

## Isaiah Chapters 65-66 – John Karmelich

1. So how does this end? That's a natural question to ask after a 66-chapter book that both Israelites and Christians claim to be God inspired. Since it's the last two chapters of the book, it's as good a time as any to ask the question, how does all of "life" end? Yes of course there's the happy ending of Jesus ruling over the world forever. Remember that Isaiah spent roughly the last chapter or so praying asking how will this life end. Isaiah's asking the same questions that we'd ponder about how will things wrap up. The amazing thing is God answers that prayer, which is what the final two chapters are all about. I don't think God's answer is what Isaiah expected. It'd be like asking a tough question to our boss and the response is, I'll give you the answer you need to hear, but it won't be the answer you may be expecting. That's how this book ends and we should study it, as these two chapters describe our ultimate destiny as the Israelites that Isaiah was speaking to.
2. However before I start, I need to pause to give all of you my gratitude. I assume most of you have read through some or most of these lessons. I thank you for putting up with my analysis of what I also consider to be the word of God. There's a classic joke among bible teachers that goes, when the angels want a good laugh, they read bible commentaries. I've accepted a long time ago, when I get to heaven I'll be right about "a, b and c" and I was wrong about "x, y, and z". When it comes to teaching the bible, I'm positive I got it right about the important issues that affect our salvation and I'm sure I'm right and wrong on all of the debatable issues. My point is I'm grateful for all of you for putting up with me through some very tough sledding and I hope it's been a joy to you to study this as much as it has for me. Whenever I teach a bible book, I've learned I never come out the back end the same as I was when entered the front end. Therefore, no matter what you think of my debatable theories on biblical issues, my prayer is that I've drawn you a little closer to God by these lessons. Therefore, I thank you for reading and hope you'll join me to take on whatever is my next project. With that statement out of my system, time to get back to Isaiah. Oh, in case you are interested, my list of sources is on the last page of this final lesson.
3. With that said, back to the question of "how will this end?" (Yes that's my lesson title.) Chapters 65 and 66 are for the most part God's response to the questions Isaiah was pondering in the last 2 chapters. Some of the things we'll read about here are what most of us veteran Christians already know. For example the text discusses how God's will abandon Israel as a unique group as God is going to form a "nation" of believers before a future day will come when He will once again turn His attention back to Israel as a nation. (That's a summary of Romans 10 and 11 in one sentence.)
4. With that said, let me run down a quick summary of these chapters:
  - a) Then God gives some reasons why He's "temporarily abandoning" Israel as a nation until the full of number of Christians are collected. The text doesn't state it that bluntly, but we know it through history: the fact that Israel didn't exist as a nation for about two thousand years shows how it occurred. The key reason God abandoned Israel as a nation for all that time is they collectively turned to other gods and God finally said, "I've had enough". It is as if God said, for a very long time I desired that nation to be my witnesses to the world. I am going to work through Christianity to bring My salvation message to the world. Then one day I'll turn my attention back to work through Israel again, not because they deserve it, but only because I promised that's where the Messiah will rule the world from.
  - b) That concept of Israel as a unique entity will lose for a long time, but will eventually win again, is the major theme of Chapter 65, however, the book doesn't end that way.
  - c) Then of all things Isaiah gets told that God will create a new heaven and a new earth. For us to understand, first realize the word "heaven" has more than one meaning. It can refer to the sky above us, as well as outer space and also where God dwells. A logical question to ponder is, why does God have to make "everything new" when He returns? We should all agree that there is a lot of bad things about our world, but what about the stuff most of us like to see visit the Grand Canyon or Niagara Falls to use two American examples?

- i) The answer is this world is incurably corrupted by sin. It's also not God's original intent for us to live this way.
  - ii) Think about the world this way: If you've ever read the early chapters of the bible, people lived close to a 1,000 years. From Adam's day to Noah, Genesis does tell us that human life spans are close to 1,000 years in length. Those early days of earth's history teach us that before Noah our atmosphere had a thick cloud layer above us that kept out harmful sun rays from aging us. Our bodies age due to damage done by harmful sunrays and too much ozone exposure. Before Noah's flood there was a layer of water vapor as part of our atmosphere. That's stated in Genesis 1:17 and 1:20. The point being is that if we lived in an oxygen rich environment, we would age a lot slower and live a lot longer. That's what life was like before those waters in the sky came down as part of the great flood. My point of telling you all of this is I believe the world will return to a "pre-flood" like world when the Messiah will come and rule over our world. More on that later.
  - iii) Also consider this about that new world: People still die even though they will be living a whole lot longer. If the book of Revelation speaks of a horrible war that'll be the death of a lot of people, then to have a world where people live a lot longer would help to repopulate that world.
  - iv) My point is the "new heavens and the new earth" may be a lot better than this one in terms of how long we live, but it won't be perfect. This new world will exist for a 1,000-years with Satan bound up. Why is that? To prove that we sin without his influence over the world. That's why our role as believers will be to enforce Jesus' rule over this world and bring joy to others by serving Jesus in that world. After a period of 1,000 years, Satan will be permanently defeated, then a new eternity will exist, for those of us who want to draw close to God, are going to enjoy an eternity of being close to Him and experiencing His joy forever.
  - d) OK I admit, I'm wandering off into strange territory contemplating about how the world's going to be one day. The text gets into some of that. The key point of these final chapters is that God's going to rule over the world one day. Deal with it and accept. We can see in hindsight how a lot of this text has already come true. There'll also be significant changes to the world coming up in the future. This book will end by telling us that God is going to rule over this world and it will change, so "deal with it and come join the winning team!"
  - e) Congratulations, you've made it to the end of Isaiah. The rest of this lesson is a verse-by-verse commentary on the last two chapters. You're welcome to join me as we study all the details. The last page of this lesson lists my sources if interested. With all that said, we're ready to get started on those details.
5. Chapter 65, Verse 1: I revealed myself to those who did not ask for me; I was found by those who did not seek me. To a nation that did not call on my name, I said, 'Here am I, here am I.'
- a) To understand this verse, let's back up to remember where Isaiah left off. Most of the text of Chapters 63 and 64 are a prayer to God asking in effect, "What's going on? Why are we (the Israelites) suffering like we are and how long will all of this last?" Chapters 65 and 66 are God's answer to that prayer, but we may not like the answer, but we must accept that God's in charge and if that's how He wants to wrap things up, who are we to argue?
  - b) With that said, let me give one of my loose translations here: (As of Isaiah's time), I (God) have been putting up with the Israelites as a nation for about a millennium. In all of that time, for the most part, they failed to be a witness for Me to the world around them. Yes, there have been exceptions, but for the most part, all of those people who have been called to be My witnesses have failed to do so. Therefore a day is coming (future tense to Isaiah, past tense to us) where God effectively says, "OK, time to put the Israelite nation "up on a set of blocks" like a car being taken out of service. I'll be working through another group for a long time period that didn't seek Me, but I sought them."

- c) I have to admit, that from Isaiah's perspective, this would sound confusing. Who are the people that found God but didn't seek Him? I don't know how much Isaiah grasped of a concept of individuals from around the world honoring the God of the Israelites in order to seek Him out and make that God be in charge of their lives. I have no idea how Jewish religious leaders interpret this verse, but looking back at history from our perspective, it'd be obvious how Christianity has been the "replacement" of the Israel nation for a time.
    - i) The reason I compared the nation of Israel to "a car being put up on blocks" is that is a pretty good analogy to how God's working with that nation. Just like a car put up on blocks, it is preserved, but just not in use. So God will once again primarily work through the nation of Israel again in a "Post-Christian" era. Has that started since Israel is an independent nation again after not being one for millenniums? I would say no as there are still many people accepting the truth about Jesus. Since Israel is a nation again, I suspect we're not far from that "change" occurring where once again God will work through that nation. I could be right about the "soon" or I could be wrong. I just figure that since "they are there again, keep my eye on that nation, since God can work through them again."
  - d) All of that leads back to these verses. They are saying God revealed Himself to them lots of times in the history between Moses and the end of that nation, but they didn't respond collectively to be a witness for Him. The reason God allowed them to go into captivity is because most of them refused to give up idol worship. We'll get into more of that within this text. But that's the key issue: Most Israelites were primarily interested in things other than God Himself and that's why He turned His back on them as a group. What's scary to consider is that most people living in Israel today are also non-religious. I suspect He will do something to get their collective attention back on Him in the near future. However the text of this chapter is hard enough to explain, so let me focus on just what is here and not on my own speculation of how God will do things that are not written in the text.
  - e) If we get one thing out of this verse, it is to understand there is a limit to God's patience in dealing with us both as individuals or as a collective group. We humans can't know what is that length of time, but the point is to not push it. It's the idea that if we reject Jesus rule over our lives long enough, God can in His own way say to us, "If that's what you want, I will let you live that way for eternity." As a bible teacher I know will put it, "Please don't go down that road. It's greased and it's hard to turn around." Of course some people will turn to God despite the mistakes we make in life, but the point is most people won't. That leads me back to the key underlying point of this verse, which is that there is a limit to the amount of patience God has with us as to whether or not we will trust Him.
    - i) The good news is if you are pondering that question, it's not an issue. If we do care about our relationship with God, that's a sign that we desire Him to be in charge of our lives, which is what "Lord" means. If we believe He is Lord and we believe He died for all our sins, I don't believe we can sin enough to lose that. We can sin to a point of being a bad witness for Him, but since our salvation is up to Him and not to us, I don't think we can blow it by sinning too much to ever lose His love for us.
    - ii) OK, enough "tough stuff" for one verse. Let's try the next one.
6. Verse 2: All day long I have held out my hands to an obstinate people, who walk in ways not good, pursuing their own imaginations – <sup>3</sup> a people who continually provoke me to my very face, offering sacrifices in gardens and burning incense on altars of brick; <sup>4</sup> who sit among the graves and spend their nights keeping secret vigil; who eat the flesh of pigs, and whose pots hold broth of impure meat; <sup>5</sup> who say, 'Keep away; don't come near me, for I am too sacred for you!' Such people are smoke in my nostrils, a fire that keeps burning all day.
- a) If Verse 1 is saying, God's going to put the nation of Israel "up on blocks" for a while, the verses here tell us why. The short version of these verses is Isaiah lists ways the Israelites sought other deities and then effectively told God, "leave us alone!"

- b) The longer version is that God worked through judges, kings and prophets to try to lead the Israelites back to collectively seeking Him. While there have been many faithful in the history of that nation, the vast majority of Israelites would do things contrary to how God wanted them to live. As we say today, "The didn't put their money where their mouth is".
- i) Think of it this way: How many people have you met who claim to be a Christian, but when it comes to living the way God wants them to live, don't do it. People do effectively invent their own religions by saying, "I believe in God, but here is how I want to live!" I'm guessing that was true back then as it was today. I do know that most of Israel today is secular as most Israelites around the world are secular. It is not much better for us Christians as most people again, don't match what they say with how they act. I'm not saying to be a Christian means we've got to perfect. I'm just saying if we believe Jesus is God, our actions should match what we believe.
- c) That little lecture leads us right back to these verses. Isaiah lists examples that culturally are different from ours, but they make the same point: That those people who have been called to be God's witnesses to the world have ignored Him and now they will suffer as a collective group for failing to live as He's called them to live. Does that mean for example the United States will suffer a similar judgment one day? I don't know, but I wouldn't put it past God. All I can do is be a good witness for Him and His collective judgment on our nation or any nation is His business and not mine.
- d) It's fascinating to me that when you read these verses, they don't say for example, that the Israelites were busy murdering or stealing or committing sexual acts that the bible forbids us to live. Instead we get examples of things we might think are less offensive to God. As an example, we get illustrations of how people worshipped other deities. Then we have a few references to eating types of meat Jewish people were forbidden to eat. I could give a wonderful lecture on how He uses their dietary restrictions as a way for them to focus on Him, but I'll save that for another day. My point is if those Israelites can't be trusted in the little ways He's called them to separate themselves to be His witness, what else will they'll not do if they continue living that way? I'm not saying Christians have to eat kosher. I'm just saying that if we're not willing to do little things to be a witness for God, what does it say when life's really on the line and we must make the choice of whether or not we are a witness for Him?
- i) As another bible teacher I like says: People are like tea bags. You never know what flavor they are until you get them in hot water. The point is if we're not willing to live for Jesus now, what makes us think we'd commit our lives to serve Him later when things really fall apart?
- ii) I can also just hear a lot of you saying, John you've got it wrong, the items listed in these verses are bad! They're listing ways the Israelites of Isaiah's time worshipped other false gods. I agree, I'm just saying that things any society would consider to be really bad such as theft and murder aren't listed. Instead we are "only" reading of people turning to other gods who specifically called to be a witness for Him.
- iii) The key point of these verses is God's turning His back (so to speak) upon Israel as a nation because they've already turned their collective back on Him first! It's just another reminder that God "gives us what we want" even if we ignore Him!
- iv) So does that mean for example it's "over" for the United States because most of this country is turning from God? I don't know and truthfully that's His business. I'm just called to be a witness for Him, which hopefully is what each of you are called to do as well. The point is to control what we can control, let go of what we can't and develop the wisdom the know the difference. (A wonderful one-line prayer I learned from my wife!)
- e) OK, I made the mistake of interrupting Isaiah as He's on a role speaking for God. Time to get back to the text and see what else God has to say to us as He wraps up this book.

7. Verse 6: "See, it stands written before me: I will not keep silent but will pay back in full; I will pay it back into their laps—<sup>7</sup>both your sins and the sins of your ancestors," says the LORD. "Because they burned sacrifices on the mountains and defied me on the hills, I will measure into their laps the full payment for their former deeds."
- a) One of the classic questions people ponder about God is "Why should I suffer just because my parents sinned or my ancestors messed up?" For the Israelites, why do they suffer as a group for all these millennia if God's "Got them up on blocks" as I've been saying so far in this lesson? The answer is the existence of the Jewish nation reminds people that they're accountable to God and that's what I suspect is the underlying reason for a lot of hatred of the Jewish nation, religious or not. The same idea would apply for devout Christians, but I believe you get the point by now.
  - b) OK, back to the question: Why would God make us suffer for past sins? For example, the bible speaks of a great war that will occur before Jesus returns. That's "Revelation" in one simple thought. Why does that generation "get it", if God's mad at lots of people over the millennia for ignoring Him? Part of the answer is to keep us on our toes. If we know that judgment is coming, it keeps our focus upon Him to avoid it. It also shows us again, that God's patience is not forever, and there is a limit to His patience with us. By making a specific generation pay for the collective sins of people ignoring Him, it shows the limit to His patience in our dealings with us as humans.
  - c) Let's use Israelite history as an example. God allowed the Assyrians to conquer a portion of that nation and the Babylonians to conquer the rest of it. God allowed the Romans to destroy Israel centuries later. God allowed the Holocaust to use a more recent example. I cannot explain all evil. I just know it exists and I know He allows evil to exist as it shows He is greater than any and all evil if we're willing to trust in Him. As I like to say, if this life is all there is, God is not fair. If we all live forever, and this life is an opportunity to be a witness for Him, then how long we get to live this life is "His business and not ours". I'm not saying to "go jump off a cliff for Jesus". I'm saying use our lives to be His witnesses as that's what we're called to do.
  - d) But doesn't the bible teach that God will not punish children for the sins of their parents? Yes it does. (See Ezekiel 18:20.) That concept applies to how we're to judge people and it applies to eternal judgment. At the same time, we have to keep in mind that God can also have a collective judgment, as a way to remind us His patience with us, won't last forever! It's a motivational tool to keep our focus upon Him!
  - e) Okay, enough condemnation and judgment talk for these verses, let's move on.
8. Verse 8: This is what the LORD says: "As when juice is still found in a cluster of grapes and people say, 'Don't destroy it, there is still a blessing in it,' so will I do in behalf of my servants; I will not destroy them all. <sup>9</sup>I will bring forth descendants from Jacob, and from Judah those who will possess my mountains; my chosen people will inherit them, and there will my servants live.
- a) The good news is this lesson is not all bad news. These verses remind us that God is not through with Israel as a collective and distinct entity. Yes these verses teach us that some Jewish people will believe in Jesus as has happened throughout the last 2,000 years. The more important point is that these verses are also predicting that the Jewish descendants will possess that land again one day. It's a subtle prediction that the Israelites will be in that land again one day when the Messiah comes to rule over this world.
  - b) I love to point out that if you study world history, there has never been a nation that was conquered, scattered and came back again to form a nation, other than Israel. If you want proof of God's existence, consider the history of Israel! After being part of many empires, it became an independent nation again after 2,500 years!
  - c) Verse 8 compares Israel to a "bunch of grapes that are going bad." Isaiah's saying it won't be completely useless, as God still has a future for that nation. We'll get into what that will entail as we go through this text. In the meantime, let me add Verse 10.

9. Verse 10: Sharon will become a pasture for flocks, and the Valley of Achor a resting place for herds, for my people who seek me.
- a) When you see the words "Sharon" and "Valley of Achor", I suspect most of you have no idea what Isaiah's talking about. The short version is it is describing all of Israel's land as we know it today. It's a large valley to the northwest of Jerusalem that the Assyrians did conquer prior to Isaiah writing this section. It also includes a hillside area that is part of the Southern Kingdom of Judah that still existed in Isaiah's time.
  - b) To put it simply, despite all of the conquering of the Assyrians and the Babylonians did to the Israelites, we will see a future day when God has returned the Israelites to live in all of that land. That's what occurred in 1948. Does that mean Israel will exist exactly as it does today when Jesus returns to rule over that land? The actual the size of their land expands when the Messiah rules, but the bible warns of a lot of suffering for them until then.
  - c) I do know that most people living in Israel today are secular, but that doesn't stop people from wanting to destroy that country if for no other reason than the fact that it's existence stands as a witness for God. I also believe that somehow that nation will collectively pray for the Messiah to return before He does. My point is in order for Jesus to come rule over that land, it has to exist when He comes so He can rule over them! This chapter tells us of the Israelites return to that land prior to the time when the Messiah comes to rule over it. That's the point here.
10. Verse 11: "But as for you who forsake the LORD and forget my holy mountain, who spread a table for Fortune and fill bowls of mixed wine for Destiny, <sup>12</sup>I will destine you for the sword, and all of you will fall in the slaughter; for I called but you did not answer, I spoke but you did not listen. You did evil in my sight and chose what displeases me."
- a) OK, enough of the good news of Jesus Second Coming, time to get back to judgment!
  - b) Isaiah's saying, "Yes all this pie in the sky stuff will be wonderful one day when it occurs, but let me tell all of you what'll happen in the meantime!" I'm not demeaning our eternal rewards as much as I'm saying that many will suffer who refuse to trust in God. Realize there are multitudes of people who think they are saved, but because they never acted on what they believed, they are in big trouble. For the Israelites of Isaiah's day, he's telling us of those Israelites who ignored how God wanted them to live, and now must suffer for it.
  - c) Notice the "I called for you but didn't answer" in Verse 12. It refers the prophets God has raised up in Israel who for the most part became the Old Testament writers. It's like if we are told, "We should have known better, but never acted on that knowledge". What scares me far more about today's day and age is so much information is available about what He expects of us, that there is no excuse today. For example, just about anywhere we can find Christian radio, messages on the internet, and simply going to churches. All I'm saying is if the Israelites of Isaiah's day had no excuses, what does that say about today with all the technology we have at our fingertips? Bottom line a lot of people will be in big trouble on judgment day because they ignored how God expects us to live, as a witness for Him with the knowledge we have about Him.
  - d) OK, time to switch from the bad news to the good news:
11. Verse 13: Therefore this is what the Sovereign LORD 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 out of the joy of their hearts, but you will cry out from anguish of heart and wail in brokenness of spirit.
- a) I have to admit, I'm fascinated with the fact that our eternal bodies will still be able to eat and drink. Remember that our eternal bodies must be able to not wear out. I'm fascinated by the question of how digestion will work in our new eternal bodies. When the text here is saying my servants (that's us) will eat and drink, but you (nonbelievers) will go hungry, is that implying those in hell will suffer for a lack of food? The shame of hell is an idea we can all relate to, but I admit I'm endlessly fascinated by the digestion aspects of eternity.

- b) This is one of those issues where we have to accept it and assume we'll learn more about it in our next life. It's possible it only refers to those who survive through all the bad stuff of Revelation. However, if God slaughters nonbelievers how do they continue to go hungry? That's why I think there is some sort of digestion aspect to our new bodies. Other parts of the bible support that idea. For example, the book of Revelation and earlier parts of Isaiah spoke of a great feast in heaven. All I'm saying is for us to enjoy that feast we must be able to eat food in the next life. (See Revelation 19:9 and Isaiah 25:6.) It's an issue that we need to accept as fact that when we're resurrected, we'll have some sort of digestion system for our new bodies. Don't understand it perfectly but I accept it.
  - c) Not only is there eating and drinking in the next life, but singing as well. Many scholars also point out that nowhere in the bible does it ever say that angels sing. Maybe they can, but there are no references to it in the bible. There are lots of bible references like the ones in these verses that say we'll sing in heaven. That's why I like to point to the fact that we might as well get used to praising God now, as we'll be doing that a lot in heaven.
  - d) Bottom line is these verses are full of contrasts: The saved with eat and drink and enjoy a life in God's presence and continue to honor Him as God. Those who turn from Him will suffer eternally and never enjoy the great joy one receives from living as He desires we do as a witness for Him, both in this life and the next one.
12. Verse 15: You will leave your name for my chosen ones to use in their curses; the Sovereign LORD will put you to death, but to his servants he will give another name.
- a) Verse 15 is one of those verses, where one has to first ask, "who is the "you" at the start of this verse"? The clue is the second phrase where it reads, "The Sovereign LORD will put "you" to death." Whoever the "you" is here, they are in big trouble. Remember the topic of this lesson is "how will all of life end". A key aspect we've been reading for pages now is the idea that those who don't want God to be the center of their lives will eternally pay for that decision.
  - b) These verses also bring up an issue that's occasionally mentioned in the bible. We will get a new name in heaven. For example, in the book of Genesis, God renames a bunch of the main characters: Abram becomes Abraham. Jacob became Isaiah. Jesus most well known disciple had his name changed from Simon to Peter. The name change is God's way to say we are blessed by trusting Him. The name changes are associated with our character and what happened to the people who God's used in great ways. Not all the well-known bible characters get name changes, but it does happen a lot. I mention this here, because we get a reference to God's servants (that'd be us) getting new names in heaven. We don't know what that will be. One of the rewards for our trust in God that He will decide what to call us for eternity. The joke on me is as much as I state my name in these lessons it waste of time as I may be called by another name if and when we meet in heaven.
  - c) Finally a quick word on "being put to death". If we all live forever, what does death mean for the nonbeliever? It means no hope of ever being in God's presence again. It means we are forgotten by God and suffer eternally. This is only about unbelievers, as they'll suffer eternally for turning from God.
13. Verse 16: Whoever invokes a blessing in the land will do so by the one true God; whoever takes an oath in the land will swear by the one true God. For the past troubles will be forgotten and hidden from my eyes.
- a) This is one of those passages where I looked it up in multiple translations in order to get what it says. The idea is that anyone who lives a life by trusting in God to guide that life is going to be blessed in this life and the next life will only be better due to that trust. The idea of "swearing an oath" here is about living a life here and now based on our trust that Jesus is God, He paid for all our sins, He's in charge of our life and because we believe all of that, we've effectively taken an oath to live that way. The blessing we get for living that way is God will rescue us from our "former troubles" based on that trust in Him.

- b) Let me explain that a little better. It doesn't mean all our problems magically go away if we're trusting in God. We still have to make the best decisions we can under the guide of God's principals (laws) for our lives. It means that in the next life, we'll forget about all of those troubles, as they'll no longer be an issue in the next life. I'm convinced heaven isn't a place to sit around all day and do nothing. God will fill us with joy by using our eternal life to continue to make a difference for Him, by us working for Him by helping others to draw closer to Him. If joy involves using our lives to make a difference for Him, I believe that joy will continue forever in the next life. That's the point here.
  - c) Speaking of the next world, I present Verse 17:
14. Verse 17: "See, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind.
- a) The first question to ask here is why create a new world for us to live in? Why not just fix the one we have right now? The easy answer is this one is incurably corrupted by sin. I'd take it one step further by saying the environment God desires is a one where we willfully choose to live as He desires. Think about the Garden of Eden story. It was a world where humans freely chose to live as He desired before they chose to sin. I'm not saying we will all be "gardener's" like Adam. I'm saying this world we will live in will be like the Garden of Eden in that it's a world where we willfully live like He desires we live.
  - b) Let me describe that world another way. If you read the early chapters of Genesis, people lived close to a thousand years. It's not forever, but a lot longer than we live now. Realize when Jesus returns to rule over the world, much of the population will have been killed as there is a world wide war far more horrible than the one's of the 20th century. My point is that a world like the early chapters of Genesis where people lived a long time would be an ideal setting to repopulate the world. I'm not saying we'll each live around 900 years until we die as they did in the early Genesis chapters. I'm saying the survivors through the bad stuff of Revelation will repopulate the world with Jesus ruling over it. Our job at that time is to govern with Jesus as we teach and enforce His rule. That's how we'll have joy in the next life as we "work" to draw a new world of people closer to Him.
  - c) Let me explain this one more way that may help. Revelation Chapter 20 speaks of a 1,000 year period where Satan is bound up. That's the world Isaiah's describing here. Why is it necessary for Satan to be bound up during that time? That way, people can't blame Satan for their sins. It's God's way of showing we're sinners "all by ourselves" which is why we need Him to rule over the world and our job as believers during that 1,000 years is to help enforce that rule. Don't think of it as a job, but as a way we'll have joy by making the best use of our new life by making a difference for others and having joy in that purpose.
  - d) Bottom line God's going to create a new world for people to live in where He Himself will rule over it and we'll help enforce that rule. We'll get a few more comments about this life so we'll know it happens when it does.
15. Verse 18: But be glad and rejoice forever in what I will create, for I will create Jerusalem to be a delight and its people a joy. <sup>19</sup>I will rejoice over Jerusalem and take delight in my people; the sound of weeping and of crying will be heard in it no more.
- a) Speaking of having joy in this next life, I present Verses 18 and 19. Notice the multiple references to joy and rejoicing in these verses. So if the whole world will be new, why is there such a big emphasis on Jerusalem? Think of it as the new headquarters of the world where God will be ruling. If you've been with me through all of Isaiah, every so often I'll mention that a bible nickname is "A tale of two cities". That's because the city of Babylon represents all that is opposed to God's rule. That's why this book and Revelation speak so much about it's destruction. Isaiah and Revelation also speak a lot about Jerusalem as it'll be the center of God's eternal rule. The idea is God has to rule from somewhere, and that would be Jerusalem, so accept it as fact and deal with it.



- b) Does that mean in the next life we'll all be living in Jerusalem? Don't know, I do suspect in the next life travel and distance won't be an issue. That's why I enjoy considering the probability we will exist in more than three dimensions in the next life. Just as Jesus did enter a locked room after He was resurrected, I suspect "time and space" will be different from what it is right now. Think of Jerusalem as God's headquarters where we can draw close to Him and receive instruction from Him.
  - c) Jerusalem as a city has been conquered, destroyed and rebuilt a lot of times. Here God is saying there will be no more weeping there as the "New Jerusalem" is eternal.
16. Verse 20: "Never again will there be in it an infant who lives but a few days, or an old man who does not live out his years; the one who dies at a hundred will be thought a mere child; the one who fails to reach a hundred will be considered accursed.
- a) It may help to realize this new world is not one where we "occupy", but one we will rule over with Jesus. Remember how I said in the early chapters of Genesis, we read of people living to close to a thousand years? Verse 20 effectively says, if one "only" lives to 100, he or she will be thought of as a "mere child" when they die. It shows that in this new world there will still be death, but it may come at age "969" as opposed to say death at 95! In this world, the "job" of believers will be to help these people to draw close to God and we will be full of joy as we work for God to help during this 1,000 year time era. The bible doesn't tell us much about life after the 1,000 years, but I have no doubt it'll be joyful.
17. Verse 21: They will build houses and dwell in them; they will plant vineyards and eat their fruit. <sup>22</sup>No longer will they build houses and others live in them, or plant and others eat. For as the days of a tree, so will be the days of my people; my chosen ones will long enjoy the work of their hands. <sup>23</sup>They will not labor in vain, nor will they bear children doomed to misfortune; for they will be a people blessed by the LORD, they and their descendants with them. <sup>24</sup>Before they call I will answer; while they are still speaking I will hear.
- a) Another issue that I've emphasized all through Isaiah, is that "eternity" won't be boring. We don't just sit on a cloud all day singing praises to God. I'm positive we will be full of joy, not by just sitting somewhere "vegging out", but by using our new life to continue to make a difference for Him. In these verses we read that people living in that era still will be building houses, and farming for food. Notice that children will still be born then. It'll be another generation to teach of God's word. The difference is in that new world, there is no misfortune such as enemies or "nature" to destroy the work of our hands.
  - b) Remember this is a world where we can each draw close to God. That's why Verse 24 tells us that "God will answer our prayers while we're still speaking." It's not like we can pray dear God, help me to win the lottery or help my favorite sports team to win! It's like life is how He intended it to be "Garden of Eden" style, where He provides what we need so we can survive and thrive as a people. Will technology be gone in that day? Don't know. I'm just sure it's a world where we can each draw close to Him and use our new life to be part of what He desires of the world, a place where we can draw close to Him and help others to do the same.
18. Verse 25: The wolf and the lamb will feed together, and the lion will eat straw like the ox, and dust will be the serpent's food. They will neither harm nor destroy on all my holy mountain," says the LORD.
- a) How will we know when all of this begins? Suppose another world war begins, how will we know if it's "the one" or just "another one? How do we recognize the Messiah when it all starts? For us believers who are with Jesus in heaven, that won't be a problem. For all the people living on earth at that time, a "clue" will be the world won't be like it was. That is why there's a "new heaven (sky, atmosphere) and a new earth." If that's not enough, we also read here that carnival animals will no longer be around. A world where wolves and lambs feed in the same place and lions eat like oxen is a pretty good clue that, we'll know we're living in a world not like this one, as life as we know it will be completely different.

19. Chapter 66, Verse 1: This is what the LORD says: "Heaven is my throne, and the earth is my footstool. Where is the house you will build for me? Where will my resting place be?"
- a) The first thing to realize here is it's a word-picture and not something literal. God is not a "big thing" kicking his feet back on the earth. It's the idea that even though God dwells all over the world that exists, how and where does He rule over this world? If Jesus will rule from Jerusalem, what kind of house will He occupy? That's why the God became human so we can relate to Him eternally. The point is God's temple will be rebuilt in that day as Jesus as a human will have a place to "hang his hat" even though He's the God who made all things to begin with. That's the point here.
20. Verse 2: Has not my hand made all these things, and so they came into being?" declares the LORD. "These are the ones I look on with favor: those who are humble and contrite in spirit, and who tremble at my word.
- a) Verse 2 changes the focus from God to us. Consider why did God create a world where in it some people will chose to live as He desire and some reject it? Why not just create some sort of paradise on day 1? Yes that's the Garden of Eden story, and they chose rebellion in that world and not the type of close relationship God desires. The purpose of the creation is to see who is willing to live as He desires and who will reject it. In other words, He will not violate our free will to choose Him or reject Him.
  - b) That leads to that natural question of who will be there: This verse tells us: It's those who humble themselves before God and fear His judgment. Yes of course, it requires the belief that Jesus is God and He died for our sins. That's not the issue here. What Isaiah's talking about is the evidence of that belief. The evidence is our humility in our relationship with God and we desire to live, as He desires, which is in obedience to Him.
21. Verse 3: But whoever sacrifices a bull is like one who kills a person, and whoever offers a lamb is like one who breaks a dog's neck; whoever makes a grain offering is like one who presents pig's blood, and whoever burns memorial incense is like one who worships an idol. They have chosen their own ways, and they delight in their abominations; <sup>4</sup> so I also will choose harsh treatment for them and will bring on them what they dread. For when I called, no one answered, when I spoke, no one listened. They did evil in my sight and chose what displeases me."
- a) Speaking of evidence of how God wants us to live, I present these two verses. The key to reading these verses is to understand that Isaiah is rebuking hypocrisy. Verse 3 is talking about those who offer sacrifices to idols is as guilty as one who commits murder. Realize that Isaiah's still speaking to the Israelites of his day. After all of this talk about how life is going to be eternally, they must have wondered, so what do we do now in preparation for this eternity? The short answer is to live how God desires. It's more than just not killing a person in cold blood. To worship something other than God is in His eyes, as bad as if we did kill someone or steal from others.
  - b) When the text says "I called but no one answered", it's the idea that they can't say they did not know any better. God's word was available for anyone who wanted to hear it. Today we have less of an excuse as its available for free on the internet or just about any church. All I'm saying is there is no excuse then or now, to not live as God desires as we have the information to learn to live as He desires.
22. Verse 5: Hear the word of the LORD, you who tremble at his word: "Your own people who hate you, and exclude you because of my name, have said, 'Let the LORD be glorified, that we may see your joy!' Yet they will be put to shame.
- a) In this verse, Isaiah switches his focus back to believers. It's a final reminder that those in say our own family and friends who refuse to live as God desires will be put to shame.
  - b) Jesus taught us that belief in Him will cause divisions, even among our own families. See Matthew 10:35 or Luke 12:53 on this. It's another reminder that some chose to turn to God and others will not. It's also another reminder that those who do, will be full of joy while those who don't will suffer eternal shame. Speaking of "shame", let's look at Verse 6:

23. Verse 6: Hear that uproar from the city, hear that noise from the temple! It is the sound of the LORD repaying his enemies all they deserve.
- a) Remember how I said Jesus has to live "somewhere" on earth? Notice Verse 6 refers to the temple being rebuilt. So is Jesus yelling at people there? That's not it. As us Christians do accept, all people will be judged one day. I suspect the "noise" is God's judgment on those who don't want Him to rule over their lives. I suspect the noise is the complaints of those who don't want to live under His rule and people realizing the great mistake they made in not choosing to live for God in the first place. I don't know if that judgment is a long line or just "mass judgment" at the same time. That's why I like the idea of our eternal bodies existing in more than three dimensions. That way a lot of judgment can occur at one time.
24. Verse 7: "Before she goes into labor, she gives birth; before the pains come upon her, she delivers a son. <sup>8</sup>Who has ever heard of such things? Who has ever seen things like this? Can a country be born in a day or a nation be brought forth in a moment? Yet no sooner is Zion in labor than she gives birth to her children. <sup>9</sup>Do I bring to the moment of birth and not give delivery?" says the LORD. "Do I close up the womb when I bring to delivery?" says your God. <sup>10</sup>"Rejoice with Jerusalem and be glad for her, all you who love her; rejoice greatly with her, all you who mourn over her. <sup>11</sup>For you will nurse and be satisfied at her comforting breasts; you will drink deeply and delight in her overflowing abundance."
- a) If there is one thing I've learned from studying Isaiah all this time, is he loves to use labor (a mother giving birth) as an illustration for things. In this latest and last example of using labor to illustrate a point, Isaiah discusses the nation of Israel as being born in "one day".
  - b) To explain this, keep some things in mind. When Isaiah wrote this the Southern Kingdom of Judah still existed. Isaiah is predicting its demise and rebirth one day. That new birth is going to happen so suddenly it'll be as if there is no planning. Just like it'd be strange for a woman to have a baby without going through labor, so the city of Jerusalem will be born-again as will the nation of Israel. Like I said earlier, in world history, there's never been a nation that was conquered, scattered and became a nation again in its original homeland. The only exception is the nation of Israel, who did this once after the Babylonian captivity (although at that time they were still part of a larger empire). In 1948 a vote was taken by the English Parliament if memory is correct, and they became a nation "in one day".
  - c) For those who don't know the modern history of Israel, I'll make this brief. After WWII, the west, particularly England felt bad for the Jewish people. Since Britain controlled the Middle East at that time, literally in one day after a vote was taken, Israel literally became a country right after that vote. Then all of the countries surrounding Israel declared a war on them and they lost. Another war was fought against them in 1967 and Israel expanded to get Jerusalem back. My point is that the nation was reborn "in one day" like no event in history has ever occurred.
  - d) So is Isaiah describing that event, or some future event where a "New Jerusalem" is made by God? Don't know. I suspect it's a little of both as I'd argue God's purpose for Israel in our time era is to gather many Israelites together there. Revelation tells us that a new city will come down from heaven when Jesus reign begins. (Revelation 3:12 or 21:2 say that.)
  - e) Therefore I think the rebirth of the nation is "hint" of what's coming. Remember I stated a nickname for the bible is a "tale of two cities"? The point is Jerusalem's the winning city of human history so part of the "how will this end" scenario is to "bet on the winning horse" of God winning and Jerusalem being the eternal headquarters of that victory. That is the key point of these verses.
25. Verse 12: For this is what the LORD says: "I will extend peace to her like a river, and the wealth of nations like a flooding stream; you will nurse and be carried on her arm and dandled on her knees, <sup>13</sup>As a mother comforts her child, so will I comfort you; and you will be comforted over Jerusalem."
- a) These verses extend the promise that God will eternally bless the city of Jerusalem.

- b) One has to keep in mind that Jerusalem has been conquered many times in history. Isaiah is saying this will be "it". Once the Messiah comes to rule the world from there, peace will be eternally granted to that city.
  - c) Notice the phrase "the wealth of the nations" will be extended there. As I've stated many a time in Isaiah, there are no natural resources that make Jerusalem a desired place. It'll be a place of wealth simply because God will rule from there and people will travel there as to honor Jesus as God. The point for us is just as no other nation has ever been formed again after being conquered and scattered, so we can trust that the bible is the Word of God and we're betting the "winning horse" to use an analogy I've been using a lot as of late.
  - d) In the meantime, we're quickly approaching the end of the book.
26. Verse 14: When you see this, your heart will rejoice and you will flourish like grass; the hand of the LORD will be made known to his servants, but his fury will be shown to his foes. <sup>15</sup>See, the LORD is coming with fire, and his chariots are like a whirlwind; he will bring down his anger with fury, and his rebuke with flames of fire. <sup>16</sup>For with fire and with his sword the LORD will execute judgment on all people, and many will be those slain by the LORD.
- a) OK enough good news, time for some final judgment. I've been saying since the start of this lesson that God's response to Isaiah's prayer of the last chapter is a mixture of good and bad news depending upon who one is trusting in. We get "both" in these verses as it depends upon who one is "betting upon". For those of us who trust in Jesus as being both God and the complete payment for sins, we will rejoice in this day as we realize He makes known to us through the bible how all of life will end as well as how it began. Rejoicing is going to be part of us seeing all of this take place. For the majority of people who refused to accept the God of the Bible as the "true God", let's just say those who've refused to trust in Him will suffer the consequences.
  - b) Let me bring up God's judgment on that final generation hopefully for the last time. Why is it the "final generation" will suffer more than previous ones? Why does Revelation talk of a great war "then" as opposed to God punishing all people who've refused to trust Him as the God who made everything? Why do they suffer the most? One reason is to keep us "on our toes" knowing that this judgment can occur at any time. Another reason is shows the world God's going to rule now, so deal with it and suffer the consequences of living as if that event will never occur. Finally realize that all people who refuse to trust in God do suffer eternally, but that final generation will be a visual reminder of what happens to all who refuse to trust in God. As to the naïve about God, I'm positive He'll judge all people fairly based on what they do know or should have known based on what information was available to them. If you reread the last few verses, one can easily see how judgment will occur as Isaiah describes it whenever that day will occur.
27. Verse 17: "Those who consecrate and purify themselves to go into the gardens, following one who is among those who eat the flesh of pigs, rats and other unclean things – they will meet their end together with the one they follow," declares the LORD.
- a) OK one more "good news and bad news" report in one verse. This verse focuses upon the Israelites as they should know enough of God's laws that certain things are forbidden as a source of food. I admit I'm fascinated that the text doesn't say, "the murderers or idolaters will be in hell", but those who don't follow God's "food rules". The issue isn't the degree of sin, it's the idea that if we don't care about pleasing God we would disobey all of the laws written in that book, not just the one's we consider worse than others. So are Christians in trouble if we eat bacon and ham? No. The Jewish dietary laws were designed for them to keep their focus upon Him. Christians are only saved by His grace. We live as a witness for Him not be keeping every Old Testament law perfectly, but only by using our lives as living witness for Him. The point is if we claim Jesus is God and we're trusting Him to be our guide in this life, then we have to "put our money where our mouth is" which is why we get an example here of those who aren't trusting in God will suffer eternally for it.

28. Verse 18: "And I, because of what they have planned and done, am about to come and gather the people of all nations and languages, and they will come and see my glory.
- a) If Verse 17 focused on Israelites that do and don't trust in God and what happens to them based on the choices they make, Verses 18 through 21 expand that ending to tell us what'll happen to non-Israelites who trust in God.
  - b) Think about this verse "this way". We're now a few verses away from finishing Isaiah's 66 chapter book that covers human history from the perspective of how God sees us. A main point of this whole book is that God desires to see if we're willing to trust Him through all of our life despite whatever we're dealing with. I'm not saying we have to be saved from "Day one", but from the time we realize Jesus is God and commit our lives to serving Him, we then get the privilege of being part of this eternal plan. All I'm saying is God's plan is not just to gather Israelites to get close to Him eternally, but also to draw people from all over the world to draw close to God in an intimate and eternal relationship. That's the joy that God wants each of us to have eternally. That's what this verse is preaching. Speaking of God's dealing with non-Israelites let me add the next few verses.
29. Verse 19: "I will set a sign among them, and I will send some of those who survive to the nations—to Tarshish, to the Libyans and Lydians (famous as archers), to Tubal and Greece, and to the distant islands that have not heard of my fame or seen my glory. They will proclaim my glory among the nations. <sup>20</sup> And they will bring all your people, from all the nations, to my holy mountain in Jerusalem as an offering to the LORD—on horses, in chariots and wagons, and on mules and camels," says the LORD. "They will bring them, as the Israelites bring their grain offerings, to the temple of the LORD in ceremonially clean vessels. <sup>21</sup> And I will select some of them also to be priests and Levites," says the LORD.
- a) Verse 19 mentions some places that we may or may not have heard of. I believe Isaiah is listing places that must have seemed like the "end of the world" to people living near him at that time. I don't think the specific countries listed are as important as the fact Isaiah is telling us that the "ends of the world" will be witnesses to Him ruling over this world. In our world of great technology and watching world-wide events from wherever we are, it must be strange to read of people bringing offerings to God on horses, wagons, mules and camels. One has to remember that Isaiah's using word pictures that people of his time can relate to. Does all this mean we'll be "Fed Ex'ing" gifts to Jerusalem today? I don't know, I just accept the idea that when Jesus rules over the world from Jerusalem, people from all over the world will visit there and bring gifts to offer them. When I visited Jerusalem, one can't help but notice people from all over the world who come to worship a Jewish God to honor Him as "the" God.
  - b) Speaking of "end things", notice that Verse 21 says some non-Jewish people will be priests and Levites. All that means is when all this occurs, God will have people help others as to draw closer to Him. The role of priests is to help people draw close to God. The "Levites" were one of the 12 tribes of Israel. Not all Levites were priests, but all priests were Levites when the Israelites entered that land. I believe this is Isaiah's way of saying that some will be there to help people draw close to God and others will assist them. It's telling us when Jesus returns there will be many non-Jewish people who'll have the role as priests. Doesn't Revelation say all believers will be priests and kings? Yes (Revelation 1:6). Isaiah's telling us that some who live at that time will also be priests as well as those of us resurrected to rule and reign with Him in that day.
30. Verse 22: "As the new heavens and the new earth that I make will endure before me," declares the LORD, "so will your name and descendants endure. <sup>23</sup> From one New Moon to another and from one Sabbath to another, all mankind will come and bow down before me," says the LORD. <sup>24</sup> "And they will go out and look on the dead bodies of those who rebelled against me; the worms that eat them will not die, the fire that burns them will not be quenched, and they will be loathsome to all mankind."

- a) OK, we've reached the last few verses of the book, and I know I'm really running long. I figured I could write two separate lessons on 65 and 66 or write one long one and discuss "the end" all in one big lesson. I sort of figured a long ending is appropriate for a big book so here we are running long finishing the biggest book in the bible.
  - b) I realize I've been quoting Revelation a lot in this lesson. That's because these final verses of Isaiah match up pretty well with the ending of Revelation as they both tell us how all of life as we know it will end. That's why they're similar.
  - c) Speaking of the end let me discuss these final verses: Verse 22 tell us once again of a new heaven (sky, atmosphere) and a new earth being formed. As opposed the world we know being destroyed one day, this new one will last for eternity. It's a vivid reminder to us that all we see around us will be destroyed one day, so focus on what matters for all of eternity as opposed to focusing on things that won't matter that long. All we can see around us is going to be destroyed one day so we have to keep that in perspective. I'm not saying we have to hide in a hole somewhere waiting for Jesus. I'm saying as we live out lives, we've got to keep the eternal perspective in mind as we'll be a part of that eternity based on our trust in Jesus as God and the complete payment of for our sins. That's why the book ends the way it does, to remind us of what's eternally important.
  - d) Speaking of eternally important, Isaiah uses ways time was marked in his day to describe the fact that we'll be worshipping God forever. In his day a week was from one Sabbath to the next. A month was from one new moon (no moon visible) to the next. It's God's way of telling us that for eternity, daily we're going to be drawing close to God and honoring Him as God so we might as well get used to it now.
  - e) The book ends with one final warning to the eternal hell that awaits people who refuse to trust in Him as God. I get the impression that we'll be able to see them suffer, although I am not exactly sure how that works. I just know I want to "bet on the winning horse" as it will effect my eternal destiny. With that said, congratulations, we've just made it through the biggest book in the bible. Thanks for reading and putting up with me. Hopefully you will join me another day as we take on another project together. With that stated, I'll close in prayer. Again on the next page is my biography of sources I've used to help prepare in these lessons.
31. Heavenly Father, we see the big picture of our destiny based on our trust in You. Since we know what awaits us, help us by Your power not to waste the greatest resource You've given us, which is our time, so that we use it as You desire to make a difference for You. Thank You that this 2,700 year old book is still around and can still speak to us about what it is You desire. As we've seen a lot of history unfold in this book, help us to realize that we're a part of that history and you have called us to be a witness for You. Guide us as You desire so that our lives glorify You in all we do as Your witnesses to a lost and dying world. We ask this in Jesus name, Amen.

## Supplement: Bibliography

"If I have seen further, it is because I have stood on the shoulders of giants." (Isaac Newton)

Without prayer and the guidance of the Holy Spirit, all these commentaries are useless. My prayer as I prepare these lessons was for God to show me the things He wanted me to learn, and second, the lessons He wanted me to pass on in my writings. I have quoted many sources throughout these lessons. If any of these writers appeal to you, I invite you to read or listen to them further via the places listed below. I have also quoted other sources not listed, and those names are usually listed in the lessons. These other authors were usually quoted from the materials listed below and taken from those sources.

First and foremost, the greatest commentary on the bible is the bible itself. Here are the bible versions I use in preparation of my lessons. I mostly quote The New International Version (NIV), Copyright 1973, 1978, 1984 by International Bible Society; The New King James Version (NKJV), Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc.; The King James Version (KJV) (no copyright on that version); the English Standard Version. (ESV). The copyright information for the ESV is in point #7 below. The Living Bible (TLB) Copyright © 1971, 1986 by permission of Tyndale House Publishers, Inc., Wheaton, IL 60189; "The Message" copyright © 1993 by Eugene H. Peterson. All rights reserved. All the bible text used in these lessons (except the ESV) is taken from Parsons Software: Electronic Edition STEP Files Copyright © 1999, Parsons Technology, Inc., all rights reserved and from Zondervan Reference Software (32-bit edition) Version 2.6, Copyright © 1989-1998 The Zondervan Corporation.

Here are the commentaries I have referenced over these lessons. The specific commentaries on Isaiah are listed first, and then bible-wide commentaries. They're listed in alphabetical order by author. References to audio commentary means the information was gathered via the Internet in MP3® Format, unless otherwise stated:

1. Commentary on Isaiah by Jon Courson. It is in book form from Harvest House Publishing. It is also available in MP3® format at <http://www.joncourson.com/>.
2. Commentary on Isaiah by Bob Davis. They are available for free in MP3® format at <http://northcountrychapel.com/studies/>.
3. Commentary on Isaiah by David Guzik. It is available for free in audio and text format. The web address is [http://www.enduringword.com/library\\_commentaries.htm](http://www.enduringword.com/library_commentaries.htm) Mr. Davis quotes a lot of famous authors from the 19th and 20th Century on these books and I've used some of those quotes.
4. Commentary on Isaiah by Chuck Missler, available at K-House Ministries 1-800-KHOUSE1. The web address is <http://www.khouse.org>.
5. Lecture series on Isaiah "Chapter 53" by John MacArthur. They are available for free in MP3® format at <http://www.gty.org/resources/sermons> and then click on those particular sermons.
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8. The Expositor's Bible Encyclopedia, Zondervan Publications, (via CD-ROM 1998 release). This is a multi-volume encyclopedia with notes on every bible verse. It is available through Zondervan. Paperback books are published on individual Bible books from this same source.
9. The Life Application Bible, Zondervan Publishing: [www.zondervanbibles.com/0310919770.htm](http://www.zondervanbibles.com/0310919770.htm).
10. The MacArthur Study Bible with commentary by John MacArthur Nelson Bibles (1997) ISBN: 0849912229.
11. I also refer sometimes to J.P. Moreland apologetic ministry which is at [www.jpmoreland.com](http://www.jpmoreland.com) and Greg Koukl's apologetic ministry, which is Stand to Reason at [www.str.org](http://www.str.org) I also quote from Dennis Prager on many Jewish issues. He is a nationally syndicated radio broadcaster. See [dennisprager.com](http://dennisprager.com).
12. My apology if I have quoted someone else and I have forgotten to include them in this list.