

Isaiah 62-66

- Our final lesson in Isaiah will complete the section on the Holy Spirit
 - It begins tonight in chapter 62 with stunning descriptions of how the Lord will fulfill His promises to Israel
 - Once again looking at the final days of Tribulation, when the work of the Spirit will bring faith to Israel
 - And watch for new details of those last day events, though some we have already studied during past weeks
 - Chapter 62 begins with mysterious first person speaker

[Is. 62:1](#) ¶ For Zion's sake I will not keep silent,
And for Jerusalem's sake I will not keep quiet,
Until her righteousness goes forth like brightness,
And her salvation like a torch that is burning.

[Is. 62:2](#) The nations will see your righteousness,
And all kings your glory;
And you will be called by a new name
Which the mouth of the LORD will designate.

[Is. 62:3](#) You will also be a crown of beauty in the hand of the LORD,
And a royal diadem in the hand of your God.

[Is. 62:4](#) It will no longer be said to you, "Forsaken,"
Nor to your land will it any longer be said, "Desolate";
But you will be called, "My delight is in her,"
And your land, "Married";
For the LORD delights in you,
And to Him your land will be married.

[Is. 62:5](#) For as a young man marries a virgin,
So your sons will marry you;
And as the bridegroom rejoices over the bride,
So your God will rejoice over you.

[Is. 62:6](#) ¶ On your walls, O Jerusalem, I have appointed watchmen;
All day and all night they will never keep silent.
You who remind the LORD, take no rest for yourselves;

[Is. 62:7](#) And give Him no rest until He establishes
And makes Jerusalem a praise in the earth.

[Is. 62:8](#) The LORD has sworn by His right hand and by His strong arm,
"I will never again give your grain as food for your enemies;
Nor will foreigners drink your new wine for which you have labored."

[Is. 62:9](#) But those who garner it will eat it and praise the LORD;
And those who gather it will drink it in the courts of My sanctuary.

- For the sake of Zion - meaning for the kingdom of Israel in the Millennial
 - Someone can't remain silent
 - Until her righteousness and salvation are established
 - And this person remains actively speaking or working until Israel is in her glory
 - At that time Israel will have a new name
 - No longer Israel (which means strives with God)
 - Instead, she will have a new name that the mouth of the Lord will designate
 - Isaiah doesn't give us Israel's new name, but a later prophet does
 - Ezekiel says that Israel's new name will be Yahweh Shammah or "The Lord is there"
 - They will be with the Lord and married to Him as the wife of Jehovah
 - Who works tirelessly until this comes about?
 - The role of the Spirit is to work among men in the absence of the Lord, to bring men to faith and strengthen them for the work of the Lord
 - He continues to call a remnant of Israel
- Secondly, in v.6 the Lord has appointed watchmen on the walls of Jerusalem to continually remind Him of His promises
 - Not that God forgets, but it's a symbolic assurance to the nation that God will bring about these promises
 - These watchmen may be angelic or human agents that God has appointed
 - In either case, how would God ensure their constant vigilance, especially if these were human agents?
 - It seems likely that this is another work of the Spirit
 - Moving to protect and preserve Israel and Jerusalem

- If we're looking at human agency, then this could be a description of how God causes men and countries to come to Israel and Jerusalem's aid
- As these verses end the Lord isn't resting until all the promises to Israel come to pass
- For any who might suggest that God has moved on from Israel to blessing the Gentile church in place of Israel, chapters like this one from Isaiah put an end to that thinking
 - God has committed Himself to bringing these promises to bear for a certain people, the ones Isaiah wrote to and for
 - And the Jewish people are made jealous by another people
 - Not replaced by them
- The final verses of 62 are actually connected to the scene in 63
 - This is the moment that these promises are finally kept
 - It's a scene we've studied before, so we'll simply remind ourselves of what we've already seen here
 - The scene is at the moment of Jesus' Second Coming

[Is. 62:10](#) ¶ Go through, go through the gates,
Clear the way for the people;
Build up, build up the highway,
Remove the stones, lift up a standard over the peoples.

[Is. 62:11](#) Behold, the LORD has proclaimed to the end of the earth,
Say to the daughter of Zion, "Lo, your salvation comes;
Behold His reward is with Him, and His recompense before Him."

[Is. 62:12](#) And they will call them, "The holy people,
The redeemed of the LORD";
And you will be called, "Sought out, a city not forsaken."

- The scene clearly describes a procession of people leaving a gated place and going up a highway
 - They are led by "Him" who is called "salvation" or Yeshua
 - He has His reward with Him and His justice against the wicked (recompense) is before Him

- So this is Christ leading a group through gates and along a highway
 - The group is called the holy people, the redeemed of the Lord
 - And a city not forsaken
- Clearly these people are Israel
- To see the events clearly, we need to read into chapter 63

[Is. 63:1](#) ¶ Who is this who comes from Edom,
 With garments of glowing colors from Bozrah,
 This One who is majestic in His apparel,
 Marching in the greatness of His strength?
 "It is I who speak in righteousness, mighty to save."

[Is. 63:2](#) Why is Your apparel red,
 And Your garments like the one who treads in the wine press?

[Is. 63:3](#) "I have trodden the wine trough alone,
 And from the peoples there was no man with Me.
 I also trod them in My anger
 And trampled them in My wrath;
 And their lifeblood is sprinkled on My garments,
 And I stained all My raiment.

[Is. 63:4](#) "For the day of vengeance was in My heart,
 And My year of redemption has come.

[Is. 63:5](#) "I looked, and there was no one to help,
 And I was astonished and there was no one to uphold;
 So My own arm brought salvation to Me,
 And My wrath upheld Me.

[Is. 63:6](#) "I trod down the peoples in My anger
 And made them drunk in My wrath,
 And I poured out their lifeblood on the earth."

- Now we know that Jesus is seen coming from Edom, specifically Botzrah
 - This is the procession of the Jews led free from Botsrah as Jesus makes His Second Coming to earth
 - From Isaiah's perspective seeing this future vision from the city of Jerusalem, he describes Jesus approaching from Edom
 - And His garments are red with blood because of His defeat of the enemy gathered at Edom against Jerusalem

- His reference to no one to help sounds like Rev 5 when John learned that no one was found worthy to open the scrolls
- Both in Rev 5 and here, the point of the phrase “no one” is to emphasize that no man is able to accomplish the saving work that the Lamb alone can accomplish
 - In order to appreciate the significance of Christ’s work on our behalf and on behalf of the fallen creation, we first must recognizing the astonishing fact that there is no other option
 - Secondly, we know from Rev 19 that the saints will return with the Lord at His Second Coming, but this passage clarifies that we have no part in the battle

[Is. 63:7](#) I shall make mention of the lovingkindnesses of the LORD, the praises of the LORD,

According to all that the LORD has granted us,
And the great goodness toward the house of Israel,
Which He has granted them according to His compassion
And according to the abundance of His lovingkindnesses.

[Is. 63:8](#) For He said, “Surely, they are My people,
Sons who will not deal falsely.”
So He became their Savior.

[Is. 63:9](#) In all their affliction He was afflicted,
And the angel of His presence saved them;
In His love and in His mercy He redeemed them,
And He lifted them and carried them all the days of old.

[Is. 63:10](#) But they rebelled
And grieved His Holy Spirit;
Therefore He turned Himself to become their enemy,
He fought against them.

[Is. 63:11](#) Then His people remembered the days of old, of Moses.
Where is He who brought them up out of the sea with the shepherds of His flock?

Where is He who put His Holy Spirit in the midst of them,
[Is. 63:12](#) Who caused His glorious arm to go at the right hand of Moses,
Who divided the waters before them to make for Himself an everlasting name,

[Is. 63:13](#) Who led them through the depths?
Like the horse in the wilderness, they did not stumble;

[Is. 63:14](#) As the cattle which go down into the valley,
The Spirit of the LORD gave them rest.
So You led Your people,
To make for Yourself a glorious name.

- This passage is a recounting of the Lord's goodness for Israel
 - And it provides the historical background for His arrival to save them on this final day
- The text goes back to the first person, but this time it seems to be the Jews of those days declaring God's goodness in recognition of Him
 - They declare God's goodness according to all that the Lord has granted them
 - Which He granted based on lovingkindness, covenantal language
 - In v.9 we hear that in their afflictions of bondage in Israel, the Lord felt their bondage
 - And in the angel of His presence, He saved them
 - This confirms that the Lord was the One in the OT described as the Angel of the Lord
 - He loved them and redeemed them out of Egypt
 - After Israel grieved the Holy Spirit (notice how often the HS is named in this section of Second Isaiah)
 - So God became their enemy for a time
 - And during that time, He was silent with the nation as we learned in Isaiah last week
 - Then the Jews began asking over the course of history where was the God WHO did all these things of their past?
 - Parting the sea, placing the HS in their midst, etc.?
- Finally, these Jews of the Tribulation remnant come to the recognition that all their misery and God's silence has been the result of Israel's disobedience
 - And they credit the Spirit (again) for the Lord leading His people and giving them rest in the end

[Is. 63:15](#) ¶ Look down from heaven and see from Your holy and glorious habitation;
Where are Your zeal and Your mighty deeds?
The stirrings of Your heart and Your compassion are restrained toward me.

[Is. 63:16](#) For You are our Father, though Abraham does not know us
 And Israel does not recognize us.
 You, O LORD, are our Father,
 Our Redeemer from of old is Your name.

[Is. 63:17](#) Why, O LORD, do You cause us to stray from Your ways
 And harden our heart from fearing You?
 Return for the sake of Your servants, the tribes of Your heritage.

[Is. 63:18](#) Your holy people possessed Your sanctuary for a little while,
 Our adversaries have trodden it down.

[Is. 63:19](#) We have become like those over whom You have never ruled,
 Like those who were not called by Your name.

- Now that same remnant of Israel who has seen their redeemer visit Botsrah and have received the outpouring of the Holy Spirit, call on the name of the Lord
 - Look down from heaven...
 - The Jews are pleading here with the Lord to return to them and stir up a love again for them
 - This is the response of a people awakened by the Spirit
 - And they ask for a moment as strong as those the Lord demonstrated in the time of Moses
 - We can see the obvious connection that Isaiah produces here
 - The coming redemption of the remnant during Tribulation will be a situation comparable to the Exodus
 - Set free and redeemed so they may enter the promised land
 - They possessed the sanctuary for a little while, which refers to the temple of Tribulation
 - But now the adversaries have taken it over
 - And the nation of Israel has begun to look like a nation that was never God's during this last time
 - So this remnant will plead for the Lord's return

[Is. 64:1](#) ¶ Oh, that You would rend the heavens and come down,
 That the mountains might quake at Your presence —

[Is. 64:2](#) As fire kindles the brushwood, as fire causes water to boil —
To make Your name known to Your adversaries,
That the nations may tremble at Your presence!

[Is. 64:3](#) When You did awesome things which we did not expect,
You came down, the mountains quaked at Your presence.

[Is. 64:4](#) For from days of old they have not heard or perceived by ear,
Nor has the eye seen a God besides You,
Who acts in behalf of the one who waits for Him.

[Is. 64:5](#) You meet him who rejoices in doing righteousness,
Who remembers You in Your ways.
Behold, You were angry, for we sinned,
We continued in them a long time;
And shall we be saved?

[Is. 64:6](#) For all of us have become like one who is unclean,
And all our righteous deeds are like a filthy garment;
And all of us wither like a leaf,
And our iniquities, like the wind, take us away.

[Is. 64:7](#) There is no one who calls on Your name,
Who arouses himself to take hold of You;
For You have hidden Your face from us
And have delivered us into the power of our iniquities.

[Is. 64:8](#) ¶ But now, O LORD, You are our Father,
We are the clay, and You our potter;
And all of us are the work of Your hand.

[Is. 64:9](#) Do not be angry beyond measure, O LORD,
Nor remember iniquity forever;
Behold, look now, all of us are Your people.

[Is. 64:10](#) Your holy cities have become a wilderness,
Zion has become a wilderness,
Jerusalem a desolation.

[Is. 64:11](#) Our holy and beautiful house,
Where our fathers praised You,
Has been burned by fire;
And all our precious things have become a ruin.

[Is. 64:12](#) Will You restrain Yourself at these things, O LORD?
Will You keep silent and afflict us beyond measure?

- Notice again the first person singular voice
 - The remnant confesses their sin and calls on Christ to return
 - The first verse is a specific call for the Messiah's return, since it refers to God coming down amidst an earthquake (Zech 14 and Habb 3)
 - They associated His return with judgment for the nations

- And the rest of the chapter is a confession of Israel of their sin
- In response to this confession, we now see these two beautiful chapters revealing God's dispensation of grace to Israel, and specifically to the remnant

[Is. 65:1](#) ¶ "I permitted Myself to be sought by those who did not ask for Me;
I permitted Myself to be found by those who did not seek Me.
I said, 'Here am I, here am I,'
To a nation which did not call on My name.

[Is. 65:2](#) " I have spread out My hands all day long to a rebellious people,
Who walk in the way which is not good, following their own thoughts,

[Is. 65:3](#) A people who continually provoke Me to My face,
Offering sacrifices in gardens and burning incense on bricks;

[Is. 65:4](#) Who sit among graves and spend the night in secret places;
Who eat swine's flesh,
And the broth of unclean meat is in their pots.

[Is. 65:5](#) "Who say, ' Keep to yourself, do not come near me,
For I am holier than you!'
These are smoke in My nostrils,
A fire that burns all the day.

[Is. 65:6](#) "Behold, it is written before Me,
I will not keep silent, but I will repay;
I will even repay into their bosom,

[Is. 65:7](#) Both their own iniquities and the iniquities of their fathers together," says
the LORD.

"Because they have burned incense on the mountains
And scorned Me on the hills,
Therefore I will measure their former work into their bosom."

- As Paul explains in Romans, the Lord declares through Isaiah that the Gentiles received the Lord's grace during a people when the Jewish nation was set outside God's grace
 - Apart from a remnant, the Lord had left Israel in their sins during this time as repayment for their sins
 - Both their sins and the sins of their fathers
 - Because of their scorning of the Lord

[Is. 65:8](#) ¶ Thus says the LORD,
"As the new wine is found in the cluster,
And one says, 'Do not destroy it, for there is benefit in it,'
So I will act on behalf of My servants
In order not to destroy all of them.

[Is. 65:9](#) "I will bring forth offspring from Jacob,
And an heir of My mountains from Judah;
Even My chosen ones shall inherit it,
And My servants will dwell there.

[Is. 65:10](#) "Sharon will be a pasture land for flocks,
And the valley of Achor a resting place for herds,
For My people who seek Me.

[Is. 65:11](#) "But you who forsake the LORD,
Who forget My holy mountain,
Who set a table for Fortune,
And who fill cups with mixed wine for Destiny,

[Is. 65:12](#) I will destine you for the sword,
And all of you will bow down to the slaughter.
Because I called, but you did not answer;
I spoke, but you did not hear.
And you did evil in My sight
And chose that in which I did not delight."

[Is. 65:13](#) ¶ Therefore, thus says the Lord GOD,
"Behold, My servants will eat, but you will be hungry.
Behold, My servants will drink, but you will be thirsty.
Behold, My servants will rejoice, but you will be put to shame.

[Is. 65:14](#) "Behold, My servants will shout joyfully with a glad heart,
But you will cry out with a heavy heart,
And you will wail with a broken spirit.

[Is. 65:15](#) "You will leave your name for a curse to My chosen ones,
And the Lord GOD will slay you.
But My servants will be called by another name.

[Is. 65:16](#) "Because he who is blessed in the earth
Will be blessed by the God of truth;
And he who swears in the earth
Will swear by the God of truth;
Because the former troubles are forgotten,
And because they are hidden from My sight!

- The basis structure of these verses is God's grace coming to the remnant
 - Contrasted with His judgment and anger against the larger apostate Israel
 - We can see the back and forth references throughout this passage
 - The first verse sets the principle of the remnant being reason enough to preserve the nation

- In a cluster of grapes, you don't throw away the entire cluster simply because some grapes are bad
- You can make new wine with the good grapes
- Likewise God is prepared to preserve the nation of Israel for the sake of the remnant
- In v.11 Isaiah names two occult gods that Israel worshipped at one point
 - Fortune and Destiny
 - Then in typical fashion, Isaiah makes a play on the Hebrew words to shame the nation
 - In v.12, God says though you called upon the name of Destiny, I will destine you for the sword
- Then in vs.13-16, God speaks specifically of how these two groups will see different outcomes in Tribulation
 - The remnant of Tribulation is held in safety during that time, eating, drinking and rejoicing
 - While the rest of the unfaithful Israel will suffer

[Is. 65:17](#) ¶ "For behold, I create new heavens and a new earth;
And the former things will not be remembered or come to mind.

[Is. 65:18](#) "But be glad and rejoice forever in what I create;
For behold, I create Jerusalem for rejoicing
And her people for gladness.

[Is. 65:19](#) "I will also rejoice in Jerusalem and be glad in My people;
And there will no longer be heard in her
The voice of weeping and the sound of crying.

[Is. 65:20](#) "No longer will there be in it an infant who lives but a few days,
Or an old man who does not live out his days;
For the youth will die at the age of one hundred
And the one who does not reach the age of one hundred
Will be thought accursed.

[Is. 65:21](#) "They will build houses and inhabit them;
They will also plant vineyards and eat their fruit.

[Is. 65:22](#) "They will not build and another inhabit,
They will not plant and another eat;
For as the lifetime of a tree, so will be the days of My people,
And My chosen ones will wear out the work of their hands.

[Is. 65:23](#) "They will not labor in vain,
Or bear children for calamity;
For they are the offspring of those blessed by the LORD,
And their descendants with them.

[Is. 65:24](#) "It will also come to pass that before they call, I will answer; and while they are still speaking, I will hear.

[Is. 65:25](#) "The wolf and the lamb will graze together, and the lion will eat straw like the ox; and dust will be the serpent's food. They will do no evil or harm in all My holy mountain," says the LORD.

- A description of the reward for the remnant...the kingdom
 - Notice the interesting descriptions of that day
 - A "new heavens and earth" here refers to the renewed earth of the Millennial kingdom, not the Eternal Order described in Rev 21 & 22, which follows this kingdom
 - We know they are not the same, because in this time Isaiah describes death, which isn't a part of the Eternal Order
 - Now this text raises an interesting issue, one that touches on something we studied last week as well
 - These verses describe life during the kingdom time
 - In v.20 the nature of life and death during this time is explained
 - Remember that there are "natural" men and women in the kingdom
 - Natural is the term Paul uses in 1Cor 15 to describe the kind of body we received when we were born the first time on Earth
 - Paul contrasts this with the heavenly or imperishable bodies we will receive upon our resurrection at the Rapture
 - Jesus tells us in Matt 22:30 that we will not marry in this new body, which implies strongly that we will not have need for reproduction either
 - Since marriage is the institution God established to provide for the creating and raising of children
 - So the kingdom period is marked by a mixing of heavenly resurrected bodies that won't marry or reproduce

- Combined with natural bodies of those who enter the Kingdom following Tribulation and are able to marry and reproduce
 - More importantly, a natural body is still a sinful body, so the children produced by such a body will also be sinful
 - And all the same spiritual truths for natural men would apply, including the inability to know and trust in the Lord apart from God's grace
- Let's look at what Isaiah says here, and then we'll compare it to what we've studied earlier
 - First, he says that this is a time of rejoicing and a time when former things are not remembered
 - A new time which we know is the Millennial kingdom
 - Then Isaiah speaks in Hebrew poetry in v.20 to describe the length of life for those living in the kingdom in natural bodies
 - Infants will not live but a few days
 - So infant mortality is eliminated
 - And old men live out their days in the Kingdom
 - So there is no death from old age either
 - So no one is dying young or old
 - But then Isaiah says the youth of that day die at 100
 - So it seems to set a minimum age for death
 - The earliest someone can die is 100 years old
 - But then next is a difficult one to translate and interpret
 - The NASB gets it wrong I think
 - A better translation I believe is found in the Douay translation or the Darby translation

[Is. 65:20](#) There shall no more be an infant of days there, nor an old man that shall not fill up his days: for the child shall die a hundred years old, and the sinner being a hundred years old shall be accursed.

- Putting it together, the text seems to suggest that the one hundredth year of life in the kingdom is a milestone for every natural person
 - They won't die before that time, but at their 100th birthday they are brought to death if they haven't come to know the Lord
 - If they are a "sinner" at that point, they are accursed, which means judged eternally
 - A "sinner" in OT Scripture is one without the forgiveness of sin through faith in the Messiah
- So this fact means that believers, both heavenly and natural, are living the entire length of the Kingdom
 - But unbelievers who are born during this time are dying at 100
 - It would be interesting to ask ourselves why this pattern wouldn't be enough by itself to convince everyone to believe in Christ and save themselves
 - Or for that matter, why the very presence of Christ on the Earth isn't enough
 - But then again, if His presence in the first coming wasn't sufficient, then we shouldn't expect His presence again to arrive at anything more
 - The simple answer is that the natural man is incapable of understanding spiritual

[1Cor. 2:14](#) ¶ But a **natural** man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised.

- One question this passage raises is who are the natural men of the Millennial Kingdom?
 - Previously, we've seen passages in Isaiah like chapter 25 and elsewhere that suggest that the Jewish nation will be free from sin during the Kingdom time

[Is. 25:6](#) ¶ The LORD of hosts will prepare a lavish banquet for all peoples on this mountain;

A banquet of aged wine, choice pieces with marrow,
And refined, aged wine.

[Is. 25:7](#) And on this mountain He will swallow up the covering which is over all peoples,

Even the veil which is stretched over all nations.

[Is. 25:8](#) He will swallow up death for all time,

And the Lord GOD will wipe tears away from all faces,
And He will remove the reproach of His people from all the earth;
For the LORD has spoken.

[Is. 25:9](#) And it will be said in that day,

“Behold, this is our God for whom we have waited that He might save us.
This is the LORD for whom we have waited;
Let us rejoice and be glad in His salvation.”

- Then we have passages like this one in Isaiah 65 and before in Isaiah 58 from last week which suggest that the Jews in the Millennial Kingdom are having offspring
 - So the dilemma is if the Jews are having offspring, then there must be some natural Jews among the nation
 - Then they would also have sin
 - But based on God’s promise in Jer 31:34, we also know that God brings all Jews to faith
 - Then the Gentile natural men are the ones who are left in unbelief (at least some)
- On the other hand, if we interpret Isaiah to teach that all Jews are in heavenly bodies, then they are not having offspring
 - And then all children are the product of the Gentile nations
 - There is room in Scripture to accept either view, though only one can be correct
- We’ll conclude Isaiah with a running commentary on his final chapter describing the rebirth of Israel

[Is. 66:1](#) ¶ Thus says the LORD,

“Heaven is My throne and the earth is My footstool.
Where then is a house you could build for Me?
And where is a place that I may rest?”

[Is. 66:2](#) "For My hand made all these things,
Thus all these things came into being," declares the LORD.
"But to this one I will look,
To him who is humble and contrite of spirit, and who trembles at My word.

[Is. 66:3](#) ¶ "But he who kills an ox is like one who slays a man;
He who sacrifices a lamb is like the one who breaks a dog's neck;
He who offers a grain offering is like one who offers swine's blood;
He who burns incense is like the one who blesses an idol.
As they have chosen their own ways,
And their soul delights in their abominations,

[Is. 66:4](#) So I will choose their punishments
And will bring on them what they dread.
Because I called, but no one answered;
I spoke, but they did not listen.
And they did evil in My sight
And chose that in which I did not delight."

- In these verses, God declares His rejection of the Tribulation temple and the sacrifices that were made in it by the orthodox (unbelieving) Jews
 - The Temple they built was not to be God's dwelling place
 - And the sacrifices were not pleasing to him, as the writer of Hebrews says concerning the temple that existed in Jerusalem following Christ's first coming
 - So judgment still came upon them in that seven year period

[Is. 66:5](#) Hear the word of the LORD, you who tremble at His word:
"Your brothers who hate you, who exclude you for My name's sake,
Have said, 'Let the LORD be glorified, that we may see your joy.'
But they will be put to shame.

[Is. 66:6](#) "A voice of uproar from the city, a voice from the temple,
The voice of the LORD who is rendering recompense to His enemies.

- In contrast to the unbelieving orthodox Jews, God then speaks encouragement to the faithful remnant of Tribulation who rejected the Temple sacrifices
 - This includes the 144,000 of Rev 7

[Is. 66:7](#) ¶ "Before she travailed, she brought forth;
Before her pain came, she gave birth to a boy.

[Is. 66:8](#) "Who has heard such a thing? Who has seen such things?

Can a land be born in one day?

Can a nation be brought forth all at once?

As soon as Zion travailed, she also brought forth her sons.

[Is. 66:9](#) "Shall I bring to the point of birth and not give delivery?" says the LORD.

"Or shall I who gives delivery shut the womb?" says your God.

- Isaiah describes the coming rebirth of Israel into the glory promised to Her
 - It will come so fast that the birth arrives before the labor pains (v. 7)
 - In a single day it happens (Zech 12:10 moment again)

[Is. 66:10](#) "Be joyful with Jerusalem and rejoice for her, all you who love her;

Be exceedingly glad with her, all you who mourn over her,

[Is. 66:11](#) That you may nurse and be satisfied with her comforting breasts,

That you may suck and be delighted with her bountiful bosom."

[Is. 66:12](#) For thus says the LORD, "Behold, I extend peace to her like a river,

And the glory of the nations like an overflowing stream;

And you will be nursed, you will be carried on the hip and fondled on the

knees.

[Is. 66:13](#) "As one whom his mother comforts, so I will comfort you;

And you will be comforted in Jerusalem."

[Is. 66:14](#) Then you will see this, and your heart will be glad,

And your bones will flourish like the new grass;

And the hand of the LORD will be made known to His servants,

But He will be indignant toward His enemies.

- The rebirth of the nation is a comfort to all who love Zion
 - Like one who mourns with a woman over the loss of a child, now we can rejoice with Israel over Her rebirth at the beginning of the kingdom
 -

[Is. 66:15](#) For behold, the LORD will come in fire

And His chariots like the whirlwind,

To render His anger with fury,

And His rebuke with flames of fire.

[Is. 66:16](#) For the LORD will execute judgment by fire

And by His sword on all flesh,

And those slain by the LORD will be many.

[Is. 66:17](#) "Those who sanctify and purify themselves to go to the gardens,
Following one in the center,
Who eat swine's flesh, detestable things and mice,
Will come to an end altogether," declares the LORD.

[Is. 66:18](#) ¶ "For I know their works and their thoughts; the time is coming to gather all nations and tongues. And they shall come and see My glory.

[Is. 66:19](#) "I will set a sign among them and will send survivors from them to the nations: Tarshish, Put, Lud, Meshech, Tubal and Javan, to the distant coastlands that have neither heard My fame nor seen My glory. And they will declare My glory among the nations.

[Is. 66:20](#) "Then they shall bring all your brethren from all the nations as a grain offering to the LORD, on horses, in chariots, in litters, on mules and on camels, to My holy mountain Jerusalem," says the LORD, "just as the sons of Israel bring their grain offering in a clean vessel to the house of the LORD.

[Is. 66:21](#) "I will also take some of them for priests and for Levites," says the LORD.

- The Lord will arrive for Israel, as we've seen before
 - And with Him will come judgment for the nations
 - Those who are an abomination will come to an end
 - And the nations of the world (Gentiles) will hear from the Remnant of Israel concerning the Lord and they will see the Lord's glory in that day
 - And that will result in the Gentile nations coming to Zion to praise and worship the Lord

[Is. 66:22](#) "For just as the new heavens and the new earth
Which I make will endure before Me," declares the LORD,
"So your offspring and your name will endure.

[Is. 66:23](#) "And it shall be from new moon to new moon
And from sabbath to sabbath,
All mankind will come to bow down before Me," says the LORD.

[Is. 66:24](#) "Then they will go forth and look
On the corpses of the men
Who have transgressed against Me.
For their worm will not die
And their fire will not be quenched;
And they will be an abhorrence to all mankind."

- We see the kingdom described in summary as a time of Israel's prominence
 - Gentiles worshipping on a monthly (by moons) and weekly (by Sabbaths) calendars

- And as a predecessor to the Lake of Fire, the unbelievers and demons will spend the 1,000 years burning in a nearby place
 - Based on earlier text in Isaiah, it's probably Edom or Babylon or both
 - They are both called a perpetual burning place during this time