

vindication of Zion, but about the mission of Zion to declare the God whose glory fills the earth (6:3; 66:18) to all the inhabitants of that earth (12:4; 51:5; 60:9; 66:19) ” (Oswalt 1998: 684).

v18 “The goal of God’s new revelation of himself will be to cause all these foreign people to come to Zion and see God’s glory (as in 60:2). This is not a new idea, for Gen 12:3 indicates that one of the results of calling Abram and his family was that through him all the nations of the earth would be blessed” (Smith 2009: 749).

v19 “The prophet is saying that the message of God’s glory will reach everywhere, even to places that have never heard of Israel’s God” (Oswalt 1998: 689).

v24 “Thus Isaiah’s great book comes to its end in ways not unlike those in which it began, with a reaffirmation of the great choice that lies before the human race: judgment or hope. But there is one great difference. The hope that the final chapters affirm is on the other side of judgment” (Oswalt 1998: 693).

### PASSAGES THAT QUOTE OR ALLUDE TO ISAIAH 66

Matt 5:34-35; 23:22; Mark 9:48; Acts 7:49-50; 2 Thess 1:8,12; 2 Pet 3:13; Rev 21:1

### QUESTIONS TO CONSIDER

Who does God esteem (look to)? What does this mean? Does this describe you? What should you do?

How should we apply verse 10?

How does the reality of eternal punishment affect your life?

### SOURCES CITED

John N. Oswalt, *The Book of Isaiah, Chapters 40-66*, NICOT, 1998.  
Gary V. Smith, *Isaiah 40-66*, New American Commentary, 2009.

## ISAIAH 66: GOD’S PLANS FOR CREATION FULFILLED

### OUTLINE OF ISAIAH 40-66

- III. The Holy One of Israel is sovereign over the restoration and salvation of his people (40:1-66:24).
  - A. The Holy One of Israel vindicates his glory over idols by predicting the restoration of his people from Babylon (40:1-48:22).
  - B. The Servant of the Lord will suffer to save his people (49:1-55:13).
  - C. The Holy One of Israel will return blessing to the righteous and retribution to the evil (56:1-59:21).
  - D. The Holy One of Israel will restore his people to a glorious new home (60:1-66:24).
    - 1. The Lord will bring his glory to the people and city of Zion (60:1-63:6).
      - a) The Lord will be the glory of Zion (60:1-22).
      - b) The Servant of the Lord will bring righteousness to Zion (61:1-62:12).
      - c) The Lord will judge the nations in the winepress of his wrath (63:1-6).
    - 2. The nation prays for redemption of heart and home (63:7-64:12).
    - 3. **The Lord responds to the nation’s prayer with the promise of a new heart and home (65:1-66:24).**

### OUTLINE OF ISAIAH 66

- I. The Lord desires humility, not sacrifice (1-6)
- II. The Lord will certainly restore Jerusalem (7-14a)
- III. The Lord will punish his enemies (14b-17)
- IV. The nations will bring the remnant to Jerusalem (18-21)
- V. The Lord will create a new heavens and new earth (22-24)

## NOTES

vv1-6 “The judgment pronounced here is on those who are depending on externals for their relation to God. These are the same issues that have been addressed from 56:1 onward. Inevitably, when this attitude prevails, cultic behavior comes to be an end in itself....The hope for Israel’s future is not in cultic manipulation, but in repentance and faith in the power of God to enable us to live truly righteous lives” (Oswalt 1998: 665-66).

v1-2 “God’s sanctuary is the human heart (cf. 57:15), and unless he dwells there, all other sanctuary building is an exercise in futility. Nonetheless, if we say we honor him in our hearts but are unwilling to represent that honor in costly symbolism, there is good reason to believe that our talk is lies” (Oswalt 1998: 667-68).

v2 “The first trait is that they are “humble” and dependent on God. The second term describes a person with a “contrite spirit,” a term that does not refer to being despondent but lowly and dependent on divine help (57:15). The third characteristic of the people God wants to have a relationship with is that they “tremble” at God’s word (cf. Ezra 9:4; 10:3). People like this stand in awe before the King of kings who made the heavens and the earth. They deeply respect what God has said, take it very seriously, internalize it and make it part of their worldview, and then they implement it in their daily walk and thinking” (Smith 2009: 730).

vv3-4 “People with unclean hearts will offer unclean offerings, no matter how rigorously they obey the Torah, and such offerings are an offense to God. Offered out of an unclean heart, an ox is no different from a man, a lamb is no more clean than a dog whose neck has been wrung” (Oswalt 1998: 668).

v5 “Those who are earnestly and reverently obedient to God’s word will find great joy and comfort in that word” (Oswalt 1998: 669).

v5 “To be wholly given over to God, to make his ways the very focus of one’s life, is to become an embarrassment to those who will not choose that way. It is to become “fanatical,” “unbalanced,”

“afflicted with tunnel vision,” and a host of other epithets. It is to be shut out of the centers of power; it is to take the way of the cross” (Oswalt 1998: 670).

v7 “Without any more pain or effort than swallowing, a pregnant woman lets a baby (*male child*) slip into the world. What could speak more graphically of an entirely new world? One of the givens of life as we know it is that human birth entails both terrific effort and terrible pain for the mother. But it is not so in the world that Isaiah foresees” (Oswalt 1998: 674).

v9 “Zion will not accomplish these things out of her own determination or willpower; these unusual events will be fulfilled because no one and nothing can stop God from fulfilling his promises” (Smith 2009: 740).

v12 “The object of the Israelites’ lust that they had tried to get for themselves, God would give them if they would only trust him with their needs and desires, and make his glory their prime concern” (Oswalt 1998: 678).

v13 “When he gives them courage, strength, hope, and will (*comforts* them), these are not merely arm’s-length transactions. They are an expression of the intimate, personal involvement of a loving, personal God with his people” (Oswalt 1998: 678).

vv15-24 “Finally, as far as this book is concerned, judgment and hope are inseparable. It is out of judgment that hope emerges, but hope never removes the potential and the reality of judgment” (Oswalt 1998: 683-84).

vv17-24 “God does not deliver his servants so that they can revel in the experience of sharing his glory (cf. chs. 60–62). Rather, he delivers them so that they can be witnesses of that glory to the world (cf. 6:1–10). This has been the understanding of servanthood since 2:2–5. That is why chs. 56–66 end as they began, with an announcement of the incorporation of the nations into the holy people, and not with ch. 62 (or ch. 55). This book is not about the