

TTB - Isaiah 55-66

Background

- **[SLIDE - Timeline]** Isaiah served as prophet during the reigns of Jotham, Ahaz, Hezekiah, and Manasseh (739-685 BCE)
- He was alive during the destruction of Samaria and the exile of the Northern Tribes
- He was alive when the Assyrians defeated the Babylonians, and when they later destroyed Babylon.
- In our previous teachings on Isaiah I mentioned five themes that we see in the book:
 - **[SLIDE]** 1. The Jewish People are God's chosen people.
 - 2. God does not break His covenants.
 - 3. He will always bring them back to their land.
 - 4. The future reign of King Messiah will be a time of peace and prosperity.
 - 5. In that future age, the nations will join with the Jewish People to worship King Messiah.

Chapter 55

- The LORD starts off with an interesting exclamation: *הוֹי* *hoy!*
 - This word in Hebrew is often translated "woe", but in this case it's kind of like saying "Ho there!"
 - **[SLIDE]** Reminds me of a line from *The Princess Bride*.
- A few lessons ago, Derek taught about four methods of Jewish interpretation of the Bible.
 - Peshat (פְּשָׁט) meaning "surface" or "straight". This is the literal or direct meaning.
 - Remez (רֵמֵז) means "hints" or the deep (allegoric: hidden or symbolic) meaning beyond just the literal sense.
 - Derash (דְּרָשׁ) meaning to "inquire" or "seek" — this is the story-driven or homiletic meaning, and is connected to the way the Bible is interpreted in the Midrash, an ancient commentary filled with stories about the Biblical text.
 - Sod (סוֹד) meaning "secret" or "mystery". This is the esoteric or mystical meaning, as given through inspiration or revelation.
 - Together they form an acronym in Hebrew, PaRDeS, which means "orchard"
- **[READ Isaiah 55:1]**
 - I think there's an interesting remez, a hint, in Revelation 22:17 back to this verse.
 - Revelation 22:17 — The Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who desires, take the water of life without cost.
 - It appears to me that Jesus is pointing back to Isaiah 55, which presents a picture of the coming messianic age, to make his point clear.
- **[READ Isaiah 55:3]** An everlasting covenant, like the one prophesied about later in Jeremiah.

- **[READ Isaiah 55:5]** Remember, one of the key themes of Isaiah is that the nations will join with the Jewish people to worship the LORD.
 - Isaiah 45:14; 45:22–24; 49:6; 49:12; 49:23
- **[READ Isaiah 55:6-7]** This is a proclamation of the Good News
 - What is the Good News?
 - Matthew 4:17 — From that time Jesus began to preach and say, “Repent, for the kingdom of heaven is at hand.”
- **[READ Isaiah 55:8-9]** Why does God say that his thoughts are not our thoughts?
 - It’s a continuation of the previous thought.
 - “Let the wicked abandon his way, ... for [the LORD] will abundantly pardon.”
 - Why does the LORD pardon the wicked? Why does he make it easy for people to repent and gain compassion? Well, His ways are not our ways. He sees justice in pardoning sin, not just in punishing it.
- **[READ Isaiah 55:11]** He continues, saying that just like rain gives water to the plants, his Word will accomplish it’s goal.
- What is the goal of his word? **READ Isaiah [READ Isaiah 55:12]** Our salvation with joyful song!

Chapter 56-57

- **[READ Isaiah 56:1]** He begins this section with a call to action.
 - Following God is not just about belief. One could even say that following God has very little to do with what you believe.
 - It’s possible to follow God and not know a lot. It’s possible to follow God and be uneducated.
 - However, it’s not possible to follow God and not DO.
 - The LORD says, “Guard justice and do righteousness,”
- Then he explains what righteousness looks like:
- **[READ Isaiah 56:2]** The Sabbath
 - The seventh day, the day on which God rested from the work of creation.
 - Notice that here the LORD does not say, “Blessed is the Jew who keeps the sabbath.”
 - He specifically says, “the man” and “a son of man”, meaning “a human being”
 - That word “blessed” in Hebrew is אֲשֶׁר, which is better translated as “praiseworthy”
 - That’s the same word, contextually, that Jesus would have used in the Beatitudes.
 - Praiseworthy are the poor in spirit, for theirs is the kingdom of heaven.
 - Praiseworthy are those who mourn, for they will be comforted.
 - Praiseworthy are the gentle, for they will inherit the earth.
 - etc.
- **[READ Isaiah 56:3]** Then God specifically calls out two types of people: non-Jews and Jewish eunuchs. Why these two? Why would they be concerned about being separated from the Jewish people?
 - Foreigners is pretty straightforward. If you’re not part of Israel, but you worship the God of Israel, then it is logical to be concerned that you will be separated from the people and therefore the worship of God.
 - Eunuchs are worried for an even more specific reason:

- Deuteronomy 23:1 — “No one who is emasculated or has his male organ cut off may enter the assembly of the LORD.”
- God is saying that in the Messianic Kingdom this requirement will be overturned.
- However there are some stipulations.
- **[READ Isaiah 56:4-5]** Three stipulations for the eunuchs:
 - keep My Sabbaths
 - choose what pleases Me
 - hold firmly to My covenant (exhibited by following the terms of the covenant, the obligations in the Torah that are incumbent on the Jewish people).
 - If they do this, then God promises to give them “an everlasting name.” They may not have offspring, but they will have a name that endures regardless.
- **[READ Isaiah 56:6]** Gentiles have more obligations:
 - join themselves to the LORD — joining as a husband and wife. There is a concept of *devekut* that applies here.
 - attend to His service — the service is the temple service, the sacrificial system
 - love the name of the LORD — love his nature, his essence
 - be His servants — “how you turned to God from idols to serve da living and true God,” 1 Thessalonians 1:9
 - keeps the Sabbath so as not to profane it — Profane here is *חָלַל*, which has the implication of making something common
 - holds firmly to My covenant — The covenant we Gentiles have with God, the Noahic covenant.
- What is the result of this? **[READ Isaiah 56:7]** (break it down)
- “For My house will be called a house of prayer for all the peoples.”
 - Jesus quoted this passage when he was clearing out the temple (Matt 21:13)
 - It was calling the people back to this picture of what the Temple was supposed to be, not a place for selling livestock, not a place that is being profaned and made into a common market, but a place of worship, a place where all mankind can come to approach the Most High.
- **[READ Isaiah 56:9]** This verse starts a new prophecy.
 - According to the Targum, what is to be devoured is the great body of heathen kings attacking Jerusalem;.
 - However, most commentators say that the beasts that are devouring things are the leaders of Israel, who are blind to the coming danger and more concerned about their own selfishness.
 - This connects with the continuation of the prophecy in chapter 57.
 - In 57:3 Isaiah holds nothing back. **[READ Isaiah 57:3]**
 - **[READ Isaiah 57:13]** This verse kind of reminds me of the prophet Elijah on Mt. Carmel.
- **[READ Isaiah 57:15]** While the LORD is high and exalted, he also dwells with us, the lowly.
 - Note the word “contrite.” As always, the focus is on repentance.
- **[READ Isaiah 57:19]** What does the LORD say to the contrite? *שָׁלוֹם שָׁלוֹם* Shalom! Shalom!

Chapter 58

- **[READ Isaiah 58:1]** This is the call and mission of a prophet, to call the people of God back to Him, to point out sin and preach repentance.
- **[READ Isaiah 58:5-6]** What is God trying to say here? Does he not want people to fast?
 - Of course not. Just like we saw before in **[READ Isaiah 1:11-17]**
 - God wants both: The observance of commandments and the seeking of justice.
- **[READ Isaiah 58:8-9]** What happens when you do this?
- **[READ Isaiah 58:12]** Note the value placed on ancient things
 - We put more value on new things nowadays, but God sees more value in the age-old foundations, the ancient ruins.
- **[READ Isaiah 58:13-14]** And now we're back to the Sabbath again.
 - It's not just Isaiah that puts so much emphasis on obeying the Sabbath.
 - In Jeremiah 17:19-27, the LORD tells the people not to carry burdens in a public space on the Sabbath.
 - Ezekiel 20:12 — Also I gave them My Sabbaths to be a sign between Me and them, so that they might know that I am the LORD who sanctifies them.
 - Ezekiel 22:8 — You have despised My holy things and profaned My Sabbaths.
 - Ezekiel 22:26 — Her priests have done violence to My Torah and have profaned My holy things; they have made no distinction between the holy and the common, and they have not taught the difference between the unclean and the clean; and they have closed their eyes from My Sabbaths, and I am defiled among them.
 - The Sabbath, above all other institutions appointed in the Torah, was the true means of uniting and sustaining Israel as a religious community, especially in exile,
 - Note the promise: If you make the Sabbath a pleasure (אָנַח) then you will take pleasure in (אֲנַחֲתֶם) the LORD.

Chapter 59

- **[READ Isaiah 59:1]** We talked last week about the LORD not having T-Rex arms (Isaiah 50:2). His hands are not so short that he cannot save.
- **[READ Isaiah 59:2]** The problem is not the reach of God's hands, it's our sins.
 - Sin causes separation from God
- **[READ Isaiah 59:14-15]** Justice is lacking. God is displeased with a lack of justice
- **[READ Isaiah 59:17]** This is where Paul, in his exposition on the armor of God in Ephesians 6:10–17, gets the idea of wearing righteousness like a breastplate and salvation like a helmet. That is not just armor that we should wear because God gives it to us, it's armor that God wears, so we wear it to be like him.
- **[READ Isaiah 59:20]** A redeemer will come to Zion. Who is that? The Messiah!
 - The Messiah will return to Jerusalem, but who is he returning to?
 - “to those in Jacob who turn from wrongdoing” = The Jewish Remnant
- **[READ Isaiah 59:21]** Jesus will finalize a new covenant with the remnant of Israel. Just like Jeremiah later prophesies in chapter 31, this new covenant will center around following God (“My words which I have put in your mouth shall not depart from your mouth”). Here, God is also explicitly calling out the giving of the Spirit, which is also expressed in Joel 2.

Chapter 60

- Chapter 60 starts by calling out to the Jewish people to “Arise, shine!”
- **[READ Isaiah 60:1–2]**
- Then it talks about the impact this light that shines on Israel will have.
- **[READ Isaiah 60:3]**
- This is not just a picture of a few Gentiles coming to the light of Israel, it is a picture of entire nations, even leaders of those nations, being drawn to the light of the chosen people of God.
- What do the nations then do?
- **[READ Isaiah 60:4–5; 6b; 9b]** They bring the Jews back to Israel, call them back to God, and bless them with bounty.
- Why do they do this?
 - “For the name of the LORD your God, And for the Holy One of Israel because He has glorified you.”
- This picture of the nations blessing Israel continues throughout the rest of the chapter.
 - It concurs with something we read last week **[READ Isaiah 49:22-23]**
 - Note, though, the specific warning here in verse 12 about the nations that choose not to honor Israel.
 - **[READ Isaiah 60:12]**
 - This coincides with other passages in the prophets (like Zechariah 14) that talk about the obligation of the Gentile nations to honor and bless Israel and to worship the God of Israel.
- Let’s back up a bit and discuss this more broadly. I know I talk a lot about Gentiles blessing the Jewish people. The reason I do is because this is found throughout the prophets. It goes all the way back to Genesis 12, when God said that he would bless those who bless the Jewish people, and that he would curse those who curse them.
- But this is not a one-sided arrangement! We Gentiles are not just blessing Israel, we are blessing God as a result. He wants to bless us, but He requires that we remember the special role the children of Jacob play in his divine plan. He didn’t choose Israel randomly. He didn’t choose them only for a short time, just to cast them off when they fall away. No, he chose them for a purpose, as the key element in bringing his glory to the ends of the earth.
- The Jewish people’s role in this world is to be a light to the nations.
 - **[READ Deuteronomy 4:5–8]**
 - **[READ Isaiah 42:6]**
 - **[READ Isaiah 49:6]**
- How does this work? Just like a
 - **[READ Isaiah 60:1-2]**
 - The light that shines on Israel is the Messiah. The Midrash Rabbah, Bereshit 1:6, tells us:
 - Rabbi Abba Sarongaya said: “And the light rests with Him” – this is the messianic king, as it is stated: “Arise, shine, [for your light has come and the glory of the Lord has shone upon you]” (Isaiah 60:1), etc. in Pesikta. (https://www.sefaria.org/Bereshit_Rabbah.1?lang=en)

- The Midrash here refers us to Pesikta Rabbati 36 (Parashat Kumi Ori — https://www.sefaria.org/Pesikta_Rabbati.36?vhe=OYW&lang=en), where the idea of light representing the Messiah is expounded further:
 - At that time, the Holy One, blessed be He, will illuminate the light of the Messiah and of Israel, while all the nations of the world will be in darkness and gloom. They will all walk by the light of the Messiah and of Israel, as it is said: 'And nations shall come to your light, and kings to the brightness of your rising' (Isaiah 60:3). They will come and lick the dust beneath the feet of the Messiah, as it is said: 'They shall bow down to you with their faces to the earth, and lick the dust of your feet' (Isaiah 49:23). All will come and fall on their faces before the Messiah and before Israel...
- The Light that shines on Israel is the Messiah. And just like the moon reflects the light of the sun, the Jewish people reflect the light of the Messiah. And we Gentiles are drawn to that light.
- The prophets talk about how the nations will come to the light of the Messiah reflecting off the Jewish people, and about the impact that will have on the entire world.
 - **[SLIDE]** They will walk in that light. (Isaiah 60:3)
 - They will bring gifts and tribute to Zion. (Isaiah 60:3-17)
 - They will go up to Jerusalem to learn the Torah. (Isaiah 2:2-3; Micah 4:1-3)
 - They will rally around the Messiah. (Isaiah 11:10)
 - The Messiah will judge for them and decide their disputes. (Isaiah 2:4; 11:4; Micah 4:3)
 - **[SLIDE]** They will live in peace with one another. (Isaiah 11:6-10)
 - They will not make war any longer. (Isaiah 2:4; Micah 4:3)
 - The knowledge of God will fill the whole earth. (Isaiah 11:9; Jeremiah 31:34)
 - The Spirit of God will be poured out on all flesh. (Joel 2:28-29)
 - The kingdom will extend to include all peoples. (Zechariah 2:11; 8:23)
 - All humanity will become united under King Messiah. (Zephaniah 3:9)
- The redemption of the nations is not an afterthought tacked on to the redemption of Israel. It's the whole point of the redemption of Israel. This is how God will reconcile all things to Himself in the Messiah Yeshua.
- All of this is a sign to the people of Israel of the saving power of the LORD and his nature as the Redeemer of Israel. **[READ Isaiah 60:16]**
- The last part of chapter 60 points us to the apocalyptic future, when the Messiah rules and reigns and Israel is returned to its land
 - Note the continuing language here about light.
 - **[READ Isaiah 60:19-22]**
 - John the Apostle used this same language when describing the new Jerusalem that is created in the end of days. **[READ Revelation 21:23–27]**

Chapter 61

- Chapter 61 starts off with a familiar text
- **[READ Isaiah 61:1-3]**

- D. Thomas Lancaster says:
 - The Isaiah 61 prophecy is overtly messianic and begs messianic interpretation. The anointing imagery fits aptly to the messianic expectation of an Anointed One who would arise to proclaim freedom and release.
 - In Isaiah 61, the LORD anoints His Servant and sends Him out with the mission of proclaiming good news (gospel) to the afflicted. The afflicted are those suffering under the subjugation of the enemy. The good news is an announcement of the final redemption. Yeshua was anointed to proclaim the message of the good news of the kingdom of heaven: “Repent, for the kingdom of heaven is at hand.”(*Jesus My Rabbi*, Lesson 17)
- Verse 6 provides us with a clear view of the role of the Jewish people in the world:
 - **[READ Isaiah 61:6]**
 - The Apostle Peter uses this verse in his first epistle, which scholars say was written to the Jewish people:
 - **[READ 1 Peter 2:9–10]**
 - The Jewish people are the priesthood of the world. Just as the Aaronic priests serve as a connection point between the rest of Israel and God, offering sacrifices on behalf of the people and serving God, the Jews act as a connection point to God for the nations, reflecting the light of the Messiah (even if somewhat dimly right now) and having the role of a servant.
 - This sets up a dual servanthood: The Jewish people serving the nations and reflecting the light of Messiah, and the Gentiles serving the Jewish people and bringing them back to God on their shoulders.

Chapter 62

- **[READ Isaiah 62:1]**
- **[READ Isaiah 62:6–7]**
- What is your feeling about Jerusalem? Are you willing to be a watchman on the walls?
- Jesus told a parable about a widow who kept coming to an unjust judge to request justice
 - **[READ Luke 18:1–8]**
 - God is nothing like the unjust judge, therefore, how much more (kal v’chomer) will he bring justice?
- **[READ Isaiah 62:11]**

Chapter 63

- The first part of chapter 63 is a prophecy against the Edomites
 - Who were the Edomites?
- Kiel and Delitzsch say:
 - “The New Testament counterpart of this passage in Isaiah is the destruction of Antichrist and his army (Revelation 19:11.). He who effects this destruction is called the Faithful and True, the Logos [Word/*Memra*] of God; and the seer beholds Him sitting upon a white horse, with eyes of flaming fire, and many diadems upon His head, wearing a blood-stained garment, like the person seen by the prophet here. The

vision of John is evidently formed upon the basis of that of Isaiah; for when it is said of the Logos that He rules the nations with a staff of iron, this points to Psalm 2:1-12; and when it is still further said that He treads the wine-press of the wrath of Almighty God, this points back to Isaiah 63.”

(<https://biblehub.com/commentaries/kad/isaiah/63.htm>)

- Verse 7 through the end of the chapter are a reminder to Israel about their history, and a reminder about the mercy and faithfulness of God throughout that history.

Chapter 64

- In Chapter 64, the prophet, on behalf of the people, cries out to God for action, for Him to come down and redeem His people.
- **[READ Isaiah 64:1]**
- He acknowledges that we are all in a state of spiritual uncleanness.
 - **[READ Isaiah 64:6]**
 - What does he mean? What does it mean to be in a state of spiritual uncleanness?
 - Clean and Unclean -- Tahor and Tamei
 - Clean and unclean are concepts that God introduced as far back as Adam and Noah
 - People, food, and other objects can be ritually clean or unclean. This is not about hygiene; you can be totally physically clean and still be tamei. This is also not about being fit/suitable/appropriate.
 - The Torah defines specific things that can make you tamei/unclean, and specific ways that this ritual impurity can be removed.
 - Seminal emission (unclean until the next day, requires immersion in *mayim chayim*/living water)
 - Dishes (Numbers 31:21-24 - *kli Midiyan* - requires fire and immersion)
 - Niddah (Leviticus 15 - unclean for 7 days, requires immersion in living water)
 - childbirth (unclean for an extended time, requires sacrifices)
 - Leprosy (Leviticus 13:1-3, 14:1-32; 18:24ff - requires a specific process of sprinkling, plus sacrifices and separation for 7 days)
 - Dead body (requires sprinkling with the *parah adumah* - Numbers 19:9-22)
 - Ezekiel 36:25-26 - sprinkle
 - Hebrews 10:22 - sprinkle and immerse
 - Animals can be intrinsically clean or unclean
 - This was defined at least before the time of Noah, because he brought extra clean animals onto the Ark.
 - In Leviticus 11 God tells us which animals are clean and unclean. Note the language in vss. 4, 5, 6, 7, & 8.
 - He also says that these rules define which animals are fit for consumption (v. 2).
 - Animals can also be fit for consumption (kosher) or not fit for consumption.

- This is where we connect the issue of clean animals with animals that are kosher
- Note that these laws are not just about what is kosher, but also if someone touches an unclean animal they become tamei and have to immerse in a mikvah.
- Also, note that just because something is clean does not mean that it's kosher (fit for consumption).
- Kosher just means "fit for consumption", so something that you are not allowed to eat, such as sacrificial meat that's only supposed to be eaten by priests, is not kosher for you if you are not a priest.
 - An animal that is tahor/clean but that is touched by someone who is contaminated by a corpse becomes tamei/unclean, but is still kosher.
 - A tahor and kosher animal can become non-kosher and tamei if it is not slaughtered properly.
- What do you notice about these things? They are all normal parts of life! Becoming ritually unclean is not a sin. It is a normal part of life
 - The main effect of being tamei is that you were not allowed to enter the temple precincts or eat sacrificial meat.
 - Leviticus 15:31 - don't defile the tabernacle/temple

Chapter 65

- After the people cry out to God, He responds and tells them what to expect from him.
- However, instead of starting off with a promise or comforting words, he begins with a reproach and threats.
- He says, (Isaiah 65:2–3) “I have spread out My hands all day long to a rebellious people, Who walk in the way which is not good, following their own thoughts, A people who continually provoke Me to My face...”
- Then he names some specific issues he holds against these people: (Isaiah 65:3–5)
 - 1. Offering sacrifices in gardens and burning incense on bricks (sacrifices and incense are only supposed to be offered in the Temple)
 - 2. Who sit among graves (According to Campegius Vitringa, a Dutch Protestant theologian and Hebraist who died in 1722, these are people who sacrifice to the dead, a practice commonly done in the graveyard itself.)
 - 3. and spend the night in secret places (may refer to the pagan rites celebrated in natural caves and artificial crypts)
 - 3. Who eat pig’s flesh, and the broth of unclean meat is in their pots. (This is a breach of the prohibitions on eating pork and other unclean meat from Leviticus 11 and Deuteronomy 14.)
 - 4. “Who say, ‘Keep to yourself, do not come near me, For I am holier than you!’” (This holier-than-thou attitude belies a ton of hypocrisy, especially considering the other things these people are doing.)
- But the whole group of Israel is not bad, just like not all the grapes on a vine are bad.
 - **[READ Isaiah 65:8–9]**

- This is the remnant, the part of Israel that chooses to follow the LORD and be his servants.
- The LORD goes on through verse 16 about this remnant and all the things he will do to bless them, and comparing them to the ones who abandon Him.
- Verse 17 returns to an apocalyptic description of the Messianic Age or the World to Come.
 - A time when there will no longer be weeping in Jerusalem, people will live to a ripe old age, they will plant their own vineyards and eat their own fruit, and they “will fully enjoy the work of their hands.”
- **[READ Isaiah 65:25]**

Chapter 66

- I think the beginning section of this prophecy is addressing the hypocrites who are attempting to avoid the coming destruction and of Jerusalem.
 - It reminds me of Jeremiah’s prophecies against Zedekiah and the Jewish people under him who refused to follow God’s advice and surrender to the Babylonians.
 - We often think we can do a thing on our own, under our own power, but in reality, God wants us to trust in Him and obey out of a pure heart.
 - These people who were rebelling against God were doing it all under a false cloak of hypocrisy.
 - That’s why the LORD says their sacrifices are an abomination.
 - **[READ Isaiah 66:3]**
- **[READ Isaiah 66:8]** Under normal circumstances, a nation cannot be born in a day. It takes time to work out the details, to develop all the proper systems.
 - For God, however, this is nothing. Using birth as a metaphor, he talks about how Jerusalem, the Holy City, will give birth in a single day, before she even goes into labor (the hard part of the child-bearing process).
 - The picture he is setting up here is the renewal of Jerusalem on the Day of the LORD, the day when the Messiah comes and sets up his kingdom in Jerusalem.
- **[READ Isaiah 66:10]** “all you who love her” — note he does not limit this to Jews.
 - Go back to what God has said earlier about Jerusalem and the ingathering of the nations.
 - **[READ Isaiah 62:6–7]**
 - **[READ Isaiah 40:2]**
 - **[READ Isaiah 2:2–4]**
- What will happen? First, judgement.
 - **[READ Isaiah 66:15–17]**
 - Note again the imprecation against those “Who eat pig’s flesh, detestable things, and mice”
- In that time, the LORD will gather the nations to himself at Jerusalem.
 - **[READ Isaiah 66:18–19]**
 - What do they do? Again, as we saw in chapter 49, the nations will bring the Jewish people back to Israel.
 - **[READ Isaiah 66:20-21]**

- As these Jews from the nations, even those who have been assimilated and don't know of their own heritage, are brought back to Jerusalem, the Messiah will reinstate them into their proper roles within Israel, whether priest, Levite, or Israelite.
 - In discussing this idea, Rashi points to Deuteronomy 29:28, which says, “The hidden things are for the Lord our God.”
 - Rabbi Samuel David Luzzatto (18th century) points to Isaiah 61:5-6, which we talked about earlier, which makes a distinction between the Jewish people and the Gentiles who are helping them return. **[READ Isaiah 61:5-6]**
 - Rabbi Jacob ben Isaac Ashkenazi, in his 16th century work Tze'edah URe'edah (“Go Forth and See,”), says, “When Israel were dispersed and mixed in the nations and they were long mixed in, yet they will come to the Messiah. I will make them priests and levites in the Temple. Therefore, no person should predict and think that he will be lost in the days of the Messiah.”
 - This interpretation is solidified by the continuing thought in verse 22 **[READ Isaiah 66:22]**
- But, once again, the Gentiles are not left out of this. And once again, Sabbath is used as a marker, a connection point for all of the nations of the earth to join with the LORD and follow his ways.
 - **[READ Isaiah 66:23]**
- The book of Isaiah ends on a somber note
 - **[READ Isaiah 66:24]**
 - While the righteous will live with King Messiah in Jerusalem, enjoying the Sabbath and being joyful in the Temple, those who rebelled against the LORD will be cast out.
 - When the Sabbath and the new moon (Rosh Chodesh) coincide, Isaiah 66:1–24 are read during the Haftarah reading in the synagogue. However, because of the negative note on which the book ends, we go back and read verse 23 again. Let's do that ourselves so that we can end the book of Isaiah on a higher note.
 - **[READ Isaiah 66:23]**