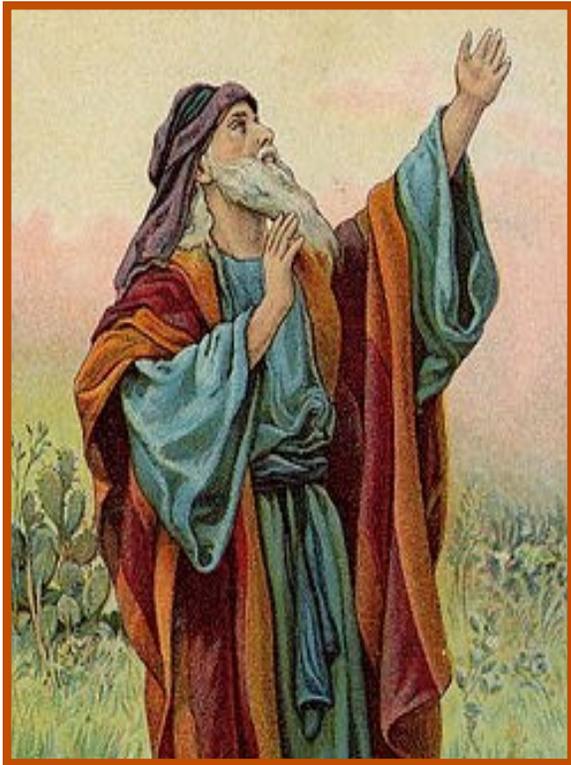


spiritual things, so it will be in the actual future.

Then those who received final salvation, in heaven, will look upon the dead bodies of those who rebelled against God. Not in vengeance, which would be willing evil to another so it might be evil to them (or delighting to see it). No, the sense is rebalancing of the objective order. The sense of Hebrew <naqam>, as we saw it above.

Then God will even chose some to be priests and Levites - it seems He will chose priests for Himself even from the gentiles. Of course, this has happened in the new covenant made by the Messiah.

End of Chapter66  
-Final Chapter-



***"THE SPIRIT OF THE LORD IS UPON ME"***  
**ISAIAH 61:1**

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## THE BOOK OF ISAIAH

### CHAPTER 66

AND HIS NAME  
WILL BE CALLED  
WONDERFUL COUNSELOR,  
MIGHTY GOD,  
EVERLASTING FATHER,  
PRINCE OF  
PEACE.  
ISAIAH 9:6

Isaiah is called "The Book of Salvation." The name *Isaiah* means "the salvation of the Lord" or "the Lord is salvation." Isaiah is the first book containing the writings of the prophets of the Bible. And the author, Isaiah, who is called the Prince of Prophets, shines above all the other writers and prophets of Scripture. His mastery of the language, his rich and vast vocabulary, and his poetic skill have earned him the title, "Shakespeare of the Bible." He was educated, distinguished, and privileged, yet remained a deeply spiritual man. He was committed to obedience over the long haul of his 55-60 year ministry as a prophet of God. He was a true patriot who loved his country and his people. Strong tradition suggests that he died a martyr's death under the reign of King Manasseh by being placed within the hollow of a tree trunk and sawed in two.

Isaiah's calling as a prophet was primarily to the nation of Judah (the southern kingdom) and to Jerusalem, urging the people to repent from their sins and return to God. He also foretold the coming of the Messiah and the salvation of the Lord. Many of his prophecies predicted events that occurred in Isaiah's near future, yet at the same time they foretold the events of the distant future (such as the coming of the Messiah), and even some events still to come in the last days (such as the second coming of Christ).

In summary, the message of Isaiah is that salvation comes from God—not man. God alone is Savior, Ruler and King.

Commentary on the book of Isaiah is by noted theologian Rev. William G. Most (1914-1999). His contributions to theology have been recognized all over the world. He published 12 books and a host of articles on topics ranging from biblical studies to Mariology and Latin grammar.

## **Book of Isaiah**

### **Summary of Chapter 66**

The end of all things. Chapter 66. Summary and Comments

God points out that the heavens is His throne, so nothing on earth can contain Him, even if He wills to dwell in the old temple -- unless and until the people are unfaithful, after which it was to be destroyed, as indeed it was. Cf. again, mentioned above, 1 Kings 9. 1-19 and Jer 17. 27. So an external temple is not enough: God wants the interior, as in those who are humble in heart: cf. again God's complaint against empty sacrifices in 1. 11-31; 29:13.

A strange saying: He who sacrifices a bull is like one who kills a man, and he who offers a lamb is like one who breaks a dog's neck, or he who makes a grain offering is like one who presents a pig's blood. There are two possibilities for these sayings. They are against 1) Those who have only the exterior of sacrifice, but not in the interior;

2) against those who offer sacrifices but also kill. The first in context seems to be the right sense.

God then says: Those who have chosen their own ways will receive harsh treatment from God. He called, but no one answered. They did evil in His sight.

Therefore: Hear what the Lord says, and tremble at His word. God mocks those who ridicule the faithful Jews because they honor the name of the Lord, and even say in mockery: "Let the Lord be glorified, so we may see the joy you promise will come from Him!"

So the prophet tells them to listen. There is a noise from the temple, it is the Lord repaying His enemies. But for His friends. It will be as if a woman gives birth without any labor, so will Zion bring forth so many children without labor.

Therefore: Rejoice in Jerusalem and be glad for her. You will nurse at her breasts. God will extend well-being (<shalom>) to them like a flooding stream or river. He will be as kind as a mother comforting her child.

Then the faithful will flourish like grass. But those who seem to flourish without God will be burned down by the Lord.

Such wicked persons go into the garden and do what they call "purifying" themselves to worship false gods, and they follow a leader who even eats the flesh of pigs and rats and does other abominable things.

So because of this, God is going to come to gather all nations for judgment. He will show their punishment to all, this will be a sign of God's justice. Some of the survivors, the faithful remnant, will go far, to Tarshish, to Libya, and Lydia that have not heard of the Lord and they will proclaim His glory among the nations. They will bring others to the holy mountain in Jerusalem, and bring them to the temple. The image again is like that of chapter 2, in which God brings the nations to Jerusalem. Please recall our comments there.

To close the entire book: There will be new heavens and a new earth, which will last. So too will the descendants of those faithful to Him last - this includes those brought to Jerusalem, which will include gentiles. Isaiah seems to say they will worship according to Jewish rituals, from one New Moon to another, from one Sabbath to another. But here he is using almost material images to stand for a future which he does not clearly see. This is much like the vision of Ezekiel 40-48 of a new temple, which at first sight sounds like a restored Judaism with animal sacrifices. Actually, just as many older things, such as the Sinai covenant, promised in the first place material blessings, which were later understood to really stand for