

and condemnation, and then at the last half, or the last division, the main division of Chapter 65 deals with the other part of the prayer, that is, with the true aspects of the prayer with the claims which the prayer makes which are justified, which are true and show that they are indeed to be truly answered in God's own time. Thus Chapter 65 makes a unity with the previous chapter and a half, if you interpret it this way and if you interpret it this way you go on to Chapter 66 and you find that Chapter 66 is a unit distinct from Chapter 65 but again related to the prayer and again dealing with the people who expressed the prayer, dealing with that which is wrong in their attitude and with that which is right in their attitude, not dealing with it in two exact halves as is done in Chapter 65 but nevertheless dealing with the two aspects, one after the other, and touching upon these various things with a somewhat different approach in Chapter 66 from that of 65; that is, it looks from a little different angle at the answer to the prayer and thus recapitulates to some extent the answer given in 65 but also deals with it somewhat differently, somewhat differently--you might compare the difference with the difference between Isaiah 7-12 and Isaiah 28-35. In Isaiah 7-12, God is rebuking the wicked king and God is saying to the king who is engaging in this wicked alliance with Assyria and seeking to win benefit to his nation by this false means, He is saying, "God is going to replace this wicked king by a true king, His own Immanuel, to be the true representative of the House of David, and then in 28-35, Isaiah is dealing with the nobles, the heads of the people, who are in the same conspiracy and plan for which Ahaz has been rebuked, is telling them that their wicked human device of an alliance with a godless nation will not work but will back-fire and that God is going for a time to replace these false leaders of His people with a true leadership and is going to give the kingdom of God for a time to a nation that will bring forth the fruit . In one He is talking to the king and dealing with the king and in the other He is talking to the nobles and dealing with the nobles.