Let God Be True!

Isaiah – Chapter 66

May 17, 2020 · PM · https://letgodbetrue.com/sermons/2020/isaiah-chapter-66/

Theme: Two great events occurred after Messiah, the Jewish nation destroyed and the church prospered.

Outline:

1-4 Jewish Trust in Ceremonial Religion Mocked

5-6 God's Vengeance on Jews' Harming His Elect

7-14 Birth and Prosperity of the Gospel Church

15-18 Furious Vengeance on the Wicked for Sins

19-21 Calling of Gentiles Includes Them as Priests

22-24 Eternal Mercy to Elect and Ruin of Reprobates

Preparatory Reading: Isaiah chapters 2, 11, 25, 35, 40, 42, 50, 54, 55; Jeremiah 7; Malachi chaps. 3-4.

Related Links:

1. Exposition of Isaiah 2 *(Messiah Reign)*.
2. Exposition of Isaiah 9 *(Messiah Light)*.
3. Exposition of Isaiah 11 *(Messiah Reign)*.
4. Exposition of Isaiah 25 *(Messiah Reign)*.
5. Exposition of Isaiah 35 *(Messiah Reign)*.
6. Exposition of Isaiah 40 *(Messiah Come)*.
7. Exposition of Isaiah 42 *(Messiah Light)*.
8. Exposition of Isaiah 50 *(God's Servant)*.
9. Exposition of Isaiah 54 *(Gentile Beauty)*.
10. Exposition of Isaiah 55 *(Messiah Reign)*.
11. Exposition of Malachi 3 *(Messiah)*.
12. Exposition of Malachi 4 *(Messiah)*.
13. Mystery of Godliness *(ppt)*.
14. Mystery of Godliness *(details)*
15. Gospel Millennium *(not at all Jewish)*.
16. *Exposition of* Hebrews *(Jesus' Preeminence)*.
17. True Worship in Spirit and Truth.
18. Witness of 70 A.D. *(Jerusalem's Ruin)*.
19. *Interpreting Prophecy (slides) …* https://letgodbetrue.com/sermons/2019/interpreting-bible-prophecies/.

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. There are many indicators the New Testament era is the primary object of this final chapter of Isaiah.
   2. Gentiles are identified by name twice agreeing with the great mystery of godliness (Is 66:12,19).
   3. There is a regathering of scattered Jews in all nations along with the Gentile converts (Is 66:20).
   4. The temple was being built or already built for setting and timing of Malachi or later (Is 66:1-3,6).
   5. The character of these wicked Jews here is less idolatry and more hypocritical, ceremonial religion.
   6. The judgment in these chapters pertains much to worship, rather than lewd sins most usually list.

E. Since the prophet looks forward to Messiah and his times, all of Malachi is a good commentary.

F. N.T. references: Stephen used Isaiah 66:1 in Acts 7:49-50; Jesus used Isaiah 66:24 in Mark 9:44-48.
   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.

Jewish Trust in Ceremonial Religion Mocked – Verses 1-4

1 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?

A. Here is a defining and indicting word of the LORD Jehovah about acceptable worship.
   1. We seek to worship God acceptably, for He seeks such (Jn 4:20-24; Heb 12:28-29).
   2. We must worship Him on His terms; small, depraved minds run to pretty buildings.
   3. Small depraved minds run to ceremonial religion as sufficient to ward off judgment.

B. The Jews had two noteworthy temples, but they by themselves were not proper worship.
   1. The Jews had the foolish notion that God accepted them by the temple (Jer 7:1-10).
   2. Stephen used this verse in his sermon to mock Jewish temple worship (Ac 7:49-50).
   3. Paul also corrected the Greek notion of the idea – God in a temple (Acts 17:24-25).
   4. Jesus corrected Jews and Samaritans for widely missing true worship (Jn 4:20-24).
   5. Worship in Spirit and Truth.

C. God's immensity fills the universe; do not think He can be confined to a small building.
   1. He Himself mocks the idea right here by the nature of filling the universe (Jer 23:24).
   2. Though He ordered a holy of holies for His rest, He mocked it as the final solution.
   3. No wonder Paul mocked the O.T. form of worship as entirely inadequate (Heb 9:10).

D. The God of heaven, the LORD Jehovah – is a Spirit – and He seeks spiritual worship.
   1. Similar in mocking fashion is David's indictment of animal sacrifices (Ps 50:7-13).
   2. Isaiah from the beginning of his prophecy condemned external form (Is 1:10-20).
   3. Jeremiah was very bold condemning Israel's vain trust in their temple (Jer 7:1-10).
   4. Haggai turned the idea in a positive way by describing a temple visitor (Hag 2:6-9).

E. Catholics think they are in God's presence by large, garish edifices they call cathedrals.

2 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.

A. Stephen used this verse in his sermon to mock Jewish temple worship (Acts 7:49-50).
B. God created the heavens, earth, and all things therein, including all building materials.
    1. If God created the universe, and all matter has long existed, what can man give Him?
    2. Paul also corrected the Greek notion of the idea – God in a temple (Acts 17:24-25).
    3. All building components of a temple existed before, so what new is brought to God?
    4. Haggai mocked gold and silver décor to exalt a certain temple visitor (Hag 2:6-9).
C. The proper, real, and true form of worship GOD Jehovah seeks is a man's soul devotion.
    1. God will look to the man that has certain spiritual traits, for He Himself is a Spirit.
    2. A poor and contrite spirit is a humble spirit of repentance seeking God's forgiveness.
    3. Such a man trembles at scripture, for his fear and love of God craves pleasing Him.
    4. Worship in Spirit and Truth.
D. Proper, real, and true worship is heart affection, mind adoration, and life obedience.
    1. Isaiah from the beginning of his prophecy condemned external form (Is 1:10-20).
    2. He had recently taught the same warning again about wasted fasting (Is 58:1-14).
    3. Solomon laid out this axiom of crucial spiritual integrity (Prov 15:8,29; 21:27; 28:9).
    4. If spiritual components are not in place, all outward worship becomes abominable.
E. Isaiah gave a very good cross-reference to this text earlier in his book (Isaiah 57:15).

3 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.

A. Here is how God views outward worship when love, devotion, or obedience is lacking.
    1. These examples are some of the most graphic comparisons and contrasts in the Bible.
    2. The Spirit did not inspire just one or two, but He rather gave four for great emphasis.
B. The four examples God chose are what He thinks of Mosaic worship without godliness.
    1. An unrighteous man that offers an ox to God is the same as if he murdered a man.
    2. An unrighteous man that sacrifices a lamb is as if he offered a dog's head to God.
    3. An unrighteous man bringing a meat or drink offering is as if he offered pig's blood.
    4. An unrighteous man burning incense to God was received as if he praised an idol.
C. No wonder God's pastors blast against mere church attendance and outward ordinances.
D. What was the cause of this terrible corruption of their worship to the most High God?
    1. They had chosen their own way to do things, whether in worship and/or in lifestyle.
    2. They delighted in their inventions of worship and life conduct rather than God's.
    3. They were belly worshippers minding earthly things, angering God (Phil 3:18-19).
    4. They were friends of the world turning God to be their actual enemy (James 4:4).

E. For those that need help understanding why God considers dogs and pigs very similar.
    1. Dogs and pigs are two of God's vilest creatures – dogs eat vomit; pigs prefer mud.
    2. While dog lovers take a dog's head and kiss its mouth, God considers it abominable.
    3. There are 40 references to dog or dogs in the Bible, but you cannot find a good one.
    4. God does not consider the dog man's best friend; God happens to prefer fine horses.
    5. See how close you can get to ten bodily fluids that your dog leaves in your home.
    6. God despises the character, habits, noise of dogs, and so do many rational persons.

4 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.

A. Since they chose their own ways of life and worship, He would also choose their pain.
    1. As in many other places, enjoy God's play on words – here is their choice and His.
    2. If a foolish sinner wants to choose against God's ways, He will choose against him.

B. Ah, yes! In addition to considering their worship abominable, God would punish them.
    1. God chose which delusions He would turn them over to (Ezek 14:6-11; 20:25-26).
    2. God, by Lady Wisdom, described the hard judgment for rejecting truth (Pr 1:20-32).
    3. Paul detailed God giving truth-rejectors a reprobate, perverse mind (Rom 1:18-32).
    4. God knows you better than you know you; He can easily turn your life inside out.
    5. He can choose disgraceful perversions like sodomy to mock you to the universe.

C. The last phrase is the figure of speech of meiosis, understating the matter (Isaiah 65:12).

God's Vengeance on Jews Harming His Elect – Verses 5-6

5 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.

A. Here is the second word of the LORD in this chapter, not for sinners, but for the elect.
    1. These that tremble at God's word were identified in the chapter's opening verses.
    2. Consider this well – God loves His elect, and He will both protect and avenge them.
    3. God had said – *Touch not mine anointed, and do my prophets no harm* (Ps 105:15).

B. The wicked hypocrites in the nation had persecuted the righteous in the name of God.
    1. Remember the man born blind and how the Pharisees threw him out (John 9:34).
    2. Jesus warned His apostles and disciples of this kind of treatment (John 15:18; 16:2).
    3. This is a trait of dangerous Christians – despising those that are good (II Tim 3:3).
    4. The pain of the persecution is aggravated by the claim of doing it to glorify God.
    5. Organized religion has often been the greatest source of persecuting God's elect.
    6. And it is often the conservatives – the Pharisees in Jesus' day – that were the worst.

C. Consider many martyrs of Jesus, whom the Catholics murdered in the name of Jesus.

D. The LORD would come in vengeance for a great reversal of situations (Isaiah 65:13).

E. Malachi spoke of how God's judgment would reveal righteous and wicked (Mal 4:1-3).

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

A. This text is most interesting – the judgment of God would begin in Jerusalem's temple.
   1. What is clear? Enemies punished, by the voice of God, involving the city and temple.
   2. If the setting is correct – after Babylon and before Gentiles (verse 7) – this is Christ.
   3. If it is Christ along with Gentile conversions, then it is the desolation of Jerusalem.
   4. This is what the prophets, John, Jesus, and even Stephen had warned (Acts 6:14).
   5. Witness of 70 A.D. *(Jerusalem)*.

B. Love every word of God – the vengeance would come from the very temple they adored.
   1. The fact there is a temple here and other aspects of context, then it must be 70 A.D.
   2. Review the opening verses where they put their vain trust in the temple (Jer 7:3-15).

C. It is important to remember that the gospel and vengeance on Jerusalem went together.
   1. Isaiah foretold this combination and Jesus quoted it (Isaiah 61:1-3; Luke 4:14-20).
   2. Luke plainly stated Jesus Christ's ministry were the days of vengeance (Luke 21:22).

Birth and Prosperity of the Gospel Church – Verses 7-14

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

A. The church of God is described as a woman in both testaments, so grasp it clearly here.

B. Here is the explosive growth of the church as the gospel goes forth with great success.
   1. Isaiah had earlier written of the explosive growth of Messiah's kingdom (Is 54:1-3).
   2. Many Jews were saved at Pentecost; later the Gentile world was turned upside down.
   3. There are Gentiles in this context (Is 66:12), so we apply it easily to the gospel era.
   4. The great mystery of godliness is God's son saving many Gentiles (I Timothy 3:16).

C. The explosive growth is described as a woman giving birth quickly before any labor.
   1. The purpose of birth is to have children – to populate a farm, a city, or a nation.
   2. As the next verse clarifies, the repopulation of the church took place very quickly.

D. Do not take the man child too far. It is not Christ. It is the church, as plurality is next.

8 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.

A. No one has ever seen a birth this quick and this productive in numbers without a miracle.

B. With Israel destroyed by Roman war, it was replaced with a spiritual nation (I Pet 2:9).

C. Here is the explosive growth of the church as the gospel goes forth with great success.

1. Isaiah had earlier written of the explosive growth of Messiah's kingdom (Is 54:1-3).
2. Many Jews were saved at Pentecost; later the Gentile world was turned upside down.
3. There are Gentiles in this context (Is 66:12), so we apply it easily to the gospel era.
4. The great mystery of godliness is God's son saving many Gentiles (I Timothy 3:16).

9 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.

A. No one has ever seen a birth this quick and this productive in numbers without a miracle.
B. This is the LORD's doing, and it is marvelous in our eyes (Matthew 21:33-46). Glory!
C. Here is the explosive growth of the church as the gospel goes forth with great success.
    1. Isaiah had earlier written of the explosive growth of Messiah's kingdom (Is 54:1-3).
    2. Many Jews were saved at Pentecost; later the Gentile world was turned upside down.
    3. There are Gentiles in this context (Is 66:12), so we apply it easily to the gospel era.
    4. The great mystery of godliness is God's son saving many Gentiles (I Timothy 3:16).

10 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:

A. Great glory planned for Jerusalem and the Jewish church is true (Is 54:1-5; 60:1-5; etc.).
B. Though Chaldeans and then Romans destroyed one city, a glorious one took its place.
C. Paul explained two cities of Jerusalem with fleshly or spiritual children (Gal 4:21-31).
D. Wise Jews knew they had no continuing city on earth, but in heaven (Heb 11:10; 13:14).

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.

A. The church of God is described as a woman in both testaments, so grasp it clearly here.
B. In this case, the church birthed many children quickly, and she had much milk for all.
C. This is the glory of the Jewish church that Isaiah foretold repeatedly (chapters 60-62).
D. For those that must be literalists, please explain to us whose breasts and who is sucking.

12 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.

A. Though war had been her case – Nebuchadnezzar, Antiochus, Titus – it was now peace.
B. Not only would Jerusalem have much peace, great numbers of Gentiles would join her.
C. This is the glory of the Jewish church that Isaiah foretold repeatedly (chapters 60-62).
    1. Here is the explosive growth of the church as the gospel goes forth with great success.
    2. Isaiah had earlier written of the explosive growth of Messiah's kingdom (Is 54:1-3).
    3. Many Jews were saved at Pentecost; later the Gentile world was turned upside down.
    4. The great mystery of godliness is God's son saving many Gentiles (I Timothy 3:16).

D. Paul defined two cities of Jerusalem with fleshly or spiritual children (Gal 4:21-31).

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

A. The citizens of Zion – God's elect among Jews – would be comforted by God's favor.
B. Read the testimonies of Zacharias, Elizabeth, Mary, Simeon, and Anna for the comfort.
C. This is no earthly Jerusalem, but the heavenly one (Gal 4:25-26; Heb 12:22-24; 13:14).

14 And 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.

A. When these great events occurred, the blessing and vengeance of God would be known.
    1. God's great love for His elect would be visible in the explosive growth of the church.
    2. God's great hatred for His enemies, the reprobate persecutors, was seen in 70 A.D.
    3. Note that the two events would be around the same time, thus first century timing.
    4. Malachi wrote the same thing – blessing and judgment known (Mal 3:17-18; 4:1-3).
B. The effect of God's glorious intentions would cause great spiritual joy and prosperity.
C. Great Mystery of Godliness.
D. Witness of 70 A.D. *(Jerusalem)*.

Furious Vengeance on the Wicked for Sins – Verses 15-18

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.

A. There is no reason to leave the setting and timing of the context – the N.T. gospel era.
    1. What the prophet previously merely hinted at (Is 66:5-6), he here described further.
    2. The end of the Jewish state and start of the Jewish church is of greatest importance.
    3. This section is followed by further details of conversion of Gentiles (Is 66:19-21).
B. It is important to remember that the gospel and vengeance on Jerusalem went together.
    1. Isaiah foretold this combination and Jesus quoted it (Isaiah 61:1-3; Luke 4:14-20).
    2. Luke plainly stated Jesus Christ's ministry were the days of vengeance (Luke 21:22).
    3. John began with it, and Paul continued the warning (Matt 3:7-12; I Thess 2:14-16).
    4. This is what the prophets, John, Jesus, and even Stephen had warned (Acts 6:14).
    5. Witness of 70 A.D. *(Jerusalem)*.

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

A. Titus conquered with swords and then burned Jerusalem down (Luke 21:24; Matt 22:7).
B. The slain were many? It was the worst tribulation ever, with 1.1 million in the city only.

C. What about *all flesh?* Is this the whole world including Eskimos (Is 40:5-6; 66:23-24)?
   1. Moses described this event, and he said God would consume the earth (Deut 32:22).
   2. Jesus described this event, and He said it was *all the tribes of the earth* (Matt 24:30).

17 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.

A. Since we know the setting and timing, we know this is God's indictment of latter Jews.
   1. What the prophet previously merely hinted at (Is 66:5-6), he here described further.
   2. The end of the Jewish state and start of the Jewish church is of greatest importance.
   3. This section is followed by further details of conversion of Gentiles (Is 66:19-21).

B. The key word here is *together,* which combines a variety of worship sins for judgment.
   1. These are different worshippers or the adverb *together* has no meaning or value.
   2. The abominable practices of pig's meat and abominable creatures is given (Is 65:4).
   3. Pharisees and Jews of our Lord's time were notorious for sanctifying themselves.
   4. The Jews of that time were not known for idolatry or violating Moses' dietary laws.
   5. So Isaiah brought forward some sins of their past to join to their hypocrisy (Is 65:4).
   6. The leaven of the Pharisees Jesus blasted was religiosity to pretend great holiness.
   7. The next verse helps fill out the idea pursued here about their pretentious thoughts
   8. It did not matter to God the specific sins they were guilty of, all would be consumed.
   9. God explained in context He counts hypocrisy comparable to abominations (Is 66:3).

18 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.

A. God knew all the wicked acts and wicked thoughts of the Jews from Babylon to Titus.
B. As Malachi, John, and Jesus warned heavily, He would bring armies to destroy them.
C. The Romans saw God's glory in the destruction of the key city and temple of Jerusalem.
D. The Roman armies were made up of men of all nations and languages serving together.
E. According to Josephus, Titus made some remarks of God's judgment on the vile Jews.
F. The gospel of the kingdom was preached to the world for a witness (Matthew 24:14).

Calling of Gentiles Includes Them as Priests – Verses 19-21

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.

A. God set a sign, the ensign of Jesus Christ, to call Jews and Gentiles (Isaiah 11:10-12).
B. Those that escaped the Jewish destruction became preachers in the world (Acts 8:1-6).
C. These Jewish preachers took the gospel of the ensign of Jesus to Gentiles (Rom 15:12).

D. What glory of Jehovah was declared among the Gentiles? The gospel of Jesus Christ.

E. The gospel of the kingdom – including ruin of Israel – was to be worldwide (Mat 24:14).

20 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.

A. Jews and Gentiles from earth would join together in spiritual Jerusalem (Is 11:10-12).

B. Great affection, care, and speed were used to gather elect Jews into Christ's religion.

C. The Jews heard it first, but the Gentiles then honored them for sharing (Rom 15:27).

D. The next verse illustrates how we are to take these statements as spiritual metaphors.

E. Paul clearly limited the holy mountain and city to heavenly Jerusalem (Heb 12:22-24).

21 And I will also take of them for priests and for Levites, saith the LORD.

A. Gentiles would become priests and Levites, not literally, but spiritually in the gospel.
   1. Not only would the Gentiles assist and help the Jews, but God also would do this.
   2. It is good a Jewish apostle would inform Gentiles they were priests (Rev 1:6; 5:9).
   3. Even the Jews would have a very different priesthood – kings of Judah (I Pet 2:9).
   4. It is folly to make these words literal, for the Levites and priests required genealogy.
   5. Either you were from the tribe of Levi and descended from Aaron, or you did not.

B. Once you understand spiritual metaphors, other passages will clear up (Malachi 3:1-4).

Eternal Mercy to Elect and Ruin of Reprobates – Verses 21-24

22 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.

A. There is no reason to make this any different from that in the previous chapter (Is 65:17).
   1. The previous verses describe the conversion of Gentiles to be the priests of Jehovah.
   2. Jews and Gentiles, Ephraim and Judah, will unite together in peace under the gospel.
   3. God would always have an elect remnant to count for the seed (Is 6:13; Rom 11:28).

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 waxed old.
   5. It has been replaced by the gospel kingdom that will never be moved (He 10:28-29).

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).

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, saith the LORD.

A. The worship of Jehovah through His Son Jesus would be perpetual and universal. Glory!

B. Isaiah used key terms of God's O.T. worship to describe N.T. worship of the apostles.
1. The Jewish calendar was lunar, and it dictated the great feasts and memorials of God.
2. The Jewish week was by revelation, and the Sabbaths were a special sign to Israel.

C. The *all flesh* here is easily men of all nations, tongues, tribes, or peoples (Rev 5:9; 7:9).

D. Seventh-Day Adventists and others come here for proof of the perpetuity of the Sabbath.
1. If you choose to be literal here, you could or should end up worshipping on Saturday.
2. What will they do with the priests and Levites of earlier (Is 66:21), are they literal?

E. Jewish moons and sabbaths were all over to Paul (Gal 4:9-10; Col 2:16-17; Heb 9:10).

F. If you are not careful, you will end up with a Jewish millennium the Bible knows not.

G. Gospel Millennium *(not Jewish)*.

H. Christian or Sabbatarian.

24 And they shall go forth, and look upon the carcases 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.

A. All flesh, whatever that is from the previous verse, will look with scorn on ruined Israel.
1. All kinds of people will worship God in spirit and in truth – elect Jews and Gentiles.
2. They will see the ruin of the Jewish state and the reprobate rebels that killed Jesus.
3. We call our study, *Witness of 70 A.D.*, for what it says of Jesus and Jews (Mat 24:14).
4. Witness of 70 A.D. *(Jerusalem)*.

B. How will they view the carcasses? Not literally in reality, for the birds ate them quickly.
1. There was not a visitation time at a funeral home for 1.1 million bodies in caskets.

2. Carcasses, worms, and perpetual fire are a similitude of final death and destruction.
3. The elect will consider them in memory for deserving the worst judgment of history.
4. How was Philistia put to perpetual reproach (Ps 78:66)? By scripture and memory.
5. Gentiles read the Bible and see the fulfilled fury of God on devilish Jews in 70 A.D.
6. Every sensible man that loves Jesus Christ abhors the vile monsters that killed Him.
7. John said they were vipers; Peter, untoward; Paul, contrary to all men; Jesus said they were Satanists (Matt 3:7-12; Acts 2:40; I Thess 2:15; John 8:44; Rev 2:9; 3:9).

C. Context is our master here, and it clearly limits this to 70 A.D. and its fires and worms.
1. The direction of the prophet in the previous chapter and this one is the gospel era.
2. The new heavens and earth have nothing to do with II Peter 3 or Day of Judgment.
3. The priests and Levites of Gentiles in context is a simple picture of N.T. converts.

D. Comparison is another helper here, and we have the whole Bible fulfilled in 70 A.D.
1. Jesus said these were the days of vengeance to fulfill all that is written (Luke 21:22).
2. Malachi wrote about these same Jews in 70 A.D. and is very similar (Mal 4:1-3).
3. The ruin of Jerusalem, so thoroughly completed by the Romans, fulfills this verse.

E. But what about Jesus taking some words from the middle of this verse for hellfire?
1. It is true Jesus took a few words, not the verse, nor its context, for eternal judgment.
2. He clearly stated that His use of it applied to hellfire, and He did not mention Isaiah.
3. On the other hand, Isaiah has clearly stated here he has Gentiles and 70 A.D. in view.
4. The context is wicked Jews, but they have been destroyed (Dan 12:7; Luke 21:24).

F. What does it mean – *for their worm shall not die, neither shall their fire be quenched?*
1. It means God killed the majority of the nation and left them dead for worms to eat.
2. It means God burned down the city of Jerusalem as planned without any curtailment.
3. When Moses foretold 70 A.D., he wrote God would consume the earth (Deut 32:22).
4. Isaiah has already introduced us to worms relative to the king of Babylon (Is 14:11).
5. Isaiah has already introduced us to unquenchable fire relative to Edom (Is 34:8-10).
6. Jeremiah thought unquenchable fire was Nebuchadnezzar burning the city (Jer 7:20).
7. John the Baptist preached boldly that unquenchable fire was 70 A.D. (Matt 3:12).

G. A few more thoughts to stop the Futurists' next movie sequel from stealing this verse.
1. If the carcasses are in hell, can you provide any details of how they are all viewed?
2. Since a carcass has no spirit (Jas 2:26), if the bodies are in hell, where are the spirits?
3. Read Isaiah 13 and 34 again to see use of graphic, universal terms for a modest event.
4. Interpreting Prophecy.
5. There is nothing left for elect or reprobate Jews after gospel blessings and 70 A.D.
6. Gospel Millennium *(not Jews)*.

H. One more reason to abhor Jews: they remove last verses like this to avoid the warning.
    1. Some copies of the Hebrew scriptures do not have this verse but repeat the previous.
    2. They do this as well with Ecclesiastes, Lamentations, and Malachi (James Trapp).