

Isaiah – Chapter 65

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Theme: God justly punished the wicked in Israel, and then He blessed elect Jews and Gentiles gloriously.

Outline:

- 1 Conversion of the Gentiles to Replace Jews
- 2-7 Rejection of the Jews for Their Wickedness
- 8-10 Salvation of an Elect Remnant of the Jews
- 11-16 God Distinguished Servants and Reprobates
- 17-25 Messiah's Kingdom Different in Character

Preparatory Reading: Isaiah chapters 2, 11, 25, 35, 40, 42, 50, 54, 55; Malachi chapters 3-4.

Related Links:

- 1. [Exposition of Isaiah 2 \(Messiah Reign\).](#)
- 2. [Exposition of Isaiah 11 \(Messiah Reign\).](#)
- 3. [Exposition of Isaiah 25 \(Messiah Reign\).](#)
- 4. [Exposition of Isaiah 35 \(Messiah Reign\).](#)
- 5. [Exposition of Isaiah 40 \(Messiah Come\).](#)
- 6. [Exposition of Isaiah 42 \(Messiah Light\).](#)
- 7. [Exposition of Isaiah 50 \(God's Servant\).](#)
- 8. [Exposition of Isaiah 54 \(Gentile Beauty\).](#)
- 9. [Exposition of Isaiah 55 \(Messiah Reign\).](#)
- 10. [Exposition of Malachi 3 \(Messiah\).](#)
- 11. [Exposition of Malachi 4 \(Messiah\).](#)
- 12. [Mystery of Godliness \(ppt\).](#)
- 13. [Mystery of Godliness \(details\)](#)
- 14. [Gospel Millennium \(not at all Jewish\).](#)
- 15. [Exposition of Hebrews \(Jesus' Preeminence\).](#)
- 16. [True Worship in Spirit and Truth.](#)
- 17. [Interpreting Prophecy \(slides\).](#)

Introduction:

- A. Chapters 65 and 66 go together since both use similar language to describe the same or similar events.
 - 1. They are very different from the previous two chapters that were intercessory prayer for the exiled.

2. They refer to God creating new heavens and a new earth for the future gospel era (Is 65:17; 66:22).
- B. They refer to Jerusalem being entirely new and full of joy and prosperity (Is 65:18-19; 66:10-14).
 1. The setting and timing seems to stretch from the return from Babylon to the final destruction of Israel.
 2. A recovery and return is clearly described, a temple rebuilt, a new era established, and Israel ended.
 3. The character of the Jews here is less that of idolatry and more hypocritical, ceremonial religion.
- C. Since the prophet looks forward to Messiah and his times, all of Malachi is a good commentary.
 1. In the previous two chapters, Israel appealed in prayer to their covenant with God (Is 64:4-5,8-12).
 2. But God will now expostulate with these people for their great national wickedness He judged.
 3. He will then proceed to describe the continued evil character in the regathered Jews from Babylon.
- D. The judgment in these chapters pertains much to worship, rather than lewd sins most usually list.
 1. Isaiah's view of the future should be viewed several ways to fully appreciate what he saw and foretold.
 2. Looking forward, there were three great wars – Assyria, Babylon, Rome – with significant effects.
 3. The recovery from Babylon was quite important, and it is seen first with Messiah in the distance.
 4. The temple was rebuilt for Christ to visit, and then it was destroyed with the nation for His murder.
 5. The Spirit led Isaiah to use the rescue from Babylon as a take-off figure or type for the N.T. era.
 6. The temple had to be built for Messiah to come to it, so the rebuilding of Zion takes on N.T. value.
 7. Some verses may include the return from Babylon, but those 400 years were difficult, not glorious.
 8. His language and terminology were for His direct and immediate audience in Israel about 600 B.C.
 9. Prophetic similitudes abound; Isaiah used inspired word pictures for glory of N.T. era (Hos 12:10).
 10. You must stay disciplined to grasp the use of O.T. terms of Jerusalem for N.T. spiritual religion.
 11. We read the O.T. through the truth of the N.T. as certainty, so we are not misled by wild fantasies.
 12. The beauty and grandeur of Messiah's kingdom and His churches are exalted as high as anywhere.
 13. There is no reason to apply this to heaven, since that would be a leap the prophet rarely attempts.
 14. We reject all ideas of a Jewish millennial kingdom as Jewish fables; the Bible has no such thing.
 15. We had glorious statements about the N.T. kingdom before (Is 2,11,25,35,40,42,50,54-56,60-62).
 16. In places applicable to both Israel's return and Christ's kingdom, each verse has its own proportion.
 17. The several mentions of the Gentiles throughout the passage require an emphasis on the N.T. era.
 18. As with parables, the interpretation must emphasize the lesson over each word (Luke 10:25-37).
 19. Either extreme – strict literalism or undisciplined spiritualizing – is easier and is more dangerous.
 20. The workman earns His Captain's approval by laboriously studying to rightly divide these verses.
 21. Rightly dividing these chapters saves from heretical ditches of Dispensationalism and Preterism.
 22. Similar words may be used for very different matters elsewhere in the Bible; honor both contexts.
 23. **Understanding Scripture.**

Conversion of the Gentiles to Replace Jews – Verse 1

1 I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.

- A. In the previous two chapters, Israel appealed to the covenant with God (Is 64:4-5,8-12).
 - 1. But God will now expostulate with these people for their great national wickedness.
 - 2. They were in Babylon for good cause. He was consistent and faithful to the covenant.
 - 3. He will then later add description of continued evil character in the regathered Israel.
 - 4. But in this verse He brings in the conversion of Gentiles that had never sought Him.
- B. Gentiles, pagan descendants of Cain, Japheth, and Ham, had been content as idolaters.
 - 1. They had not asked to hear about a new God or religion; they were ignorantly happy.
 - 2. They had no connection to Jehovah of Israel, and they did not care about their loss.
 - 3. Pagans, with countless prayers never answered, seldom changed gods (Jer 2:9-13).
 - 4. Human tradition of nations is a strong and dangerous deceiver against learning truth.
- C. God took the initiative and introduced Himself to the Gentiles with a very bold change.
 - 1. Note God saying, *Behold me, behold me*. What a choice and operation of pure grace!
 - 2. Only one nation was called by God's name – Israel – *a powerful prince with Elohim*.
 - 3. The connection of Jehovah and Abraham, Isaac, Jacob, and descendants was unique.
- D. If God had not introduced Himself to you, then you would be a blaspheming Gentile.
 - 1. God gave you to His Son to save, and He sent His Spirit to teach you (Jn 6:44-45).
 - 2. If God had not opened your heart like Lydia's, it would still be closed (Acts 16:14).
 - 3. Be glad for this gospel fact that God ordained you to eternal life (Acts 13:46-48).
 - 4. You are bound to give thanks always for any truth revealed to you (II Thess 2:9-13).
 - 5. Think! He saved you from paganism idiocy – Islam, Buddhism, Hinduism, etc., etc.
 - 6. But He also saved you from false Christianity – Rome, Mormons, SDAs, JW's, etc.
- E. Paul called Isaiah very bold for exalting Gentiles and rejecting Jews (Rom 10:20-21).
 - 1. What is so bold about this and the next verse? God chose Gentiles and rejected Jews!
 - 2. Moses prophesied this event; he knew it would anger Jews (Deut 32:21; Rom 10:19).
 - 3. Recall what Jews in Capernaum wanted to do to Jesus for Gentiles (Luke 4:14-30).
 - 4. We do not know, but this text may have caused Isaiah to be sawn asunder, if he was.
 - 5. And the final verse of the next chapter is also a blast against the Jews (Isaiah 66:24).

Rejection of the Jews for Their Wickedness – Verses 2-7

2 I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;

- A. See the previous verse for the great contrast with these verses – Gentiles over Israelites.

1. Paul called Isaiah very bold for exalting the Gentiles over the Jews (Rom 10:20-21).
2. God's covenant was conditional to the nation, but forever unconditional to the elect.
- B. God did everything possible to win Israel, but they rebelliously rejected Him (Is 5:1-7).
 1. He spread out His hands in persuasion, invitation, and offer, but they turned away.
 2. Israel chose what they wanted instead, though not of benefit to them (Isaiah 55:1-5).
- C. Let us realize and fear the grave consequences of rejecting divine truth offered by God.
 1. It is the work of the ministry to blast you and your foolish thoughts (II Cor 10:4-6).
 2. We must lay apart all our inborn naughtiness to receive the word of God (Jas 1:21).

3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;

- A. Why did God reject the nation, the majority, of the Jews? They provoked Him to anger.
 1. They caused Him constant anger, which led even the Most Merciful to abhor them.
 2. They offended Him to His face, not even sneaking around, but flagrant false worship.
 3. They worshipped on every high hill, and Manasseh put idol altars even in the temple.
 4. The list that follows contains some grievances of Jehovah not mentioned very often.
 5. Let this list be a reminder that God misses nothing in your life, though others may.
- B. They sacrificed in gardens as Isaiah condemned earlier and will again (Is 1:29; 66:17).
- C. They burned incense on pagan altars of brick, when His altars were to be unhewn stone.

4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels;

- A. These wicked Jews, which were in Babylon, deserved to be there for loving cemeteries.
 1. It was not that they wanted to reflect on life, death, eternal life, and the grace of God.
 2. They were likely necromancers, seeking to communicate with the dead like witches.
- B. They broke Jehovah's diet rules like avoiding pig products and soup of filthy creatures.
 1. In the next chapter Isaiah wrote that they had joined pagans eating mice (Is 66:17).
 2. Between pork and mouse, Isaiah will include an unspecified abomination (Is 66:17).

5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.

- A. They were guilty of self-righteous arrogance and presumptive pride against other Jews.
- B. Compare this to the Pharisee mocking the publican even while praying (Luke 18:9-14).
 1. The Pharisees despised the man born and his parents as inferior (John 9:28-29,34).
 2. Jesus warned the Pharisees of their perverse habit of self-justification (Luke 16:15).
- C. **The Worst Sin (Self-Righteousness).**
- D. Like incessant anger they caused (Is 65:3), they were also constant smoke in His nose

6 Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom,

- A. God promised that He would no longer be quiet about their sins, but would recompense.
 - 1. He did so in terms comparable to kings – put in writing (Esther 2:23; Dan 9:8; etc.).
 - 2. It is a very foolish man (or woman) that think God only remembers good promises.
 - 3. But He also remembered His covenant with the Jews to punish them for their sins.
 - 4. God has a book to keep deeds of your life – think of it both ways (Ps 56:8; Mal 3:16).
- B. God promised, as sure as things in writing, to personally punish the sins of each person.
 - 1. God knows you better than you know you; He knows punishments better than any.
 - 2. He can turn your world upside; He can turn you inside out; it can always get worse.
 - 3. Judgment, righteous recompense for presumptuous sins, would be in their bosoms.
- C. A day comes in which books will be opened for your eternal destiny (Rev 20:11-15).

7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

- A. Here God lists the further sins of worshipping in high places with names of other gods.
- B. The LORD Jehovah here drew together generational sins of those distant and those near.
 - 1. He would punish sins of their fathers and of that wicked generation together at once.
 - 2. If men continue in sin, this holy God punishes out to several generations (Ex 34:7).
- C. He had sufficient cause to punish them in proportion to the wickedness of their crimes.
- D. From the middle of Solomon's reign of idolatrous wives, the Jews had worshipped idols.
 - 1. There were a few kings that had interrupted the descent into abominable idolatry.
 - 2. But Manasseh had taken wickedness to new levels (II Kings 21:10-18; 23:26-27).

Salvation of an Elect Remnant of the Jews – Verses 8-10

8 Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.

- A. God's judgment against Israel of the previous lesson was sure and terrible (Is 65:2-7).
 - 1. The wickedness of the nation in general could not and would not end His covenant.
 - 2. Even in the New Testament, 600-700 years later, God had an election (Rom 11:28).
- B. God's vineyard in general did not yield sweet wine (Is 5:1-4); a few rare clusters did.
 - 1. New wine is the current vintage that is hanging in expectation and hope on the vine.
 - 2. When ready to destroy a vine or crop, there might be a cluster here or there for joy.
 - 3. In the same way, God would not destroy the full vineyard but would save a few alive.
 - 4. Consider that Moses had identified Israel as the vine of Sodom early on (Deut 32:32).

- 5. If God had not left them a very small remnant, they were like Sodom (Isaiah 1:9).
- C. See a very similar lesson of good and bad figs, which God gave Jeremiah (Jer 24:1-10).
- D. Election within the nation of Israel is not new and would be repeated (Is 6:13; Ro 9:6).

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

- A. These are the good figs of Jeremiah 24, which God would refine and return to Jerusalem.
- B. Election within the nation of Israel is not new and would be repeated (Is 6:13; Ro 9:6).
 - 1. Note the definition of election by the text – God would bring some *out of the nation*.
 - 2. Paul described the vessels of mercy in election as being *of the Jews* (Romans 9:24).
 - 3. He goes further to call His elect His servants, for the work of grace He did in them.
- C. Let it be remembered forever, biological Jews are irrelevant to God for any of His grace.
 - 1. He has always had within the nation His elect, which He always loved and favored.
 - 2. Other Jews – reprobate by His choice – are the synagogue of Satan (Rev 2:9; 3:9).
 - 3. A few elect within Israel were sufficient for covenant promises (Is 6:13; Rom 11:28).

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

- A. Sharon was on the coast of the Mediterranean for beauty and fertility, thus their return.
- B. The valley of Achor was a rich vale near Jericho, which they visited at first in Canaan.
- C. Election is the difference of heaven or hell, mercy or punishment, light or darkness, etc.
- D. Is your election obvious and sure? How so? Here the measure is those that sought God.
- E. These elect were different from the rebellious nation (Isaiah 65:2 compared to Is 66:2).

God Distinguished Servants and Reprobates – Verses 11-16

11 But ye are they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.

- A. GOD Jehovah returned to the wickedness of most of the Jews after blessing His elect.
- B. These were the wicked of the nation that Nebuchadnezzar destroyed for their many sins.
- C. What was the crime of Jews here? Forsaking God's worship in Mts. Zion and Moriah.
- D. Instead, these rebels prepared tables of food and of drink for their many pagan deities.
 - 1. Ahaz, reigning during Isaiah's ministry, had many idols (II Chron 28:2-4, 23-25).
 - 2. What a disgrace to multiply your gods since not one of them individually could help.
 - 3. There are yet idolatrous religions in the earth that leave food out for idols to devour.

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.

- A. The terrible *therefore* here is the result of their open idolatry and rebellion against God.
 - 1. Note our holy God's play on the word *number*, which had been their idols (Is 65:11).
 - 2. God prepared a mighty army of Chaldeans under Nebuchadnezzar to destroy them.
 - 3. They would not have any real opportunity to escape, as if they bowed to execution.
- B. Their sin was ignoring the call of truth and wisdom by the prophets and teachers of God.
 - 1. Many O.T. passages describe their rejection of warnings (Jer 7:13-15,25-26; etc.).
 - 2. Lady Wisdom described the wickedness of fools rejecting her offers (Prov 1:20-32).
 - 3. Paul in the New Testament includes a rule, *Despise not prophesyings* (I Thess 5:20).
 - 4. Instead of what God chose for them (for their own good), they chose things He hated.
 - 5. The last words are the figure of speech called meiosis, understating a crucial issue.

13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

- A. Here is the great difference election made in Israel – good and bad figs (Jer 24:1-10).
- B. The wicked wretches served meals and drinks to their gods, so our God made use of it.
 - 1. God's elect would be preserved by food, but the reprobates would starve in the siege.
 - 2. God's elect would have plenty to drink, but the reprobates would thirst in the siege.
- C. God's elect servants would have joy in Babylon with families, houses, vineyards, etc.
- D. But the rebel Jews, who also rebelled against Nebuchadnezzar, would be very ashamed.

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

- A. Here is the great difference election made in Israel – good and bad figs (Jer 24:1-10).
- B. God's elect servants would sing due to joyful hearts with God's favorable blessings.
- C. But the reprobates would have great pain of soul, and it would crying and howling.
- D. Sinners should pay attention – God knows you better than you do to cause great grief.

15 And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:

- A. Here is the great difference election made in Israel – good and bad figs (Jer 24:1-10).
- B. The wicked reprobates would be used for cursing or denouncing by the elect remnant.
 - 1. Do not forget that God had promised to turn them into a proverb, to hissing, etc., etc.
 - 2. They were truly called, *Forsaken* and *Desolate*, the rejected ugly wife (Isaiah 62:4).
 - 3. Two of their prophets that had lied to them were to be turned to such use (Jer 29:22).
 - 4. Think upon the name *Jew*, which has been and is despised world over for corruption.
- C. God would kill these reprobate wretches. What is His name? The Lord GOD. Love it.
- D. God's elect that sought Him would use the reprobates' names to mock the evil perverts.
 - 1. God would give His elect servants new names, *Hephzibah*, *Beulah*, *The holy people*, *The redeemed*

of the LORD, Sought out, and A city not forsaken (Is 62:4,12).

2. But He had yet better names coming, *Children of God, Christians, Holy nation*, etc.
3. The contrast between Jews and Christians has been exalted for nearly 2000 years.

16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

- A. God would get rid of the Jewish idolaters so His elect remnant would swear by Him.
- B. God would have mercy on His elect servants and bring them from Babylon for good.
- C. They were the good figs, renovated in spirit, to bless themselves by Jehovah Himself.
 1. They would bless themselves, like Jabez (I Chr 4:9-10), in the name of the true God.
 2. The God of truth is set in distinction and opposition to false gods of the reprobates.
- D. The Bible speaks of our God and Father as the God of truth (Deut 32:4; Psalm 31:5).
- E. We love to call our God the only true and living God (Jer 10:10; Jn 17:3; I Thess 1:9).
- F. From their arrival back in Judah and Jerusalem, the God of truth, Jehovah, would bless.
 1. The former troubles of the nation would be forgotten by His merciful God of grace.
 2. This glorious Being, thrice holy forever and ever, would hide their former sins away.

Messiah's Kingdom Different in Character – Verses 17-25

17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

- A. The prophet Isaiah presses on, as his book comes to a close, to describe Messiah's reign.
- B. He described the reformation started by John and finished by Jesus to very new worship.
 1. This is the great reformation from Moses' O.T. worship to N.T. religion (Heb 9:10).
 2. It began with John, and Jesus told a woman of Samaria (Luke 16:16; John 4:20-24).
 3. Why is the New Testament called new, because the Old is old (Heb 8:13; 12:28).
 4. The Old is to be thrown away as being beggarly, inferior, decayed, and waxen old.
- C. If you even think of being literal here, like foolish Dispensationalists, you foolishly err.
 1. The context is the return from Babylon, so why would you leap 2500 years away?
 2. If you must be literal with *heavens and earth*, why not elsewhere (Is 13:13; 34:4)?
 3. If you must be literal with *heavens and earth* here, why not elsewhere (Hag 2:6-9)?
 4. If you must be literal with *heavens and earth* here, why not elsewhere (Joel 3:16)?
 5. Paul said the prophecy of Haggai had been fulfilled in his day, let alone by our day.
- D. We are not preterists, so we do not allow this prophetic similitude here to confound us.
 1. We know that the prophets used similitudes (Hosea 12:10), so we take this as one.
 2. We spiritualize heavens and earth here to match the context of the N.T. gospel era.

3. We know Peter intended no such spiritualizing for the physical earth (II Pet 3:1-14).
4. Peter by the Holy Ghost was incredibly clear to emphasize the literal (II Pet 3:5-7).
5. We do not apologize for John Owen's learning making him mad in Peter's prophecy.
6. We know that Paul warned Timothy to rightly divide similar things (II Tim 2:15).
7. *The Damnable Heresy of Preterism.*

- E. Astronomical or geological terms are for divine blessing (Isaiah 45:8; 49:13; 51:6,16).
- F. We shall encounter this same new heavens and new earth in the final chapter (Is 66:22).
 1. And we shall do the same thing with it there as we have done here – spiritualize it.
 2. But there the context is even clearer, for the conversion of the Gentiles is in context.

18 But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

- A. This is Messiah's reign in the new Jerusalem, the heavenly city of the kingdom of God.
- B. What is the great joy throughout Isaiah? The joy of the gospel kingdom of Jesus Christ.
- C. Compare verses of Jerusalem's joy to similar verses in the next chapter (Is 66:10-14).
- D. There are many chapters in Isaiah, especially in the latter half, of Israel's joy (Is 60-62).

19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

- A. Not only would citizens and inhabitants of the kingdom of Christ rejoice, so would God.
- B. By God's gracious favor, there would be no further sorrow, even in the death of martyrs.
- C. Compare verses of Jerusalem's joy to similar verses in the next chapter (Is 66:10-14).
- D. There are many chapters in Isaiah, especially in the latter half, of Israel's joy (Is 60-62).

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

- A. Do not be surprised by this text. God warned and reminded of similitudes (Hos 12:10).
 1. In this final section foretelling the N.T. gospel era, pick the easiest similitude to you.
 2. Then once you are settled by context and your easy example, find the sense of others.
- B. The context clearly sets the intention of the passage – the prosperous times of the gospel.
- C. The prophetic similitude here is a metaphor of the prosperity of the gospel church era.
 1. The Jews were promised long life in the Law of Moses and by Solomon in Proverbs.
 2. This is just one more measure of the superiority of N.T. blessings to O.T. hardship.
 3. The Jews had been cut off by many enemies, especially Babylon, cutting lives short.
 4. They never got to live out their days, for enemy after enemy had taken lives in battle.
 5. Compare the next verse to see another carnal comparison for the very same purpose.
- D. Any sinner appearing to have God's blessing, even long life, will die under God's curse.

E. It is not hard to think spiritually of our eternal life and the sure eternal death of others.

21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

- A. Do not be surprised by this text. God warned and reminded of similitudes (Hos 12:10).
- B. The context clearly sets the intention of the passage – the prosperous times of the gospel.
 - 1. Yes, this was true to a limited sense in the Jews that returned to Judah from Babylon.
 - 2. But they had enemies – troublous times of 49 years, Antiochus, Herod the Great, etc.
- C. The prophetic similitude here is a metaphor of the prosperity of the gospel church era.
 - 1. The Jews were promised property preservation in the Law of Moses for obedience.
 - 2. This is just one more measure of the superiority of N.T. blessings to O.T. hardship.
 - 3. Compare the next verse to see another carnal comparison for the very same purpose.
- D. It is not hard to think of our real home and property being in heaven and sure forever.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

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- D. It is not hard to think of our real home and property being in heaven and sure forever.

23 They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them.

- A. The elect Jews would have great blessings under Messiah in the gospel era of the N.T.
 - 1. They would not labor agriculturally and have others devour it as before (see above).
 - 2. They would not have children for the sake of trouble like war, siege, and starvation.
 - 3. The more you force these promises literally and physically only, it will be difficult.
- B. Peter at Pentecost prophesied concerning these elect Jews in spiritual terms (Acts 2:39).
- C. Skeptics cry, But what of the martyrs? The martyrs died gloriously for greater rewards.

24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

- A. The relationship between God and His people would be much better in the N.T. era.

- B. It would be improved by the blessing of the Holy Ghost with and in them after Christ.
- C. It would be improved by the intercession and open door into heaven to God by Christ.
- D. It would be improved by perpetual acceptance with God by the work of His dear Son.
- E. The Holy Ghost would assist prayer with divine fervency and perfect content (Rom 8).

25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

- A. We have met with these words about peace before in an expanded form (Isaiah 11:6-9).
 - 1. There is nothing there or here about a fantasy millennium with zoos without cages.
 - 2. The reign and gospel of Messiah would bring a change of character in violent men.
 - 3. Paul described himself as living in malice, envy, hatred ... until Jesus (Titus 3:3-7).
 - 4. Isaiah explained it well earlier with enmity of Ephraim and Judah ending (Is 11:13).
- B. There is one addition here – *and dust shall be the serpent's meat* – what in the world?
 - 1. None of them make dust their meat. All serpents, snakes or vipers, are carnivores.
 - 2. Serpents, or snakes and vipers, are dangerous, for many of them have lethal bites.
 - 3. But God by His Son and Spirit would so alter character as to make them eat dust.
 - 4. The limitation put upon the serpent in Eden would be maintained to perpetuity.
- C. This holy mountain is not earthly Zion of Canaan, but the heavenly (Heb 12:22-24).
- D. **Exposition of Isaiah 11** (*Peace*).