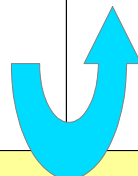


Treasure Hunt

- What is the difference between the “river” and the “stream” in v. 12, and what does each represent?
- What does it mean for our bones to flourish?
- What three meanings does “servant” have in Isaiah?
- How will God show his displeasure against those who disobey him?
- What inconsistency marks those whom God judges (v. 17)
- What is wrong with worshipping in gardens (v. 17)?
- What two errors might “one in the midst” (v. 17) represent?

Integration of Isaiah 65-66

	Isaiah 65	Isaiah 66	
True Worship (from Gentiles)	1	1-2	18-23
False Worship from Israel	2-7	3-4	15-17
The Fate of the Wicked vs. God's Servants	8-16	5-6	14
Blessing on Jerusalem	17-25	7-13	



A Paradox in 66:10-11

Who is the mother from whom God's people are nourished?

66:10-11, Jerusalem?

66:10 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:

11 That ye may suck, and be satisfied with **her comforting breasts₁**,

that ye may milk out, and be delighted with **her heavy breast₂**.

60:16, the Gentiles?

60:16 Thou shalt also **suck the milk of the Gentiles**, and shalt **suck the breast of kings**: and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

Isa 66:12

12 For thus saith the LORD,

Behold, I will extend peace to her like a **river נהר**,

and the glory of the Gentiles like a flooding **wadi נחל**: ← (a)

then shall ye suck, ← (b)

ye shall be borne upon *her* sides, and be dandled upon *her* knees.

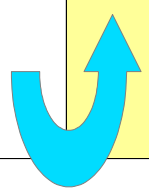
(a) is major break in English (colon).

(b) is major break in Hebrew

- Separates “then shall ye suck” from carrying and dandling
- Encourages chiastic association with images of the river and wadi
- Resolves the tension between 60:16 and 66:11

Integration of Isaiah 65-66

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Flourishing Bones?

Pro 17:22 A merry heart doeth good like a medicine: but a broken spirit **drieth the bones.**

Job's anguish:

Job 30:17 **My bones are pierced in me** in the night season: and my sinews take no rest.

David under conviction:

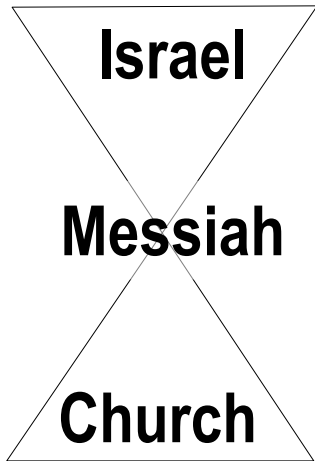
Psa 51:8 Make me to hear joy and gladness; **that the bones which thou hast broken may rejoice.**

Psa 32:3 When I kept silence, **my bones waxed old** through my roaring all the day long. 4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer.

Jeremiah at the fall of Jerusalem:

Lam 3:4 My flesh and my skin hath he made old; **he hath broken my bones.**

The Servant Hourglass



41:8-13
42:1-7
42:19
43:10
43:22-44:5
44:21-23
44:26
48:20
49:1-13
50:4-9
50:10
52:13-53:12

Israel	X		X		X	X	X	X	X			
Messiah	X	X		X					X	X	X	X
Church		X							X	X		X

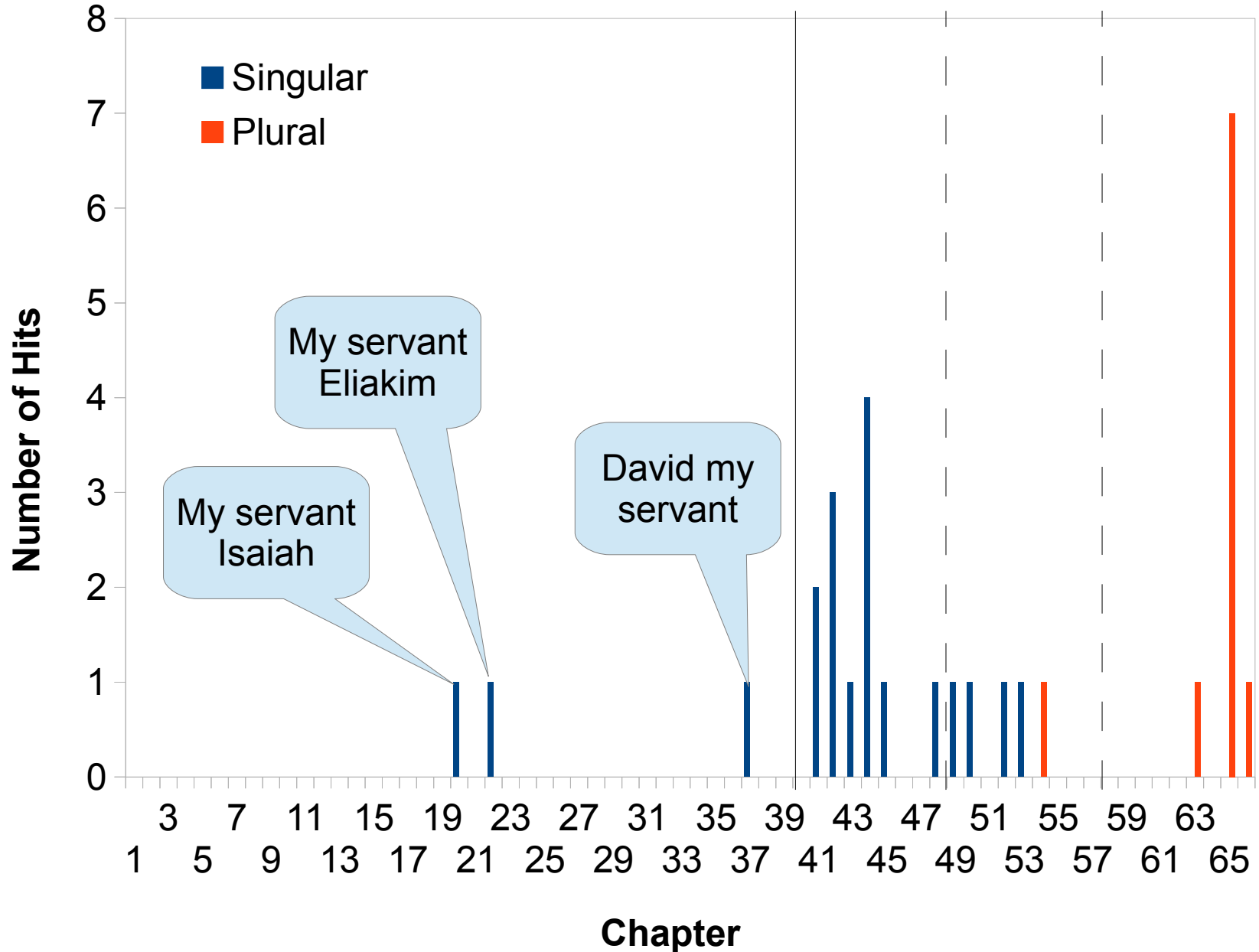
Servant Mostly
Israel

Servant Mostly
Messiah

In ch. 58-66

- “Servant” becomes “Servants”
- Messianic prophecies emphasize **Deity**

God's Servants in Isaiah



15-16 The Lord's Fiery Advent

Mat 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, **into everlasting fire**, prepared for the devil and his angels:

2Th 1:6 *it is* a righteous thing with God to recompense tribulation to them that trouble you; 7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 **In flaming fire taking vengeance** on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 When he shall come to be glorified in his saints, ...

Heb 10:27 But a certain fearful looking for of judgment and **fiery indignation**, which shall devour the adversaries.

Rev 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. 12 **His eyes were as a flame of fire**, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself. 13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. 14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. 15 And **out of his mouth goeth a sharp sword**, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. 16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Superficial Worship in 66:3, 17

v. 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.**

v. 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,

“the gardens” in 66:17

Isa 1:28-29 they that forsake the LORD shall be consumed. 29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for **the gardens** that ye have chosen.

Deu 16:21 Thou shalt not plant thee a grove of any trees [any tree as an Asherah] near unto the altar of the LORD thy God, which thou shalt make thee.

Isa 65:2 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; 3 A people that provoketh me to anger continually to my face; **that sacrificeth in gardens**, and burneth incense upon altars of brick;

66:17 “behind one *tree* in the midst”

“behind” has the sense of “after, following”

The Jewish scribes had two traditions:

- Spoken (*qere*): one = feminine → an Asherah tree
- Written (*ktiv*): one = masculine → a human leader

Both are inappropriate!

Mat 18:20 For where two or three are gathered together in [εἰς “unto”] my name, there am I in the midst of them.