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

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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 breasts, that ye may milk out, and be delighted with her heavy breast.

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, and the glory of the Gentiles like a flooding wadi: then shall ye suck, 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

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In ch. 58-66
- “Servant” becomes “Servants”
- Messianic prophecies emphasize Deity
God’s Servants in Isaiah

Chapter

Number of Hits

0 1 2 3 4 5 6 7 8

1 3 7 11 15 19 21 23 25 27 29 31 33 35 37 39 41 43 45 47 49 51 53 55 57 59 61 63 65

Singular
Plural

My servant Isaiah
My servant Eliakim
David my servant

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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 (ketiv):** one = masculine → a human leader

Both are inappropriate!

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