



# ISAIAH 65

## GOD’S RIGHTEOUS JUDGMENT ~ A CHOSEN REMNANT ~ A NEW WORLD ORDER

In Isaiah 64:9 , their plea was, "we are all Thy people." In answer, God declares that others (Gentiles) would be taken into covenant with Him, while His ancient people would be rejected. The Jews were slow to believe this; hence Paul says ( Romans 10:20 ) that Isaiah was "very bold" in advancing so unpopular a sentiment; he implies what Paul states ( Romans 2:28 , Romans 9:6 Romans 9:7 , 11:1-31 ), that "they are not all (in opposition to the Jews' plea, Isaiah 64:9 ) Israel which are of Israel." God’s reason for so severely dealing with Israel is not changeableness in Him, but sin in them ( Isaiah 65:2-7 ). Yet the whole nation shall not be destroyed, but only the wicked; a remnant shall be saved ( Isaiah 65:8-10 Isaiah 65:11-16 ). There shall be, finally, universal blessedness to Israel, such as they had prayed for ( Isaiah 65:17-25 ).

English Standard (ESV)	Passion Notes	Passion Translation (TPT)
<p>Isaiah 65:1 The LORD says, I was ready to respond, but no one asked for help. I was ready to be found, but no one was looking for me. I said, ‘Here I am, here I am!’ to a nation that did not call on my name. <sup>2</sup> All day long I opened my arms to a rebellious people. But they follow their own evil paths and their own crooked schemes. <sup>3</sup> All day long they insult me to my face by worshiping idols in their sacred gardens. They burn incense on pagan altars. <sup>4</sup> At night they go out among the graves, worshiping the dead. They eat the flesh of pigs and make stews with other forbidden foods. <sup>5</sup> Yet they say to each other, ‘Don’t come too close or you will defile me! I am holier than you!’ These people are a stench in my nostrils, an acrid smell that never goes away.</p>	<p><b>a</b> 65:1 See Rom. 10:20–21.</p> <p><b>b</b> 65:1 See Matt. 21:42–43; 1 Peter 2:1–10.</p> <p><b>c</b> 65:2 There is at least a hint here of the outstretched hands of Jesus on the cross.</p> <p><b>d</b> 65:2 Or “after their own thoughts.” See Judges 21:25; 2 Cor. 10:3–6.</p> <p><b>e</b> 65:3 Or “altars of bricks” or “(roof) tiles”; i.e. rooftops. See 2 Kings 23:12; Jer. 19:13; 32:29; Zeph. 1:5.</p> <p><b>f</b> 65:4 Possibly to receive messages from the dead. The Hebrew meaning is uncertain.</p> <p><b>g</b> 65:4 Pork was considered unclean according to Jewish dietary laws.</p>	<p><b>God’s Righteous Judgment</b></p> <p>Isaiah 65:1 I revealed myself to those who didn’t even ask to know me. Those who did not seek me found me. <b>a</b> I said to a nation that did not call on my name, <b>b</b> ‘Here I am! Here I am! I will help you!’ <sup>2</sup> Day after day I have graciously outstretched my hands <b>c</b> to a people who turned their backs to me, whose way of life is corrupt, who insist on going their own way. <b>d</b> <sup>3</sup> They are a people who continually insult me to my face. They openly and defiantly offer sacrifices to their gods in their sacred groves and burn incense on pagan altars. <b>e</b> <sup>4</sup> They sit inside tombs and spend the night in secret caves. <b>f</b> They eat pork <b>g</b> and their pots are polluted with the broth of unclean meat. <sup>5</sup> They tell others, ‘Stay away! Don’t come near; I’m too holy for you to touch.’ These people are like a stench in my nostrils, a smoldering fire that doesn’t go out!</p>

English Standard (ESV)	Passion Translation (TPT)	Passion Translation (TPT)
<p><sup>6</sup> “Look, my decree is written out in front of me: I will not stand silent; I will repay them in full! Yes, I will repay them—<sup>7</sup> both for their own sins and for those of their ancestors,” says the LORD. “For they also burned incense on the mountains and insulted me on the hills. I will pay them back in full!</p> <p><sup>8</sup> “But I will not destroy them all,” says the LORD. “For just as good grapes are found among a cluster of bad ones (and someone will say, ‘Don’t throw them all away — some of those grapes are good!’), so I will not destroy all Israel. For I still have true servants there. <sup>9</sup> I will preserve a remnant of the people of Israel and of Judah to possess my land. Those I choose will inherit it, and my servants will live there. <sup>10</sup> The plain of Sharon will again be filled with flocks for my people who have searched for me, and the valley of Achor will be a place to pasture herds.</p> <p><sup>11</sup> “But because the rest of you have forsaken the LORD and have forgotten his Temple, and because you have prepared feasts to honor the god of Fate and have offered mixed wine to the god of Destiny, <sup>12</sup> now I will ‘destine’ you for the sword. All of you will bow down before the executioner. For when I called, you did not answer. When I spoke, you did not listen. You deliberately sinned—before my very eyes— and chose to do what you know I despise.”</p> <p><sup>13</sup> Therefore, this is what the Sovereign LORD says: “My servants will eat, but you will starve. My servants will drink, but you will be thirsty. My servants will rejoice, but you will be sad and ashamed. <sup>14</sup> My servants will sing for joy, but you will cry in sorrow and despair.</p> <p><sup>15</sup> Your name will be a curse word among my people, for the Sovereign LORD will destroy you and will call his true servants by another name. <sup>16</sup> All who invoke a blessing or take an oath will do so by the God of truth. For I will put aside my anger and forget the evil of earlier days.</p> <p><sup>17</sup> “Look! I am creating new heavens and a new earth, and no one will even think about the old ones anymore.</p> <p><sup>18</sup> Be glad; rejoice forever in my creation! And look! I will create Jerusalem as a place of happiness. Her people will be a source of joy.</p>	<p><b>h</b> 65:6 Or “I will repay them into their laps.”</p> <p><b>i</b> 65:8 The “Servant” of the Lord is now plural “servants,” a term that is mentioned seven times in this chapter (vv. 8, 9, 13 three times, 14, 15). One has become many (Rom. 8:29; 1 Cor. 12:12–14; Heb. 2:6–13).</p> <p><b>j</b> 65:10 The Plain of Sharon extends north of the city of Joppa.</p> <p><b>k</b> 65:10 Or “Valley of Achor,” commonly identified as Wadi el-Kelt, a deep ravine south of Jericho.</p> <p><b>l</b> 65:11 Or “Gad,” the name of a Babylonian god, “the god of Fortune (Luck).”</p> <p><b>m</b> 65:11 Or “Meni,” the name of a Babylonian god, “the god of Destiny.”</p> <p><b>n</b> 65:12 See Prov. 1:24–33; Heb. 4:12–13.</p> <p><b>o</b> 65:16 Or “the God of Truth” or “the God of Amen.” See Gen. 12:2–3.</p> <p><b>p</b> 65:16 Or “troubles, emotional pain, guilt, anxieties, hardships, distresses, tribulations.”</p> <p><b>q</b> 65:17 See Isa. 66:22; 2 Peter 3:12–13; Rev. 21:1.</p>	<p><sup>6</sup> Their verdict is determined before me, and I will not keep silent: ‘I will repay them for what they have done; I will pay them back for what their sins deserve <b>h</b> <sup>7</sup> for both their sins and the sins of their fathers. Because they burned incense on the high places and blasphemed me on the hills, I will punish them severely, as their actions deserve,’” says Yahweh.</p> <p><b>A Chosen Remnant</b></p> <p><sup>8</sup> Here is what Yahweh says: “As new wine is found in the cluster, and someone says, ‘Don’t destroy it, for there is a blessing in it,’ that’s what I will do for my servants’ sake. <b>i</b> I will not destroy them all. <sup>9</sup> I will raise up offspring from Jacob and from my chosen ones of Judah to possess my mountains, and my servants will settle there. <sup>10</sup> For my people who seek me, I will make the Plain of Sharon <b>j</b> a pasture for flocks in the east, and in the west, the Valley of Trouble <b>k</b> will be a resting place for cattle, for my people who seek me and no other god.</p> <p><sup>11</sup> “But you who forsake Yahweh and ignore my holy mountain, “who celebrate a feast for the goddess called Lady Luck <b>l</b> and fill cups of wine to toast the god Destiny, <b>m</b> know this: your luck has run out. <sup>12</sup> For I will destine you for the sword! You will all kneel down to be slaughtered like sheep because when I called, you did not answer, and when I spoke, you did not listen! <b>n</b> You did evil before me and chose what I despise.”</p> <p><sup>13</sup> Therefore, this is what the Lord God says: “My servants will eat, but you will go hungry. My servants will drink, but you will go thirsty. My servants will rejoice, but you will be put to shame. <sup>14</sup> My servants will sing joyfully with hearts of gladness, but you will cry out from the pain deep inside, and wail from a broken heart. <sup>15</sup> When you die, your name will become a curse used by my chosen ones. The Lord God will put you to death, but his godly servants will leave behind the legacy of an honorable name. <sup>16</sup> For whoever pronounces a blessing on the earth will do so in the name of the God of Faithfulness. <b>o</b> And whoever swears by an oath on the earth will “invoke the name of the God of Faithfulness. The failures <b>p</b> of the past will be forgotten; they will be hidden from my eyes.</p> <p><b>A New World Order</b></p> <p><sup>17</sup> “Look! I am creating entirely new heavens and a new earth! <b>q</b> They will be so wonderful <sup>18</sup> As you wait for the reality of what I am creating, be filled with joy and unending gladness! Look! I am ready to create Jerusalem as a source of sheer joy, and her people, an absolute delight!”</p>

English Standard (ESV)	Passion Translation (TPT)	Passion Translation (TPT)
<p><sup>19</sup> I will rejoice over Jerusalem and delight in my people. And the sound of weeping and crying will be heard in it no more.</p> <p><sup>20</sup> “No longer will babies die when only a few days old. No longer will adults die before they have lived a full life. No longer will people be considered old at one hundred! Only the cursed will die that young! <sup>21</sup> In those days people will live in the houses they build and eat the fruit of their own vineyards. <sup>22</sup> Unlike the past, invaders will not take their houses and confiscate their vineyards. For my people will live as long as trees, and my chosen ones will have time to enjoy their hard-won gains.</p> <p><sup>23</sup> They will not work in vain, and their children will not be doomed to misfortune. For they are people blessed by the LORD, and their children, too, will be blessed. <sup>24</sup> I will answer them before they even call to me. While they are still talking about their needs, I will go ahead and answer their prayers! <sup>25</sup> The wolf and the lamb will feed together. The lion will eat hay like a cow. But the snakes will eat dust. In those days no one will be hurt or destroyed on my holy mountain. I, the LORD, have spoken!”</p>	<p><b>r</b> 65:20 See Ps. 21:4; 91:16; Prov. 3:1–14.</p> <p><b>s</b> 65:21–22 Or “eat (drink) their fruit.” The implication of these two verses is that foreign invaders will not take over the land.</p> <p><b>t</b> 65:21–22 See Rev. 22:2.</p> <p><b>u</b> 65:23 Or “seed.” See Isa. 53:10.</p> <p><b>v</b> 65:23 Or “descendants.”</p> <p><b>w</b> 65:24 See Isa. 30:19; Jer. 33:3; Matt. 6:8; John 16:23–24.</p> <p><b>x</b> 65:25 See Isa. 11:6.</p> <p><b>y</b> 65:25 See Isa. 11:7.</p> <p><b>z</b> 65:25 See Gen. 3:14; 1 Cor. 15:47–49. Man was made from dust. The serpent feeds on whatever we withhold</p>	<p><sup>19</sup> I will rejoice in this new Jerusalem and find great delight in my people. You will no longer hear the sound of weeping or cries of distress. <sup>20</sup> No baby will die in infancy there, and everyone will live out their full lifespan. <b>r</b> For when centenarians die, they will be considered youngsters, and anyone who dies earlier will be considered of no account.</p> <p><sup>21-22</sup> People will build their own houses to live in, and they will not be taken over by someone else. They will plant their own vineyards to enjoy, <b>s</b> and they will not be confiscated by someone else. They will live long lives, like age-old trees, <b>t</b> and my chosen ones will enjoy to the fullest the work of their hands throughout their lives. <sup>23</sup> They will neither work in vain for someone else, nor will their children face disaster for they will be children <b>u</b> and grandchildren <b>v</b> who are blessed by Yahweh. <sup>24</sup> Before they even call out to me, I will answer them; <b>w</b> before they’ve finished telling me what they need, I’ll have already heard. <sup>25</sup> The wolf and the lamb will graze side by side <b>x</b> and the lion will eat straw like the ox, <b>y</b> and the serpent’s food will be dust. <b>z</b> There will be neither violence nor murder on my entire holy mountain of Zion,” says Yahweh.”</p>

## Bible Knowledge Commentary

JOHN A. MARTIN

### - THE RESPONSE OF THE LORD (chap. 65)

- In several ways the Lord’s response to the remnant’s prayer sums up the message of the entire Book of Isaiah. The Lord said that though He had constantly been presenting His love to Israel, they had rejected Him which made judgment necessary (vv. 1-7). However, in that judgment, a remnant will be preserved (vv. 8-12). The consequences of righteous living differ from those of wicked living (vv. 13-16). The Lord will establish a glorious kingdom in which peace and righteousness will flourish (vv. 17-25). Throughout the chapter, as well as throughout the book, the prophet implicitly pleaded for the people to place their trust in the Lord, their covenant God, and to live righteously.
- **65:1-7.** Constantly reaching out to Israel, God revealed Himself to those who did not even ask for that revelation. Only because of His grace did He do so, even calling out to them, Here am I. Yet they did not respond. He was always ready to help them (holding out His hands; Paul quotes vv. 1-2 in Rom.

10:20-21), but they continued to be stubborn, independent, and evil. They provoked God by (a) worshiping in pagan gardens (cf. Isa. 1:29; 66:17); (b) being involved in necromancy (supposedly consulting the dead, while sitting among the graves, 65:4; cf. 8:19); (c) disregarding His dietary laws (65:4b; cf. 66:3, 17; Lev. 11:7); and (d) being religiously arrogant till they became as repulsive and irritating to Him as smoke in a person's nose. Because of their sins, the LORD would judge them. The Assyrian threat (Isa. 1-37) and the Babylonian Exile (chaps. 38-66) were two of the ways the Lord disciplined His people. The consequences of sin had to be faced; God would pay them back in judgment for their idolatrous worship in high places (cf. 57:7).

- **65:8-12.** Though judgment was addressed to the whole nation (vv. 6-7), it will not be total. As a few grapes are left when vineyards are gleaned (Deut. 24:21), so a remnant will be left who will return to the land (possess My mountains) and cultivate it, and pasture their flocks there again. Sharon, the coastal plain south of Mount Carmel, is excellent land for agriculture, and the Valley of Achor (cf. Hosea 2:15) west of Jericho was known for its sheep-herding.
- On the other hand people are destined for slaughter if they do not trust the LORD, and if they disregard the temple (on God's holy mountain; see comments on Isa. 11:9). Fortune and Destiny were names of gods Israel worshiped in her attempts to know the future. Food and drink were set before those idols to seek to please them. Such people, God said, are doomed to die by the sword, for they refused to listen to Him and deliberately chose to go on sinning (cf. 66:4).
- **65:13-16.** Contrasts between people who are the Lord's servants and those who have departed from Him are dramatically presented in these verses. His servants will eat ... drink, and rejoice, while the rejectors will be hungry ... thirsty, and shamed. God's servants will sing for joy whereas the rejectors will wail, be cursed, and put ... to death. God's servants ... will receive another name, that is, will be given a new character (cf. 62:2), so that they will take oaths honestly (by the God of truth; cf. Ps. 31:5). God will forget their previous difficulties and sins because of His grace.
- **65:17-25.** In these verses the Lord described the millennial kingdom, which is seemingly identified here with the eternal state (new heavens and a new earth). In Revelation, however, the new heavens and new earth (Rev. 21:1) follow the Millennium (Rev. 20:4). Most likely Isaiah did not distinguish between these two aspects of God's rule; he saw them together as one. After all, the Millennium, though 1,000 years in duration, will be a mere pinpoint of time compared with the eternal state.
- The need for new heavens and a new earth is suggested in Isaiah 51:6. During the Millennium Jerusalem will be a place of joy (65:18). Also the Lord Himself will rejoice over it, for sorrow will be vanished (v. 19). Though death will still be present, life spans will be extended (v. 20) and people will enjoy safety and the produce of their vineyards (vv. 21-22). God's blessing will be on their work and families (v. 23) and He will speedily answer their prayers (v. 24). Wild animals will lose their ferocity (cf. 11:6-8; Hosea 2:18) and harmony and safety will prevail under God's good hand (Isa. 65:25). (On God's holy mountain see comments on 11:9.)

### TONIGHT'S DISCUSSION QUESTIONS:

1. In the first paragraph of Chapter 65, Yahweh is painting a picture of an incredibly narcissistic people. In fact, their comment about themselves is, "Stay away! Don't come near; I'm too holy for you to touch." God calls these people "a stench in his nostrils." What **types** of people in our culture might qualify for that title today? No naming names!
2. In verses 13 thru 16, the Lord is comparing the lives of those he calls his "servants" with those who are not. What qualifies someone to be a servant of God? How do you determine if YOU are his servant?

3. What is the difference between serving God and serving people? Is it the same thing? What typically stands in the way of people becoming servants of God and man? How can we overcome these obstacles?
  
4. Many people today are put off by “performance” of any kind in the church. When does obedience to the call of God upon your life become performance? How can you guard your heart against this malady?