will be like a woman giving birth to a son before (v. 7) or as soon as (v. 8) she has any labor... pains! God does not start something and leave it unfinished. As surely as a woman's womb opens, not closes, for delivery, so God will do for Jerusalem what He has set out to do. This then is cause for rejoicing. The people of Israel will delight in Jerusalem as an infant delights in her mother's sustenance.<sup>32</sup>

**7-8** Before she ... gave birth represents the birth of the community from the cast-out worshipers as coming so quickly that it will be without pain. At times, Zion is pictured as the daughter of the Lord (1:8); here she is the mother of His people. The male child and her children may refer to Christ and His Church.<sup>33</sup>

Before she travailed, she gave birth: Isaiah prophesies a day when the victory will come easily to Jerusalem, when she will be as the promise of Romans 8:37, more than conquerors through Him who loved us. Here, she gives birth - but without pain! Truly, who has heard such a thing?<sup>34</sup>

She was delivered: "She" is Zion or The church of all ages, figuratively pictured as a woman with child, "She" is Jerusalem; the mother of us all as below in verse 10. This and other passages corresponds to Revelation 12:1,2,5: Here in Isaiah and in Revelation 12 The pregnant woman is seen at the event and after the event,-- that is: we are looking at a woman with a Jewish root bringing forth the "man child."

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: 2 And she being with child cried, travailing in birth, and pained to be delivered. ... 5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. (See also Zechariah) where the prophet sees the same Jewish root for the Messianic kingdom from before the event.

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<sup>29</sup> Dake's Annotated Reference Bible

<sup>30</sup> Thru The Bible with J. Vernon McGee.

<sup>31</sup> Life Application Study Bible.

<sup>32</sup> The Bible Knowledge Commentary

<sup>33</sup> Nelsons Study Bible Notes

<sup>34</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001)

Objection is made to the fact that the Zion is pictured as a woman and that she represents the true church of all ages. Some object because of the Jewish rejection of messianic Zion. But this is just the point: The "true remnant" at any time in history is seen biblically as Zion whether in prospect or reality. To "dwell in Zion" describes those who are faithful in this life throughout all the ages; before Christ it represented those in the Jewish nation who did not "look to the earth" but had their hope in the future of Zion. Others object to the woman of Revelation 12 representing the Zion of all ages because the church of Christ is seen as the true Zion and it has a finite birthday, i.e. The day Of Pentecost A.D. 30 or so. But this is just the point. Zion is not only the church, the remnant, and the perfected condition to which the Messiah is to bring us. She is also the woman who "brings forth the man child." See further explanation of this in Zechariah 10.<sup>35</sup>

**<sup>8</sup>Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.**

[Shall the earth be made to bring forth in one day? or shall a nation be born at once] The earth bringing forth in one day and the nation being born at once refer to the conversion by God of the remnant of Israel, the ones left in Palestine after the tribulation (Zech. 12:10 -- Zech. 13:1; Mt. 24:15-22). At this time (the second coming of Christ) two-thirds of Israel will have been destroyed (Zech. 13:8-9; Rom. 11:25-29).

[as soon as Zion travailed, she brought forth her children] If Israel can be born in a day when they travail in the future, then they could be born again before that time if they would only travail to be saved. These birth pangs of Israel are referred to here and in Dan. 12:1; Zech. 12:10 -- Zech. 13:1; Mt. 24:8,15-22; Rev. 12:1-6,14.<sup>36</sup>

**<sup>9</sup>Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb*? saith thy God.**

God will make sure that all He has promised is accomplished. The 144,000 Jews who are sealed at the beginning of the Great Tribulation will come through it -- not just 143,999, but everyone of them will be there. How wonderful!<sup>37</sup>

The rhetorical questions introduced by the words shall I guarantee the prophecy of vv. 7, 8. God finishes what He begins (Phil. 1:6).

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<sup>35</sup> <http://www.moellerhaus.com/isa66.htm>

<sup>36</sup> Dake's Annotated Reference Bible

<sup>37</sup> Thru The Bible with J. Vernon McGee.

**<sup>10</sup>Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:**

[Rejoice ye with Jerusalem, and be glad with her, all ye that love her] Here God calls for all who love Jerusalem to rejoice with her because of her deliverance from Antichrist and full restoration under the Messiah (Isa. 66:10-17; 63:1-5; Joel 2-3; Zech. 14; Rev. 19:11-21).<sup>38</sup>

Rejoice with Jerusalem: All God's people are called to share in Jerusalem's joy. The time of deliverance, victory, and vindication have come! Be glad with her, all you who love her! If God's people will do this, it will be a blessing for them also: that you may feed and be satisfied with the consolation of her bosom.

This intense, great, rejoicing may sometimes make the world uncomfortable and make us the target of mocking. "Very seldom are believers nowadays charged with being fanatical, nor even with being too enthusiastic; and this is a sign that we are below the right heat. When the world calls us fanatics we are nearing that point of ardor which is our Lord's due." (Spurgeon)<sup>39</sup>

**<sup>11</sup>That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.**

### **Millennial Riches**

The abundance of the riches of Jerusalem under the Messiah, when all nations will shower gifts upon Israel to honor Him in His building up of the nations, in fulfillment of prophecy. Peace will flow like a river and the glory of the Gentiles like a flowing stream (Isa. 66:12). Jerusalem will be comforted as by a mother comforting a needy child (Isa. 66:12-14).<sup>40</sup>

**suck the breasts:** This section sets the tone of the whole chapter. It is not possible to look for a literal fulfillment of these images of what was then the future. When one sees the spiritual blessing of the Gospel and the glories of the church age these passages come into focus. Otherwise they are not decipherable. There are too many contradictions for these things to be harmonized unless they refer to Jesus Christ and the evangelization of the world following his first advent.<sup>41</sup>

**<sup>12</sup>For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees.**

“Flowing stream” - “overflowing torrent.”<sup>42</sup>

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<sup>38</sup> Dake's Annotated Reference Bible

<sup>39</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001)

<sup>40</sup> Dake's Annotated Reference Bible

<sup>41</sup> <http://www.moellerhaus.com/isa66.htm>

<sup>42</sup> Chuck Missler, Notes on Isaiah, khouse.org

**12-13** As stated many times in the Book of Isaiah, peace will come to Jerusalem (cf., e.g., 48:18; 55:12) and the nations' wealth will flow to her (cf. 60:5, 11; 61:6). In 66:11-12 Jerusalem is compared to a mother; in verse 13 God is compared to a mother who comforts her child.<sup>43</sup>

For links vv. 12–24 with vv. 5–11. The pronoun her refers to Mother Jerusalem (vv. 7, 8). You refers to true worshipers and their offspring (v. 22), the beloved children of Mother Jerusalem. On her sides ... carried: For similar images see 49:22; 60:4.<sup>44</sup>

Behold, I will extend peace to her like a river: When the Messiah returns in glory and triumph, the peace of Jerusalem will be like a gentle, powerful river that is never disturbed. But not Jerusalem alone: And the glory of the Gentiles like a flowing stream.<sup>45</sup>

**13As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.**

As one whom his mother comforts, so I will comfort you: God speaks with supreme tenderness to His faithful servants. No one can comfort like a mother, and God will bring that kind of comfort to His people.

"This is a peculiarly delightful metaphor. A father can comfort, but I think he is not much at home as the work. When God speaks about his pity, he compares himself to their father: 'Like as a father pitieth his children, so the Lord pitieth, them that fear him.' But when he speaks about comfort, he selects the mother. When I have seen the little ones sick, I have felt all the pity in the world for them, but I did not know how to set to work to comfort them; but a mother knows by instinct how to do it." (Spurgeon)<sup>46</sup>

**14And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.**

[the hand of the LORD shall be known toward his servants, and his indignation toward his enemies] This refers to the battle of Armageddon when God will defend and deliver Jerusalem and destroy Israel's enemies (Isa. 63:1-5; Joel 2-3; Zech. 14; Rev. 19:11-21). This is proved from the fact that it will take place at the second coming of Christ, when He comes 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 will the Lord plead with all flesh: and the slain of the Lord will be many (Isa. 66:15-16; 63:1-5; Joel 2-3; Ezek. 38:17-21; Zech. 14; 2Th. 1:7-10; Jude 1:14-15; Rev. 19:11-21).<sup>47</sup>

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<sup>43</sup> The Bible Knowledge Commentary

<sup>44</sup> Nelsons Study Bible Notes

<sup>45</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001)

<sup>46</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001)

<sup>47</sup> Dake's Annotated Reference Bible

**14-18** When God restores His people to Jerusalem (vv. 10-13) in the Millennium, they will rejoice and prosper, but on His and her enemies He will swoop down in judgment like a fire (cf. 2 Thes. 1:7-9) and a whirlwind to slay them. This judgment will be fair because of their abominations: worshiping in idolatrous gardens (cf. Isa. 1:29; 65:3) and eating ceremonially unclean animals such as pigs (cf. 65:4; 66:3; Lev. 11:7) and rats (cf. Lev. 11:29). When the Messiah returns, His judgment will be on all nations (cf. Zech. 14:3; Rev. 19:17-18) and because of that judgment the world will see His glory.  
66:19-21. People outside Israel will turn to Him and worship Him<sup>48</sup>

The hand of the LORD shall be known to His servants, and His indignation to His enemies: When the Messiah returns in glory and triumph, for some it will be a great blessing - and for others it is to be nothing but judgment. Indeed, the LORD will judge all flesh; and the slain of the LORD shall be many.<sup>49</sup>

**<sup>15</sup>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.**

“Fire” - Cf. Burning bush (Ex 3:2); Sinai (Ex 19:18); Pillar of fire (Ex 13:21,22); Tabernacle (Ex 40:34); David’s altar (1 Chr 21:6); Solomon (2 Chr 7:1); Elijah (1 Kgs 18:38); Isaiah (Isa 10:16-18; 27:4; 29:6; 30:27,30; 33:12, 14,...) And also 2 Thess 1:8; 2 Pet 3:7-10).

“Chariots” - Ps 68:17; Hab 3:8.<sup>50</sup>

[with fire] In flaming fire (Ezek. 38:1-21; Isa. 29-31; 2Th. 1:7-10).

[his chariots like a whirlwind] His chariots will be the same as those which came for Elijah (2Ki. 2:11) and appeared to protect Elisha (2Ki. 6:17). Angels will accompany Christ to earth, and while some of the armies of heaven will ride horses (Rev. 19:14) others will use chariots (Ezek. 1; Zech. 6:1-8; Mt. 24:31; 2Th. 1:7-10).<sup>51</sup>

**15-17** This is a vivid picture of the great judgment that will occur at Christ's second coming (2 Thessalonians 1:7-9).<sup>52</sup>

For links the judgment with rebuke. This verse is a picture of God’s judgment. The Lord’s coming corresponds to Isaiah’s prayer (64:1-3). Fire is the lightning; His chariots are the storm clouds (Deut. 33:26; Ps. 18:10). Like a whirlwind depicts the speed and strength of the Lord’s coming (Jer. 4:13).<sup>53</sup>

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<sup>48</sup> The Bible Knowledge Commentary

<sup>49</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001)

<sup>50</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>51</sup> Dake's Annotated Reference Bible

<sup>52</sup> Life Application Study Bible.

<sup>53</sup> Nelsons Study Bible Notes

**<sup>16</sup>For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.**

[by his sword will the LORD plead with all flesh] Not only by fire, but by the sword will the Lord destroy multitudes at Armageddon (Joel 3:13; Rev. 19:11-21).

[slain of the LORD shall be many] All the vast armies of the nations under Antichrist at Armageddon, except a sixth part, will be destroyed (Ezek. 39:2). They are called "many" here and "multitudes, multitudes" in Joel 3:14.<sup>54</sup>

The Divine Warrior comes with fire (v. 15) and sword (27:1; 31:8; Luke 21:24; Rev. 19:11-15). All flesh refers to all of the false worshipers described in this chapter (Jer. 9:2).

**<sup>17</sup>They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.**

[They that sanctify themselves, and purify themselves in the gardens] Returning to the subject of Israel's sins again, God refers in particular to idolatry in the gardens with their asherah or totem-pole type of idol called a tree here. See 'Asherah. Such centers of idolatry were in the midst of wooden places or sacred groves and high places. The idea here is that in the future fulfillment of this, people will seek to be sanctified and ceremonially purified through swine and mouse sacrifices to idols -- things which are both unclean and forbidden to be used as food or sacrifice (Lev. 11:7,41-42).<sup>55</sup>

**17-24 History, Eternal**—Human history on this earth is not eternal. God has announced its end. Hope rests on God's new creation not on human achievement in bringing perfection to this world. God acts in history, but He will finally act beyond history. God's new creation beyond history will have continuity with the historical existence we know on earth. It will involve hope for His faithful people who will worship Him obediently but eternal judgment on those who rebelled against God.

Evangelism, Universality—God calls believers, those who know God, to carry the message far and wide. The prophet pictured evangelists going to the exotic, unknown lands at the farthest reaches of the known world. Their work would extend the worship of the true God beyond all racial limits. God's promise of universal results for His evangelists did not include perfect acceptance. Many reject the gospel and must suffer the eternal results.<sup>56</sup>

This section summarizes the abominable practices of the false worshipers (65:2-5; 66:3).

Those who sanctify themselves and purify themselves, to go to the gardens, after an idol in the midst: When the Messiah returns in glory and triumph, He will see through those who practice empty religion. They "shall be consumed together," says the LORD.<sup>57</sup>

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<sup>54</sup> Dake's Annotated Reference Bible

<sup>55</sup> Dake's Annotated Reference Bible

<sup>56</sup> Disciples Study Bible Notes

<sup>57</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001)

**<sup>18</sup>For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.**

[it shall come, that I will gather all nations and tongues ...] The last part of Isaiah is devoted to the Millennium (Isa. 66:18-21) and the new heavens and the new earth (Isa. 66:22-24). First, God speaks of gathering all nations to see His glory (Isa. 66:18), of setting up a sign among them by sending Jewish missionaries to those who have not heard of His fame or seen His glory (Isa. 66:19); He speaks of the nations bringing the Israelites back from their midst to Jerusalem (Isa. 66:20), and of taking these Jews to be priests and Levites to minister in the millennial temple (Isa. 66:21). Second, God finishes the book by speaking of the new heavens and the new earth which are to be eternal (Isa. 66:22), of the eternal seed of Israel who will inhabit the new earth, of new moons and sabbaths when all flesh -- Jews and Gentiles -- will come to worship before Him (Isa. 66:24), and of the opening (or openings) made on earth so that all men on the new earth will be able to see the result of God's wrath on sin (Isa. 66:24).

[they shall come, and see my glory] - Yearly Pilgrimages

All nations will be gathered to Jerusalem year by year to worship the Lord and keep the feast of tabernacles (Isa. 66:18; Zech. 14:16-21). How many other times all flesh will come to worship before Him is not stated, but no doubt one may do so any time he wants to visit Jerusalem where God and Christ will be reigning over earthly Israel and all the Gentile nations. This much we know -- that there will be scheduled times at the new moons and on sabbaths when they will do this (Isa. 66:22-24).<sup>58</sup>

All nations must appear before Him. The Lord Jesus mentioned this in Matthew 25:31-32.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another as a shepherd divideth his sheep from the goats." At that time a great company of Gentiles are going to be saved as well as many from Israel. The nations are going to come and worship in Jerusalem.<sup>59</sup>

**18-21 God, One God**—God wishes to be known as the one true God for all persons, in all places. He is not just the God of the Hebrews but of all the earth. This was implied in the covenant established with Abraham (Ge 12:1-3), and restated in the covenant with Israel at Sinai (Ex 19:1-6). God's redemptive work results in the obliteration of all the racial and national barriers between persons (Gal 3:28).

**Election, Other Nations**—Election is not limited to one race or one locality. God's election has always sought to create a people to carry His glory to the nations. He even seeks to create religious leadership among foreigners.<sup>60</sup>

Their works and their thoughts probably refers to the right acts and spirit of the true worshipers, on whom God looks with favor (v. 2), since reference is made to bringing salvation to the Gentiles (v. 19). My glory probably refers to God's presence in His temple (Ezek. 11:22, 23; 44:4).<sup>61</sup>

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<sup>58</sup> Dake's Annotated Reference Bible

<sup>59</sup> Thru The Bible with J. Vernon McGee.

<sup>60</sup> Disciples Study Bible Notes

<sup>61</sup> Nelsons Study Bible Notes

I will gather all nations and tongues; and they shall come and see My glory: God has promised a great regathering work among Israel; but He will also do a regathering work among the whole world, some from all nations and tongues to see His glory.

One place this finds ultimate fulfillment is around the throne of God (Revelation 5:9-10).

"God says that He will set a sign among the nations. This sign is the same as the sign of the Son of man (Matthew 24:30)." (Bultema)<sup>62</sup>

**<sup>19</sup>And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.**

"Tarshish" - to the West.

"Pul" = "Phut" - southward (North Africa) Gen 10:6; Jer 46:9; Ezek 27:10; 30:5.

"Lud" - (Lydia?) Jer 46:9; Ex 27:10; 30:5 (Africa?) Gen 10:13 = subdivision of Egyptians.

"Tubal" - Russia; "Javan"- Greeks; "Coasts afar off" - northward. Gen 10:2; Ex 27:13.<sup>63</sup>

[among them] The sign or standard will be placed in Israel as a rallying place for all the Gentiles as well as Israelites (Isa. 11:10).

[of them unto the nations] The Jews that escape the terrible tribulation judgments and the efforts of the Gentiles to exterminate them during the last days will be sent as world missionaries during the Millennium. They will go to all nations and declare the fame and glory of God to them (Isa. 11:9; 52:7; Zech. 13:9).

[that have not heard my fame, neither have seen my glory] This proves that all people on earth will not see the visible coming of Christ to the earth. It will be local -- at Jerusalem -- and not seen from all parts of the globe. These people who are to be evangelized are men who "have not heard My fame, neither have seen My glory."<sup>64</sup>

God's people will go out as missionaries to all parts of the earth—to Tarshish (Spain), to the Libyans in northern Africa, to the Lydians in western Asia Minor, to northeastern Asia Minor (Tubal), and to Greece.<sup>65</sup>

**19-21** People outside Israel will turn to Him and worship Him. The remnant of believing Israelites will travel as missionaries to other parts of the world, to tell Gentiles about God's glory. Those places and peoples will include Tarshish, probably in southwestern Spain (cf. 23:1, 6, 10, 14; 60:9), Libyans in northern Africa, Lydians in western Asia Minor, Tubal in northeastern Asia Minor, Greece, and distant islands. These and other peoples will be converted and will travel to Jerusalem to worship in the temple (cf. 2:2; Zech. 8:23). Some of them will even be selected as priests and Levites, thus showing that all the nations will in fact be blessed through Israel (cf. Gen. 12:3).<sup>66</sup>

<sup>62</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001)

<sup>63</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>64</sup> Dake's Annotated Reference Bible

<sup>65</sup> Life Application Study Bible.

<sup>66</sup> The Bible Knowledge Commentary

The verse describes a great missionary work by the Jews during either the Tribulation (Rev. 7) or the Millennium.

**Missions, Sending**—God’s eternal purpose has been to send His people to bless the nations (Ge 12:1-3) and to introduce the nations to Him. He finally used judgment to disperse His people away from their homeland to be signs among the nations of His power and glory. Missionaries who, voluntarily leave their homeland to share God’s message among the nations continue to fulfill God’s intention that “all mankind will come and bow down before me.”<sup>67</sup>

The sign may be the deliverance of the true worshipers as judgment falls on the false. Those ... who escape may refer to those who escape God’s slaughter (vv. 16, 17), but more likely to those who escape persecution (Matt. 24:9–14). Those who escaped would bring God’s glory to the nations (v. 18) and then give birth to the new age (vv. 7–11). to Tarshish ... the coastlands: For similar references see 23:6; 60:9. declare My glory among the Gentiles: For another prophecy by Isaiah of the spread of God’s glory throughout the world, see 24:14–16.<sup>68</sup>

Those among them who escape I will send to the nations ... to the coastlands afar off who have not heard My fame nor seen My glory: Isaiah makes prophetic reference to the missionary calling and work of God’s people. Of course, God had a missionary intent for Israel, that they would be a priesthood among the nations (Exodus 19:6) and a light to the Gentiles. But even more pointedly, God has commanded the church to the nations, to declare My glory among the Gentiles.

"They are sent to Tarshish (Spain, France and Italy) to Pul (a region in Africa) and to Lud, which according to some is the same as Lydia, though it seems preferable to take Pul and Lud together for all of Africa. Tubal was a son of Japheth, whose descendants settled in north-eastern Europe or Russia and Javan is the biblical name for Greece." (Bultema)

In a limited sense, this is fulfilled by the missionary outreach of the church through centuries. But this is only a partial fulfillment. Ultimately, these may be the 144,000 witnesses during the Great Tribulation; they may be Jewish evangelists in the days of the millennial earth.<sup>69</sup>

**<sup>20</sup>And they shall bring all your brethren *for* an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.**

an offering to the Lord: For a related reference see Deut. 12:5–7. horses ... camels: Animals represent the diverse countries from which they come. The Gentiles are likened to a clean vessel (56:6, 7; Acts 10:28), a striking reversal of the dominant attitude towards Gentiles in the Old Testament (52:1).<sup>70</sup>

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<sup>67</sup> Disciples Study Bible Notes

<sup>68</sup> Nelsons Study Bible Notes

<sup>69</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001)

<sup>70</sup> Nelsons Study Bible Notes

Then they shall bring all your brethren for an offering to the LORD out of all nations: As part of God's ultimate work, as the missionaries go out, the people of Israel ultimately come back, in a magnificent regathering. This is partially fulfilled now in the Israel's regathered state; but will be ultimately fulfilled in the millennial earth of the Messiah.

A remarkable example of modern-day regathering from the Arutz 7 news agency in Israel:

"Thirty-seven members of the Bnei Menashe tribe in India - believed to be descendants of the Ten Lost Tribes - arrived in Israel on Friday. The new arrivals, many of whom have relatives in Israel among the 450 Bnei Menashe who have arrived within the last five years, were brought to Israel under the auspices of the Jerusalem-based Amishav organization. Amishav is dedicated to locating descendants of the Lost Tribes and returning them to the Jewish people. 'This is a historic moment for the Jewish people,' said Amishav founder and chairman Rabbi Eliyahu Avichail, who has devoted his life to finding and assisting the descendants of the Lost Tribes of Israel. 'After a lengthy and difficult separation, the Bnei Menashe are being reunited with the Jewish people in the Land of Israel. This is a triumph of faith. Their return to Zion marks the closing of a historical circle.'"

The Bnei Menashe, with a rich oral tradition tracing themselves back to the Israelite tribe of Menashe, continue to practice many uniquely Jewish customs. About 3,500 Bnei Menashe decided to formally return to the Jewish people about 30 years ago, and began living a fully Jewish life to the best of their ability in accordance with Jewish law. Rabbi Avichail learned of their existence about 20 years ago, and began to investigate their claims to Jewish ancestry. After making several visits there and carefully studying their claims and the relevant history, Rabbi Avichail consulted with leading rabbinical authorities and concluded that there is convincing evidence linking the Bnei Menashe with the Jewish people. Among the evidence, Rabbi Avichail notes their ancient tradition speaking of the Patriarchs Abraham, Isaac, and Jacob; their custom of circumcising male children on the 8th day after birth; and their sacrificial ceremony on an altar reminiscent of the Jewish Temple in which the Hebrew Biblical name of G-d, Mount Sinai, Mount Moriah and Mount Zion are mentioned.<sup>71</sup>

**<sup>21</sup>And I will also take of them for priests *and* for Levites, saith the LORD.**

And I will take some of them for priests and Levites: The idea is that in that day, God will extend the priesthood beyond its previous boundaries. This is ultimately fulfilled in the church, because saints are called priests (1 Peter 2:5-9, Revelation 1:6, 5:10, 20:6).

"Just as in Isaiah's day only some were priests and Levites, but through them Israel was constituted as the Lord's priestly people, so now he foresees Gentiles incorporated on equal terms, into equal privileges." (Motyer)<sup>72</sup>

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<sup>71</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001)

<sup>72</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001)

**<sup>22</sup>For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.**

[they shall bring all your brethren for an offering unto the LORD out of all nations] Again, God speaks of the Gentiles helping to gather Israel from all lands back to the promised land where they will become an eternal nation under their Messiah (Isa. 49:22; 60:8-12).<sup>73</sup>

### **Nine Eternal Things**

1. The new heavens (Isa. 66:22)
2. The new earth
3. The seed of Israel
4. The name of Israel
5. New moons (Isa. 66:23)
6. Sabbaths
7. All flesh
8. Eternal hell and punishment (Isa. 66:24)
9. People being permitted to look on the carcasses of those who have transgressed<sup>74</sup>

God's purposes and promises for Israel are as eternal as the new heavens and the new earth.

**22-24** Isaiah brings his book to a close with great drama. For the faithless there is a sobering portrayal of judgment. For the faithful, there is a glorious picture of rich reward: "So will you always be my people, with a name that will never disappear." The contrast is so striking that it would seem that everyone would want to be God's follower. But we are often just as rebellious, foolish, and reluctant to change as the Israelites. We are just as negligent in feeding the hungry, working for justice, obeying God's Word, and taking up his causes. Make sure you are among those who will be richly blessed.<sup>75</sup>

**22-24** Israel will be as enduring as the new heavens and the new earth (see comments on 65:17). All mankind (i.e., people from all nations) will worship the Lord, bowing down before Him. As Isaiah had frequently written, these righteous ones will contrast greatly with those who rebelled (pāša'; see comments on 1:2) against the Lord. They will suffer eternal torment (cf. Mark 9:48). This awesome way in which the majestic Book of Isaiah concludes points to the need for unrepentant people to turn to the Lord, the only God, the Holy One of Israel.<sup>76</sup>

A prediction of the coming of the new heavens and the new earth also occurs in 65:17. Your descendants ... remain guarantees the continuity of true Israel (65:9; Rom. 11:1-36).

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<sup>73</sup> Dake's Annotated Reference Bible

<sup>74</sup> Dake's Annotated Reference Bible

<sup>75</sup> Life Application Study Bible.

<sup>76</sup> The Bible Knowledge Commentary

**<sup>23</sup>And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.**

[all flesh come to worship before me] All nations will continue in the New Earth; the people will have natural bodies and carry on the original program God planned for man -- multiplying and replenishing the earth forever.

Two Classes of Eternal Men:

1. Natural people -- subjects of the kingdom
2. Resurrected people -- rulers of the kingdom

The natural men will be people who continue to live from the tribulation time into the Millennium and then into the New Earth period -- and their descendants. They will be the saints of Rev. 20:7-10 and they will multiply forever. The resurrected men will be the ones who have been redeemed from all generations, from Adam to the Millennium, and who will have part in the first resurrection. They will be kings and priests, or rulers of natural men on the earth forever (Dan. 8:18,22,27; 1Cor. 6:2; Rev. 1:5; 5:10; 12:5; 20:4-6; 22:4-5). These will not multiply as will the natural people, but be as the angels who do not need to marry to keep their race alive (Mt. 22:30); they will live in the New Jerusalem forever (Jn. 14:1-3; Heb. 11:10-16; 12:22-23; 13:14; Rev. 21:9-10). The natural people will live on the earth outside this great city but will traffic in it (Rev. 21:24).<sup>77</sup>

This verse is one of the highlights of prophetic vision that one day the Lord alone will be universally worshipped. The prophet teaches that there will be regular, faithful, and meaningful worship by all in the millennial age.<sup>78</sup>

The redeemed of all ages will worship God throughout eternity. That will be the most engaging and important business of eternity.<sup>79</sup>

From one New Moon to another refers to all time. All flesh refers to the blessed—Jew and Gentile—in contrast to the rejected (vv. 16, 24). Through all time and from all the earth, true worship will be offered to God.<sup>80</sup>

And it shall come to pass ... all flesh shall come to worship before Me: Here, God describes His ultimate triumph. Through the majestic book of Isaiah, the nations have been judged and often condemned. But God has an ultimate plan to reach the nations, seen in its ultimate fulfillment in Revelation 5:9-10. God will take people from every tribe and tongue, and "all flesh shall come to worship before Me," says the LORD.

Isaiah puts it into context of from one New Moon to another, and from one Sabbath to another, all flesh shall come and to worship before Me. Significantly, Isaiah began the book with a condemnation of the shallow worship of God's people at the time of the New Moons and Sabbaths (Isaiah 1:12-15). Now, after the greatness of the LORD's work, all that is different.<sup>81</sup>

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<sup>77</sup> Dake's Annotated Reference Bible

<sup>78</sup> Believers Study Bible Notes

<sup>79</sup> Thru The Bible with J. Vernon McGee.

<sup>80</sup> Nelsons Study Bible Notes

<sup>81</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001)

**<sup>24</sup>And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.**

“Worm shall not die” - Mk 9:43-48.

[they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh] All flesh -- natural men on the earth will be permitted to look into eternal hell, at certain openings, and see the punishment of rebels forever as a perpetual warning against sin and transgression.

[carcasses] The carcasses here are the bodies of men in eternal hell which will never be destroyed -- bodies that will have been resurrected to immortality or deathlessness so that they may be punished for deeds done in the body before death. These eternal bodies in hell are considered dead carcasses because of being without the life of God given to the resurrected saints.

[men that have transgressed against me] This refers to all people of all ages who have died in sin and will be sent to eternal hell where their worm will not die and the fire will not be quenched (Mk. 9:43-49). It is clear here that the carcasses and the worm are in a fire which shall never be quenched. They will be "an abhorring" to all the flesh living on the New Earth. The purpose of this opening to hell will be to cause coming generations to abhor sin and its consequences. When natural men can actually see into eternal hell it will be a great warning to them to walk in the ways of God. Not only men of the New Earth, but angels and all other beings will be able to look into this place and see how horrible the punishment of sin can be (Rev. 14:9-11). Horrifying as the thought may be, the view may be God's best method of keeping eternal generations in line with His laws and commandments as they progress in the New Earth in the eternity future.<sup>82</sup>

In other words, "There is no peace, saith my God, to the wicked" (Isa. 57:21). That is going to be their condition throughout eternity -- no peace, no rest, no contentment, no God. The Book of Isaiah closes with this third warning that there is no peace for the wicked. "He that hath ears to hear, let him hear" (Matt. 11:15).<sup>83</sup>

This verse describes the fate of the transgressors, those who rejected God's salvation. It is a picture of eternal torment (cf. Mark 9:42-49).<sup>84</sup>

Corpses refers to the rebels (5:25; 34:3). The word for transgressed is related to the word for rebelled in 1:2. Their worm ... is not quenched depicts eternal punishment (48:22; 57:20). The imagery derives from the Valley of Hinnom that was Jerusalem's garbage dump, where unclean corpses decomposed and were burned. This verse is cited by Jesus in Mark 9:44, 46, 48. Although the Book of Isaiah depicts God's coming salvation, it closes with a strong statement of the judgment of the wicked.<sup>85</sup>

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<sup>82</sup> Dake's Annotated Reference Bible

<sup>83</sup> Thru The Bible with J. Vernon McGee.

<sup>84</sup> Believers Study Bible Notes

<sup>85</sup> Nelsons Study Bible Notes

And they shall go forth and look upon the corpses of the men who have transgressed against Me: Some from every tribe and tongue will have a destiny of ultimate triumph; some also will have the destiny - freely chosen - of ultimate tragedy. Using the images of eternal damnation (their worm does not die, and their fire is not quenched), Isaiah describes the fate of those who reject God - even if they had the veneer of empty religion.

"After this life, and at the day of judgment, they shall go into eternal torments; where they will feel a work of conscience that shall never die, and a fiery wrath of God upon their souls and bodies that shall never go out." (Poole)

The book of Isaiah closes with a sobering contrast, revealing the ultimate, eternal importance of this present life. Each life can choose its destiny: worship or the worm. Which is it for you?<sup>86</sup>

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<sup>86</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-66.cfm?a=745001)