

Book of Isaiah



Chapter 65

Theme: Redeemer's reason for rejecting the nation; reservation of a remnant; revelation of the new heavens and the new earth

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Chapter 65

THEME: Redeemer's reason for rejecting the nation; reservation of a remnant; revelation of the new heavens and the new earth

In chapter 64 we noted the fervent prayer of the prophet and the people pleading with the King to break through all barriers and come to earth. Chapters 65 and 66 contain God's answer to that plea. God makes it very clear that their sins and unfaithfulness are responsible for His judgment upon them, but that their sins have not frustrated His promises and purposes concerning the coming Kingdom. God has preserved a remnant through which He will fulfill all of His prophecies. Again He gives a vision of the Kingdom and a prospectus of the eternal position of Israel in the new heavens and new earth. This will take us to the end of the Book of Isaiah which goes down in a blaze of glory.¹

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.²

¹ Thru The Bible with J. Vernon McGee.

² The Bible Knowledge Commentary

¹I am sought of *them that asked not for me*; I am found of *them that sought me not*: I said, Behold me, behold me, unto a nation *that was not called by my name*.

“Sought by those who asked not for me” - echoes Rom 10:20-21; 11. Gentiles!³

[them that ask not for me] This refers to the Gentiles being converted (receiving salvation) in this age during the rejection of Israel as a nation (Mt. 21:33-43; 23:37-39; Rom. 10:20-21).⁴

He is speaking here of the Gentiles to whom the gospel has now come. When Paul came to Philippi he had had the vision of the man in Macedonia. However, when he got over there, he found, not a man looking for him wanting to hear the gospel, but a woman by the name of Lydia who was holding a prayer meeting down by the river. Although she may not have recognized her need, Paul brought the gospel to her.

Paul quotes this verse in Romans 10:20: "But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me." That is the way it happened to us, my friend. Our ancestors were heathen barbarians. They were not down on the shore with their hands held out, saying, "Oh please, send us missionaries!" They didn't want them; they even killed some of those who did come. Today the heathen are not begging for the gospel -- nobody's begging for the gospel. God has responded to people who didn't even call upon Him. I never asked to be saved -- He just saved me. I was like the black boy down south who said, "I ran from Him as fast as my sinful legs would carry me and as far as my rebellious heart would take me, and He took out after me and ran me down." That is the way it happened for all of us who have been saved.⁵

Israel considered itself to be the only people of God, but the time would come when other nations would seek him. Paul mentions Isaiah's statement in Romans 10:20 and points out that these other nations were the Gentiles. God's people today are those who accept Jesus as Savior and Lord, whether they are Jews or Gentiles. The gospel is for every person. Do not ignore or reject anyone when you share the gospel. You may be surprised at how many are sincerely searching for God.⁶

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)

³ Chuck Missler, Notes on Isaiah, khouse.org

⁴ Dake's Annotated Reference Bible

⁵ Thru The Bible with J. Vernon McGee.

⁶ Life Application Study Bible.

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).⁷

1-7 Sin, Rebellion—God works to save sinners. We stay too busy showing others how good and religious we are to pay attention to His efforts to save us. Repeated sin produces an “obstinate people” (Hebrew sarar), a people with an attitude of stubborn rebellion against God like a sullen son stubbornly refusing to obey parents. We know to do right, but our attitude is wrong, so we go on strike against God, refusing to do anything that pleases Him. Obstinate, stubborn sin produces a life following the wrong paths of self-centered objectives. Such sin brings divine discipline and robs the sinner of potential for good.⁸

I was sought literally means “I allowed Myself to be sought.” I was found literally means “I allowed Myself to be found.” This promise links this oracle with Isaiah’s lament (64:7). Here I am (58:9) is repeated for emphasis (see the repetition of the word comfort in 40:1). The Lord’s glorious presence assures salvation. A nation that was not called by My name includes the Gentiles (42:1; 49:6, 22; 52:15) and the remnant who “sought” God (v. 10). Together they are the servants who will be called “by another name” (v. 15). Paul saw his ministry to the Gentiles as a fulfillment of this promise (Rom. 10:20, 21). Peter calls the church “a holy nation” (1 Pet. 2:9).⁹

Isaiah 63:7 through 64:12 is the prayer of the remnant, voiced through the prophet Isaiah. It is one of the most beautiful and moving prayers in the Bible. Yet it does not seem to be representative of the heart of the Jewish exiles in Babylon. Here, God speaks to that heart, a heart with a shallow repentance.

I was sought by those who did not ask for Me: The Jewish exiles in Babylon were examples of those who did ask for the LORD; but they would not find Him, because for the most part they sought Him insincerely. Yet, God would be found by those who did not seek Him - namely, the Gentiles.

Paul quotes this passage in Romans 10:20-21: But Isaiah is very bold and says: "I was found by those who did not seek Me; I was made manifest to those who did not ask for Me." But to Israel he says: "All day long I have stretched out My hands to a disobedient and contrary people." These were bold words indeed from Isaiah, "so bold, say Origen and others, that for this cause, among others, he was sawn asunder by his unworthy countrymen." (Trapp)¹⁰

This chapter begins and ends with the advent of the Messiah and the setting up of his reign. What lies between this first verse and the last is a review of all conditions and events that stretch from Isaiah's time until the coming of the of perfection of Zion. Much has been said already in very specific descriptions of each event in detail. These include: the sinfulness of the nation which results in their poor choices, punishment and exile of both Israel and Judah, the future return of all 12 tribes into one nation when they would enjoy the physical blessings promised to them

⁷ The Bible Knowledge Commentary

⁸ Disciples Study Bible Notes

⁹ Nelsons Study Bible Notes

¹⁰ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-65.cfm?a=744001

when they remain faithful, and the spiritual blessings of the messianic age when the new heavens and new earth take the place of the old system.¹¹

God responds to the nation, even though it includes sinners, and even though it may not seek God. This initial v. seems to respond directly to the last v. of the previous ch. 'Here I am,' Heb "hineni"; see 52.6 n.¹²

²I 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;

[a way that was not good] This refers to the way of the heathen in idolatry in its various forms.¹³

Now He is talking to the Jew, to the nation Israel. God first gave the gospel to him; it was given "to the Jew first." Again, in Romans 10:21, Paul says, "But to Israel he saith, All day long have I stretched forth my hands unto a disobedient and gainsaying people." God rejected them only after they rejected Him. In Acts 13:46 we read: "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." That is the way it all came about. In other words, if Jerusalem refuses the gospel, Ephesus will receive it. If Los Angeles rejects the gospel, then maybe Bombay, India, or some out-of-the-way place is going to hear. The flood tide of God's grace will spill over somewhere in this world. Thank God for that.¹⁴

I have stretched out My hands pictures God beckoning Israel to respond to Him. All day long suggests the Lord's long-suffering patience. Rebellious describes Israel (63:10). Who, repeated six times in vv. 2–5, introduces a sorry catalogue of Israel's abominable religious practices: arrogance (v. 2), open defiance (v. 3), idolatrous fertility rites (v. 3), divination (v. 4), eating unclean foods (v. 4), and blasphemous self-righteousness (v. 5). their own thoughts: Contrast the Lord's thoughts in 55:8, 9.¹⁵

I have stretched out My hands all day long to a rebellious people: It wasn't that the LORD had ignored the Jewish exiles in Babylon, and other like them. He stretched out His hands all day long to them. Some responded (like Daniel, or like the one prophetically praying in Isaiah 63:7 through 64:12), but most were a rebellious people.

Who walk in a way that is not good, according to their own thoughts: This defines what it is to be a rebellious people - simply, to walk in a way ... according to their own thoughts. To trust in our own wisdom, our own judgment, our own thinking, is to be among the rebellious people.

This idea is repeated in several different places in Scripture. The phrase in the book of Judges that characterized the wickedness of that age shows it: everyone did what was right in his own eyes (Judges 17:6, 21:25). Proverbs expresses the idea like this: There is a way that seems right

¹¹ <http://www.moellerhaus.com/isa65.htm>

¹² Jewish Study Bible Notes

¹³ Dake's Annotated Reference Bible

¹⁴ Thru The Bible with J. Vernon McGee.

¹⁵ Nelsons Study Bible Notes

to a man, but its end is the way of death (Proverbs 14:12, 16:25). To live according to their own thoughts may sound like freedom, but really it is bondage. God's solution to living according to our own thoughts is revealed in Romans 12:2, to be transformed by the renewing of your mind.¹⁶

'Spread out My hands:' Normally, humans pray to God by spreading out their hands (Exod. 9.29, 33; 1 Kings 8.22, 38; Isa. 1.15), but here, in an extraordinary gesture, the Lord stretches hands out to human beings. Cf. 52.6 n.; 57.15 n.; 63.9-10 n.¹⁷

³A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;

Speaking of idol worship. The altars of God were of unhewn stone, no tool was to touch it. Verses brick used here.¹⁸

This is the reason that blessings were withheld from Israel: they were continually going into idolatry and rebelling against God.¹⁹

[sacrificeth in gardens] They do not bring their sacrifices to the place commanded by the Lord (Isa. 1:29; 57:5; Jer. 2:20; Lev. 17:5).

[upon altars of brick] Upon altars of brick instead of upon the golden altar (Ex. 30:1-10).²⁰

3-5 God said these people directly disobeyed his laws when they worshiped and sacrificed to idols (Exodus 20:1-6), consulted the dead and evil spirits (Leviticus 19:31), and ate forbidden foods (Leviticus 11). But they were so perverse that they still thought they were spiritually superior to others. Jesus called such people hypocrites (Matthew 23:13-36).²¹

To My face means “openly.” The people did not hide their shameful practices or restrain their evil habits. The Babylonians would commonly offer incense to the “host of heaven” on the brick or tile roofs of houses (2 Kin. 23:12; Jer. 19:13; Zeph. 1:5).²²

A people who provoke Me to anger continually to My face: The walk of these people, according to their own thoughts, expresses itself in the most offensive and unholy ways before the LORD. The people sacrifice in gardens to idols. They sit among the graves, breaking the commands against contact with the dead (Numbers 19:11). They eat swine's flesh, and drink the broth of abominable things.

¹⁶ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-65.cfm?a=744001

¹⁷ Jewish Study Bible Notes

¹⁸ Chuck Missler, Notes on Isaiah, khouse.org

¹⁹ Thru The Bible with J. Vernon McGee.

²⁰ Dake's Annotated Reference Bible

²¹ Life Application Study Bible.

²² Nelsons Study Bible Notes

Each of these sins were grossly offensive to the LORD. It is tragic, but true, that walking according to our own thoughts will always lead us in to direct, blatant, opposition to the LORD.²³

⁴Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels;

“Swine's flesh” - unclean (Lev 11:5,6). Cf. 2 Cor 6:17; 14; 15. Be ye separate...²⁴

The Grave - Hell - Where Are the Dead?

Hebrew: qeber (HSN-<H6913>), tomb, grave, sepulchre, or burying place; not Sheol, the place of departed spirits. They frequented graves to practice necromancy and divination, to seek communication with the dead. The theory of necromancy was that the departed spirits were acquainted with future events, the state of the dead, and the secret invisible world where they live, and that such spirits could impart this knowledge to the living. It was believed that acquaintance with departed spirits could best be brought about by dwelling among the tombs and monuments. Tombs were cut in the sides of the mountains and many were large enough to house several people (Mt. 8:28; Mk. 5:3). Such places made convenient homes for cave-dwellers -- those too poor to own property and build more suitable homes. In Palestine in Bible days there were many such habitations, as seen in the above passages in Isaiah and in the Gospels.

[lodge] Hebrew: luwn (HSN-<H3885>), to lodge or stop overnight (Isa. 65:4; Gen. 24:23-25; Num. 22:8; Josh. 4:3; Judg. 19:9-20; 20:4).

[monuments] Hebrew: natsariym (HSN-<H5341>), hidden recesses; dark and obscure retreats. Here it could refer to secret places of heathen temples where oracles were consulted and many rites of idolatry were performed, or to tombs and caves of the dead.

[eat swine's flesh] This was forbidden by law (Lev. 11:7) and has been considered an abomination by Jews, even to this day.

[broth of abominable things is in their vessels] This refers to the broth of unclean animals cooked in their vessels and used in the art of incantation or necromancy. It was the custom for priests of idols to call young women (consecrated to idolatry) who would come into the presence of the idol to dance with them and sing aloud. Afterward the women would bring in vessels of food which were placed before the idol who was entreated to eat. Broth made of flesh would be poured out before the idol to appease him.²⁵

Spend the night in the tombs may refer to the practice of seeking an oracle from a god or from the dead. The Law prohibited eating swine's flesh (66:17; Lev. 11:7; Deut. 14:8). Abominable things refers to other foods that were prohibited to Israel (Lev. 11). When the people of Israel ate the same foods as their neighbors, they ceased to be holy or distinct.²⁶

²³ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-65.cfm?a=744001

²⁴ Chuck Missler, Notes on Isaiah, khouse.org

²⁵ Dake's Annotated Reference Bible

²⁶ Nelsons Study Bible Notes

Monuments: The mystical word NAZAR is here translated monuments. It has this meaning in no other place in Hebrew literature. The fact is that translators do not know what to do with this word. In Isaiah they have translated it as watchers, besieged, hidden things, guard, keep, preserved, and branch. In every one of the places in Isaiah where the word is so rendered the passage is a prophecy of the Messiah. The translators simply do not know what to do with the word and depend on the context to arrive at an arbitrary meaning. So since a graveyard is being spoken of the assumption is that the most abominable person you could describe in that context would be one who finds his lodging among the grave stones. But how could this be a description of something messianic? In Isaiah 1:8 the "Nazarene" city is the one which is completely avoided and despised. Here in like fashion the most despised person from the view of the natural nation which rejected Zion and the continuing Israel after the advent of the Messiah is still labeled with the despised name of Nazarene. The most abominable from the natural Jewish mind is a Jew who lodges with the Nazarenes.²⁷

Who sit inside tombs:' Worship of deceased ancestors was common among Canaanites, and the Bible often warns Israelites against any such rite. See Lev. 19.31; 20.6, 27; Deut. 18.11.²⁸

⁵Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.

This is just a partial list of the reasons for Israel's rejection. They were breaking the commandments God gave to them.

[for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day] This is always the attitude of hypocrites, those who worship idols in particular. Such were a smoke in the nose of God and a fire that burned in His wrath all day. This is why He was determined to stir Himself up to render to the idolaters the fruit of their rebellion (Isa. 65:6-7; cp. Dt. 32:22; Ps. 18:8).²⁹

I am holier than you: The idolaters were like the worst of the Pharisees in the New Testament times. Jesus called the Pharisees children of the devil (John 8:44), but they regarded themselves as better than others (Luke 18:9-14). Smoke and fire stand for things that provoke God's anger.³⁰

Yet all the while, even in the midst of such extreme offense before God, they can say, "Keep to yourself, do not come near me, for I am holier than you!" No wonder God considers such people as smoke in My nostrils. Therefore, judgment is promised to them: I will not keep silence, but will repay ... your iniquities and the iniquities of your fathers together.

How could anyone think "I am holier than you!" when they are steeped in the sins described in this passage? This is a dramatic display of the blindness pride brings. They could say, "I am holier than you!" and really mean it, because of their deep blindness.

²⁷ <http://www.moellerhaus.com/isa65.htm>

²⁸ Jewish Study Bible Notes

²⁹ Dake's Annotated Reference Bible

³⁰ Nelsons Study Bible Notes

Charles Spurgeon preached a sermon titled *Self Righteousness - A Smoldering Heap of Rubbish* on this text. In it, he describes how dangerous and insidious self righteousness is. "Moreover, self-righteous men, like foxes, have many tricks and schemes. They condemn in other people what they consider to be very excusable in themselves. They would cry out against others for a tenth part of the sin which they allow in themselves: certain constitutional tendencies, and necessities of circumstances, and various surroundings, all serve as ample apologies. Besides this, if it be admitted that they are wrong upon some points, yet in other directions they are beyond rebuke. If they drink, they do not swear; and if they swear, they do not steal: they make a great deal out of negatives: if they steal, they are not greedy and miserly, but spend their gains freely. If they practice fornication, yet they do not commit adultery; if they talk filthily, yet they boast they do not lie. They would be counted well because they are not universally bad. They do not break every hedge, and therefore they plead that they are not trespassers. As if a debtor for a hundred pounds should claim to be excused because he does not owe two hundred: or, as if a highwayman should say, 'I did not stop all the travelers on the road; I only robbed one or two, and therefore I ought not to be punished.' If a man should willfully break the windows of your shop, I warrant you, you would not take it as an excuse if he pleaded, 'I did not break them all; I only smashed one sheet of plate glass.' Pleas which would not be mentioned in a human court are thought good enough to offer to God. O the folly of our race!" (Spurgeon)

Spurgeon also focused his attention of the most religious of the self-righteous: "Those who come with the language of repentance but without the spirit of it, are sometimes the most self-righteous of all, for they say 'I am all right because I am not self-righteous.' They make a self-righteousness out of the supposed absence of self-righteousness. 'Thank God,' say they, 'we are not as other men are, nor even as these self-righteous people.' Hypocrites all the way through."

Man is so corrupt that he can be self-righteous over almost anything. "This weed of self-righteousness will grow on any dunghill. No heap of rubbish is too rotten for the accursed toadstool of proud self to grow upon." (Spurgeon)³¹

Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom,

[it is written before me: I will not keep silence, but will recompense, even recompense into their bosom] It is written before Me that I will repay man for such deeds -- indicating that records are kept of all acts and deeds of men, so that they may be judged accordingly (Isa. 65:6-7; Rev. 20:11-15).³²

God said he would pay back the people for their sins. Judgment is not our job but God's because he alone is just. Who else knows our heart and mind? Who else knows what is a completely fair reward or punishment? Leave judgment of others up to God. If he gave us what we deserve, he might wipe us out. Instead, pray for his mercy.³³

³¹ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-65.cfm?a=744001

³² Dake's Annotated Reference Bible

³³ Life Application Study Bible.

It is written refers to the heavenly book that records sin. Royal courts in the ancient world recorded unpunished crimes. I will not keep silence: For a similar phrase, see 62:1. repay: For similar references to the Lord's vengeance see 33:10–14; 34:8; 59:18.³⁴

⁷Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

Israel walked in pride. They practiced the eternalities of a God-given religion, but their hearts were far from God. They practiced iniquity as easily as they practiced the rituals of religion. In so doing, they blasphemed God.³⁵

the iniquities of your fathers: For related passages see Ex. 20:5; Ezek. 18:20. blasphemed Me: The Israelites rejected and offended God by offering sacrifices to the false gods of other nations on the hilltops (see Ezek. 20:27, 28). Therefore: The punishment matches the crime (47:11).³⁶

⁸Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that I may not destroy them all.

[As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all] Just as the new wine or sweet juice in the cluster is valued and preserved for use, so God will preserve a remnant of Israel to be blessed in the eternal society under the Messiah (Isa. 65:8-9). The juice of grapes being called wine while still in the cluster shows that all wine referred to was not necessarily fermented or intoxicating.³⁷

In spite of their sins, God would not totally exterminate them because of the believing remnant. The remnant is compared to a cluster of wonderful grapes that has been passed over in the vineyard.³⁸

8-9 God will always preserve a faithful remnant of his people. No matter how bad the world is, there are always a few who remain loyal to him. Jesus made this point in Matthew 13:36-43.³⁹

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.

³⁴ Nelsons Study Bible Notes

³⁵ Thru The Bible with J. Vernon McGee.

³⁶ Nelsons Study Bible Notes

³⁷ Dake's Annotated Reference Bible

³⁸ Thru The Bible with J. Vernon McGee.

³⁹ Life Application Study Bible.

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).⁴⁰

New wine represents the servants (54:17); the otherwise unproductive cluster represents all Israel (5:1, 2). The association of wine and blessing here is common in the Scriptures. Servants include "the remnant," as well as foreigners (56:6). not destroy them all: For a related passage see 1:8, 9.⁴¹

"Do not destroy it, for a blessing is in it," so will I do for My servants' sake: Despite the unholy rebellion and pride of some of the remnant, God still has His servants, and He will bless and restore them. They will be regathered into His land, for He says: "My elect shall inherit it, and My servants shall dwell there." He has a special place for My people who have sought Me.

The picture of Isaiah 65:8 is striking. The idea is that God finds a few "good grapes" among the corrupt cluster of His people. It is for the sake of these - for My servants' sake - that the Lord shows blessing and restores. "Found suggests that the grapes were oozing as they were picked and that this was specially prized. Hence there is some good ... Marvellously, then, the Lord finds his people a blessing, and he prizes and guards them." (Motyer)

"If the Church had clearly understood this simple example, then, it would not have dared to teach Israel's total rejection. Even as He would have saved Sodom for the sake of five righteous people, so He will spare Israel, His vine, for the sake of His servants, the cluster of good grapes." (Bultema)⁴²

⁹And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

[a seed out of Jacob] This refers to the new eternal Israel which will be left after judgment has come upon the rebels at the second coming of Christ (Isa. 65:9-10).

[inheritor of my mountains] The inheritor of the mountains of God is the Messiah Himself, as well as the new seed of Israel reserved to be blessed under Him eternally (Isa. 65:9; 2:2-4; 9:6-7; Zech. 14; Lk. 1:32-33; Rom. 11:25-29).⁴³

"A seed out of Jacob" could refer to the Lord Jesus Christ, and in one sense I think it does, but more particularly it refers to the remnant out of Israel that is to be saved. For the sake of the remnant God will make good His promises.⁴⁴

⁴⁰ The Bible Knowledge Commentary

⁴¹ Nelsons Study Bible Notes

⁴² https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-65.cfm?a=744001

⁴³ Dake's Annotated Reference Bible

⁴⁴ Thru The Bible with J. Vernon McGee.

The Church, Remnant—The remnant consists of righteous people who love God and do His will. All who claim to be God's people are not God's people. God takes those who are willing to commit their lives to Him and makes them His chosen people. They do good and seek to know Him and His will. Disciples Study Bible⁴⁵

I will bring forth descendants is fulfilled in Christ and in all those who are found in Him (Gal. 3:16, 26–29). Jacob and Judah represent all Israel. An heir involves the Messiah (Gen. 49:10; Matt. 21:38; Gal. 3:16). My elect: For a related passage see 41:8, 9 (compare Gal. 3:26–29).⁴⁶

9-10 Jacob and Judah: The historical context of this prophecy would have seen "Jacob," a synonym of the northern kingdom of Israel, just having gone into captivity and just being lost as a nation permanently or of that condition being imminent. Judah would have continuity for over 100 years longer after this prophecy was uttered. Thus here is the prediction of the return of all 12 tribes into one nation in the future given before both had gone into captivity. Isaiah has already given great detail to the loss of Israel in chapters 7 - 12 and to the exile and return of the kingdom of Judah from Babylonian exile in chapters 40 - 49. This prediction of return was fulfilled in the days of the second commonwealth when Judea and Galilee were repopulated by the multiple "aliyahs" beginning in the reign of Cyrus the Persian and extending for hundreds of years into the "silent years." In that period there was peace and prosperity and unprecedented religious freedom enjoyed under the Persian government and the population grew to extensive proportions from the tribes who were in a condition of continuous return to their homelands. Sharon indeed was refilled with flocks and the Valley of Achor indeed had become pasture land again by those who returned from among the nations to enjoy the hundreds of years of religious revival and prosperity that the restored nation of united Jacob and Judah enjoyed during the golden age of the silent years.⁴⁷

¹⁰And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

“Achor” - sign of worldly disobedience. Sin of Achan in Joshua 7 (Josh 7:24, 26; Hos 2:15).
“Troop” - cryptic illusion to tribe of Gad?⁴⁸

[Sharon shall be a fold of flocks] Sharon was a district south of Mount Carmel, along the Mediterranean Sea, extending from Joppa to Caesarea. In Scripture it is noted for its fertility and beauty (Isa. 33:9; 35:2; 1Chr. 5:16; 27:29; Song 2:1).

[valley of Achor] This was the place near Jericho where Achan was put to death (Josh. 7:24; 15:7; Hos. 2:15).⁴⁹

Sharon is a plain in the western part of Israel. The valley of Achor is in the east, near Jericho. The valley of Achor was also called the Valley of Trouble because Achan was executed there for

⁴⁵ Disciples Study Bible Notes

⁴⁶ Nelsons Study Bible Notes

⁴⁷ <http://www.moellerhaus.com/isa65.htm>

⁴⁸ Chuck Missler, Notes on Isaiah, khouse.org

⁴⁹ Dake's Annotated Reference Bible

hiding the devoted goods of battle (Joshua 7:10-26). Even in this valley there will be peace: The coming restoration will be complete.⁵⁰

“Sharon” is the fertile valley stretching from the Carmel mountains in the north down to Jaffa (Tel Aviv) in the south. The “Valley of Achor” runs from the lower regions of the river Jordan to the plains of Jericho in the south.⁵¹

11But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.

In this section (Isa. 65:11-16) God again indicts the rebels in Israel who were consecrated to idols, furnishing them sacrifices and drink offerings (Isa. 65:11 with Isa. 65:4-7). They were to be destroyed (Isa. 65:12); and their cursing was to be the opposite of the blessing of the godly (Isa. 65:13-16).⁵²

But you are those who forsake the LORD: Not all are numbered among the servants of the LORD. They are destined for judgment, because, when I called, you did not answer; when I spoke, you did not hear, but did evil before My eyes, and chose that in which I do not delight. On top of all their other sins is the sin of simply refusing to listen to God's correction.

It is one thing for us to fall into sin through weakness or ignorance; such sin is indeed sin, and God must deal with it as such. But refusing to respond to the conviction of the Holy Spirit is far worse. It is bad enough to be speeding down the highway; it is worse to ignore the flashing red lights in your rearview mirror.

Wolf on Gad and Meni: "They were presenting offerings to the gods 'Fortune' and 'Destiny,' so their destiny would be the sword."⁵³

The word who occurs four times in this verse, introducing more (vv. 2–5) of Israel's sins. These sins involved forsaking the Lord, forgetting His place of worship, worshiping Gad, a god of good luck, and worshiping Meni, a god of fate.⁵⁴

12Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

[when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not] A similar passage is found in Prov. 1:24. Both scriptures give reasons for some being cut off without mercy.⁵⁵

⁵⁰ Life Application Study Bible.

⁵¹ Believers Study Bible Notes

⁵² Dake's Annotated Reference Bible

⁵³ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-65.cfm?a=744001

⁵⁴ Nelsons Study Bible Notes

⁵⁵ Dake's Annotated Reference Bible

But for the remainder of the nation that went headlong without heeding the Word of God, there remains nothing but punishment. I do not understand how intelligent people who believe in the existence of God can fail to realize that there must finally come a judgment and a straightening out of things. If they continue on in sin, they will be judged, as surely as God judged the bulk of the nation Israel.⁵⁶

When I called, you did not answer contrasts with “Before they call, I will answer” in v. 24.

13Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

Tribulation?⁵⁷

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.⁵⁸

A strong contrast exists between the righteous and the unrighteous. God promises to bless those who serve Him with the basic necessities of life and with the joy of service to Him.⁵⁹

Therefore logically connects this stanza with the first two, vv. 1–7, 8–12. Behold ... But: The pattern here recalls the blessings and curses on Mount Gerizim and Mount Ebal (Deut. 27), in the Beatitudes (Luke 6:20–26), and in Christ's picture of the Last Judgment (Matt. 25:31–46). Eat and drink: This is a festive meal accompanied by rejoicing.⁶⁰

Behold, My servants shall eat, but you shall be hungry: Because of this, the true servants of God among the remnant will be blessed, but the false servants will be cursed. Why? It is necessary, so that he who blesses himself in the earth shall bless himself in the God of truth. If God does not reward His true servants, and curse His false servants, then God is not shown to be the God of truth.

The God of truth is literally "the God of (the) Amen ... the God who says 'amen' to all his promises, affirming their reality and his trustworthiness to keep them." (Motyer)⁶¹

⁵⁶ Thru The Bible with J. Vernon McGee.

⁵⁷ Chuck Missler, Notes on Isaiah, khouse.org

⁵⁸ The Bible Knowledge Commentary

⁵⁹ Disciples Study Bible Notes

⁶⁰ Nelsons Study Bible Notes

⁶¹ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-65.cfm?a=744001

¹⁴Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

Rev 4,5. Luke 21:36!

Just as God made a distinction between the nation as a whole and the remnant, he makes the same distinction in the contemporary church. The church is a vast organization with a tremendously bloated membership. The question is asked as to whether the church will go through the Great Tribulation period. Well, there is a church that will go through the Great Tribulation. It is called an old harlot in Revelation 17. It is just an organization and does not belong to Christ. It is not His bride at all. The true believers in the body of Christ will be taken out before the Great Tribulation period. We need to recognize that there is a distinction to be made between that which is merely outward and that which is genuine.⁶²

¹⁵And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:

[another name] The old name will be changed. Which particular name God refers to is not stated here. Some think the term Jew will be forgotten and not used when the Messiah comes, but that is not in harmony with Scripture (Zech. 8:23). This may refer to reputation -- the bad name that has followed Israel for ages.⁶³

The chosen (v. 9) will use the apostates' name as a curse by invoking the terrible fate of the apostates upon others. The chosen will say, "The Lord make you like apostate Israel." See Jer. 29:22 for an example of how the Babylonian captives used the names of Zedekiah and Ahab as a curse. Another name signifies the launching of a new era (62:2); this name would be associated with blessing (v. 16), not with a curse.⁶⁴

This verse is Isaiah's further comment on Isa. 62:2. There the "other" name is called a "new" name. The Septuagint translators made the connection and use the word "new" instead of the word "other" in verse 65:15 above. In their translation, the LXX chose the Greek, "kainon" (new) for Hebrew "achor" (another). The LXX is an interpretive translation. This shows that in 285 B.C. the idea of a new name for the nation was already understood. by scholars who expected a future call of the gentiles into a Zion which had been rejected by the natural nation. For support of this farsightedness of the LXX translators see note under 66:19.⁶⁵

⁶² Thru The Bible with J. Vernon McGee.

⁶³ Dake's Annotated Reference Bible

⁶⁴ Disciples Study Bible Notes

⁶⁵ <http://www.moellerhaus.com/isa65.htm>

¹⁶That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

a [he who blesseth himself in the earth shall bless himself in the God of truth] This verse predicts that men who invoke blessings on themselves and make vows will do so in the name of the God of truth. They will not seek blessings from false gods or idols, and will not make vows by them.⁶⁶

¹⁷For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

Rev 21:1; 2 Pet 3:10-13; Heb 1:10-12; 12:26, 27. Cf. Matt 24:35.

“Create” - “bara” to create out of nothing (verses “asa” which means to make).⁶⁷

[I create new heavens and a new earth; and the former shall not be remembered, nor come into mind] Here God declares that He will create or bring into existence renewed heavens and a renewed earth which will be so wonderful that the present ones will be forgotten in the glory and blessing that will then be enjoyed on the earth by the eternal society.

[new heavens and a new earth] This term, "new heavens and a new earth," is found only four times in Scripture, being used twice by Isaiah (Isa. 65:17; 66:22-24), once by Peter (2Pet. 3:10-13), and once by John (in Rev. 21:1 -- Rev. 22:5). Making the heavens and earth new will be accomplished at the close of the Millennium after all rebellion is put down on earth, all enemies are destroyed, and God has become all in all again, as before rebellion was started -- first by Lucifer and later by Adam (Rom. 8:18-25; 1Cor. 15:24-28; Eph. 1:10; 2Pet. 3:10-13; Rev. 21-22).

[former shall not be remembered, nor come into mind] This could not mean that the former heavens and earth will never be recalled in any way whatsoever. The idea is that comparatively speaking, the new ones will be so wonderful that people will not meditate on, long for, or regret the passing of the old ones. Mentioning the new heavens and the new earth here as an introduction to a passage about the Millennium (Isa. 65:18-25) can be best understood in this light -- that God's program concerning the new heavens and the new earth is His ultimate purpose in the work which he begins in the Millennium.⁶⁸

God, Creator—God, who created the first heavens and earth, has the power and wisdom and authority to create new heavens and earth. He has promised to do so. This illustrates His sovereignty.⁶⁹

⁶⁶ Dake's Annotated Reference Bible

⁶⁷ Chuck Missler, Notes on Isaiah, khouse.org

⁶⁸ Dake's Annotated Reference Bible

⁶⁹ Disciples Study Bible Notes

Here the creation of the new heavens and the new earth seems to precede chronologically the setting up of the Kingdom. But I think when we examine it closely we find that the remnant has Lord Jesus made this clear in Matthew 25:34 when He said, "...Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The others were to be cast into outer darkness and would not enter the Kingdom.

Now at the end of the millennial Kingdom -- that is, at the end of the thousand-year reign of Christ, after that final rebellion -- the creation of the new heavens and new earth takes place. You see, after the Rapture and during the Millennium tremendous changes in the earth will be made. The desert is going to blossom as the rose. But when you get to the new heavens and the new earth, there will not be any sea and there actually will not be any desert. It will be a new earth. We will have traded in the old model and gotten a new one.

I deal with this subject further in a little book I have called *Three Worlds in One*. The message comes from 2Peter 3 where we find that there are three worlds. There is the world that was -- that which was destroyed by the waters of the Noahic flood. Then there is the present world, which is going to be destroyed by fire. And finally there will come into existence the new heavens and the new earth.⁷⁰

17-25 In 65:17-19 we have a pictorial description of the new heavens and the new earth. They are eternal, and in them safety, peace, and plenty will be available to all (see also 66:22, 23; 2 Peter 3:13; Revelation 21:1). Verses 20-25 may refer to the reign of Christ on earth because sin and death have not yet been finally destroyed.⁷¹

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.)⁷²

17-25 Jesus Christ, Foretold—This last great picture of the messianic kingdom in Isaiah became a prototype for the messianic kingdom described in Rev 21:1-7. In their trinitarian theology, Christians associate God's kingdom with Christ's accomplishments, and the glory of the Father is also attributed to the Son. Isaiah's visions of peace which foreshadowed Jesus' final kingdom are goals and models of what Christians want to demonstrate in history.

Creation, Hope—A new creation so glorious it eliminates past memories is the ultimate hope of God's people. God's new creation will eliminate mourning and untimely death. Fear and

⁷⁰ Thru The Bible with J. Vernon McGee.

⁷¹ Life Application Study Bible.

⁷² The Bible Knowledge Commentary

fighting among God's creatures will vanish. God's new heaven and new earth for restored Israel were a foregleam of the heavenly home to which we look forward with hope and expectation. The One who created the first will also provide the second. Those who, on earth, follow the Lord in faith shall fellowship with one another throughout eternity. Transformed natures will serve as the basis for spiritual communion. Those who oppose the Lord during their lifetime will not only cease from hindering Him and His people but will also suffer the humiliation and misery of defeat and hopelessness.

Last Things, History's Goal—The hope of new heavens and a new earth is the ultimate hope of the people of God (66:22) and the final goal toward which redemptive history is moving. Even natural enemies in the animal world will eat together instead of eating one another. God expects His people to pray for this day to come.⁷³

17-18 I create may also be translated "I am creating" or "I am about to create." new heavens and a new earth: As God fashioned the existing heavens and earth, so He will fashion a new cosmos that will be ready for His presence and for the enjoyment of His people. Former encompasses everything up to the creation of the new cosmos (Rev. 21:4). Be glad and rejoice means "to be openly, deliriously happy." Saints are called upon to celebrate by faith the coming glorious salvation (66:10). Create Jerusalem signifies that it will be entirely new, with no resemblance to the old city (62:7). John also links the "new heaven and new earth" with the New Jerusalem (Rev. 21:1, 2).⁷⁴

Behold, I create new heavens and a new earth: As the ultimate answer to the problem of man's sin, God will create a new heavens and a new earth. This takes place after the millennium, the glorious thousand-year reign of Jesus Christ, when this very earth and sky is done away with and God makes a new heavens and a new earth.

Peter used this promise to encourage believers to holy living: Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells (2 Peter 3:13). In the book of Revelation, John also sees this: And I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea (Revelation 21:1).

From John's context we see that this new heavens and a new earth comes after the Great White Throne judgment (Revelation 20:11-15) and is connected not with the millennial earth, but with the eternal state. If all we had to go by was Isaiah's statement, we would automatically connect this new heavens and a new earth with the millennial earth, because immediately after Isaiah 65:17-19, we clearly find the millennial earth described. But based on what we find in 2 Peter and Revelation, we must see that Isaiah is in the prophetic habit of switching quickly from one time frame to another, speaking of the eternal state in Isaiah 65:17, and of the millennial earth in Isaiah 65:20-25.

And the former shall not be remembered or come to mind: This is another indication that Isaiah 65:17 does not speak of the millennial earth. Other passages of Scripture referring to the millennium show that there will be definite remembrance of former times on the earth. The whole temple ritual existing in the millennial earth (Ezekiel 40-46) will be a remembrance of the former days of Levitical sacrifice. The former nations of the world will remain (after judgment), and will serve the LORD and Israel (Psalm 72).⁷⁵

⁷³ Disciples Study Bible Notes

⁷⁴ Nelsons Study Bible Notes

⁷⁵ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-lsa/lisa-65.cfm?a=744001

18But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

Here Isaiah is definitely speaking of the millennial blessings as well as the eternal blessings. The millennial Kingdom is a phase of the eternal Kingdom, but it is also a time of judgment. I do not think you can bring in a new heaven and a new earth until God's program of judgment is completed. When judgment is over, then we are ready for all things to be made new. I believe that after the Millennium there is something even more wonderful in store for the child of God. Man's potential will be greatly increased. Jerusalem will be a city of joy. It is not that today. It has a Wailing Wall and very few smiling people. But the day will come when God will make it a city of joy.⁷⁶

I create Jerusalem as a rejoicing: There will be a Jerusalem in the eternal state, in the new heavens and a new earth. Revelation describes - in stunning imagery - the descent of the New Jerusalem from heaven to the new earth (Revelation 21:2-27). It is in this Jerusalem, the eternal New Jerusalem, that the voice of weeping shall no longer be heard in her, nor the voice of crying.

John clearly connects this promise to the New Jerusalem: And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying; and there shall be no more pain, for the former things have passed away (Revelation 21:4).⁷⁷

19And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

Rev 7:17; 21:4.

What a change there is going to be for Jerusalem!

19-20 There is not only rejoicing among the people over their deliverance, but also rejoicing by God because of their obedience and faith. Verses 17-25 describe the Millennium. The suggestion that some may die during the Millennium argues for a pretribulation Rapture. If the Rapture were at the end of the Tribulation, all who entered the Millennium would have glorified bodies.⁷⁸

20There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed.

Not eternity, millennial conditions. See Rev 20:1-3. Edenic conditions?
Long lives, yet death, therefore not eternity.⁷⁹

⁷⁶ Thru The Bible with J. Vernon McGee.

⁷⁷ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-65.cfm?a=744001

⁷⁸ Believers Study Bible Notes

⁷⁹ Chuck Missler, Notes on Isaiah, khouse.org

[There shall be no more thence an infant of days, nor an old man that hath not filled his days] This means that human life will be prolonged so that men will live as long as trees (Isa. 65:22) and for the entire 1,000 years if they do not commit a sin having the death penalty, an act which will require them to be executed (Isa. 65:20; 11:2-5). Then, if they do not rebel with Satan at the end of the 1,000 years, if they have accepted Jesus Christ as their Savior, and if they are born again and consecrated to eternal righteousness, they will continue to live eternally in the New Earth (Mt. 25:46; 1Cor. 15:24-28; Eph. 1:10; 2:7; 3:11; Rev. 20:7-10; 22:2). A man in the 1,000-year reign of Christ will be considered an infant of years instead of an infant of days and no one will die unless he is executed for crime; nobody will fail to fill out his days of maturity and long life. Even sinners will live through the entire period if they will obey the civil laws and refrain from sins that carry the death penalty. A man will be considered a mere child at the age of 100.

[die an hundred years old] Death Will Continue Through the Millennium

Death will continue through the 1,000-year reign of Christ on earth, but only for those who commit death-penalty sins -- acts for which they will be executed. If a man sins thus at any age -- 100,500, or 1,000 -- he will be executed, for the law will go forth from Zion and the Word of the Lord from Jerusalem in those days (Isa. 2:2-4; 11:3-5; Mic. 4). The resurrected saints of all ages or periods who have been made immortal and come back to earth with Christ at His second coming (Zech. 14:5; Jude 1:14-15; Rev. 19:4) will be kings and priests and the judges to execute judgment and justice throughout the earth. There will be no favoritism shown because of family, church, political, or financial connections. The guilty will be executed according to the law, and perfect righteousness and justice will be meted out to all alike (Ps. 149:6-9; 1Cor. 6:2; Rev. 5:10; 20:4-6). The last enemy to be destroyed will be death (1Cor. 15:24-28). All sinners in heart will rebel with Satan at the end of the 1,000 years and be destroyed by fire coming from God out of heaven (Rev. 20:7-10). The saints -- those who are in the camp of the saints and in the beloved city, earthly Jerusalem -- will continue living in the new earth, and will multiply and replenish the earth as God originally intended when Adam was created (Mt. 25:46; Rev. 21:3-6,24-27; 22:2-5).

[sinner] Sinners Enter the Millennium

The theory that every person who enters the Millennium will be born again, and that the only sinners on earth during that time will be born in that period, is erroneous.

[being an hundred years old shall be accursed] Being 100,200,500, or 1,000 years of age he will be executed, if he commits a death-penalty sin during the Millennium (Isa. 11:3-5).⁸⁰

The longevity of life that predated the patriarchs will be one of the features of the Kingdom. People will live a long time. There won't be any need for senior citizen homes because there won't be any senior citizens. All of us will be young!⁸¹

20-23 Family, Accepting Covenant—Family renewal was one element of God's promise to Judah when the people would return to Him in renewed covenant devotion. The text describes family values in Hebrew thought: absence of infant mortality, long life, secure homes, rewarding work, and many descendants. Basic to all of this is the continued presence of God, who hears and answers prayers of His people. God's plan centers on family relationships on this earth. Eventually, in the eternal family of God, the small family unit will not be needed (Mt 22:30).⁸²

⁸⁰ Dake's Annotated Reference Bible

⁸¹ Thru The Bible with J. Vernon McGee.

⁸² Disciples Study Bible Notes

the child shall die one hundred years old: On one level, these words indicate a return in the coming kingdom to the extended life spans that are noted before the Flood (Gen. 5). It appears that people will not be affected by disease and aging in the same way as in our present world. Sinner can also mean “the one who fails” to live a long life.⁸³

No more shall an infant from there live but a few days ... for the child shall die one hundred years old: Quickly - as is the prophetic habit - Isaiah shifts gears, and now speaks not of the eternal state, but of the millennial earth. There will be death in the millennial earth, but in the transformed biology and ecology of the world under the reign of Jesus Christ, people will live incredibly longer, as they did in the days before the flood.

In the millennial earth, people will live so long that if someone dies being one hundred years old, people will consider that one accursed.⁸⁴

21 And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.

Deut 28:30 curse lifted?

[build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them] This proves that ordinary natural life and living conditions on the earth will continue in the Millennium (Isa. 65:21-25).⁸⁵

Prosperity is another feature of the Kingdom. It will be a time of real blessing.

21-22 These verses imply meaningful work in both the coming kingdom as well as in the new cosmos, along with a reverse of the curse (Deut. 28:49–52). houses ... vineyards: The life of blessing in the coming kingdom is presented in terms that would have been readily understood by the people of Isaiah’s day (Mic. 4:4). Industry will not be limited to these twin pursuits, but the happy, blessed life is indicated by them. As the days of a tree indicates longevity and stability (v. 20). The words long enjoy reinforces the idea of longevity.⁸⁶

They shall build houses and inhabit them; they shall plant vineyards and eat their fruit: The millennial reign of Jesus Christ will not only be a time of biological transformation, it will also be a time of social transformation, when perfect justice reigns over the earth. Never again will someone be robbed of the fruits of their labor. If you build a house, no one will steal it from you. You will inhabit that house. If you plant vineyards, no one will steal the fruit of it. You will eat their fruit. God gloriously promises, My elect shall long enjoy the work of their hands.

This may not sound like much, but for those who live in profoundly unjust times, this simple justice sounds like a miracle.

⁸³ Nelsons Study Bible Notes

⁸⁴ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-65.cfm?a=744001

⁸⁵ Dake's Annotated Reference Bible

⁸⁶ Nelsons Study Bible Notes

One significant reason there will be such justice on the millennial earth is because Satan will be bound for these 1,000 years, unable to work his destructive mischief on the earth (Revelation 20:1-3).⁸⁷

22²²They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands.

[They shall not build, and another inhabit; they shall not plant, and another eat] All men will be prosperous and have their own homes and other property -- the day of mortgages, credits, debts, and other bondages of the present economy will be a thing of the past (Isa. 65:22-24; Mic. 4:4; Zech. 3:10).

[as the days of a tree are the days of my people] Just as trees live many hundreds of years, so men in the Millennium will live up to 1,000 years if they obey the laws. After that they can continue to live forever if they do not rebel with Satan at the end of this period (Mt. 25:46; Rev. 20:7-10). Trees are said to live even thousands of years. One in Mexico, 117 ft. in circumference, is supposed to be over 5,000 years old; the same is true of the Boabab trees of Senegal -- it is estimated that they too are more than 5,000 years old.⁸⁸

There will be permanence and stability.

the days of a tree: For instance, some Palestinian olive trees are more than 2000 years old. Also the word is definite in Hebrew. It is "the tree" and the LXX makes it more specific: "the tree of life."⁸⁹

23²³They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them.

[offspring] Children will be born forever.⁹⁰

They shall not labor in vain: These words speak of God reversing the curse on this cosmos (Gen. 3:17-22) and removing the curse that came in the time of Moses (Deut. 28:30). The word vain means "empty."⁹¹

They shall not labor in vain, nor bring forth children for trouble; for they shall be the descendants of the blessed of the LORD, and their offspring with them: There will be babies born and children raised in the millennial earth, and this is another indication that we are not in the eternal state. In the eternal state, we neither marry nor are given in marriage, but are like angels of God

⁸⁷ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-65.cfm?a=744001

⁸⁸ Dake's Annotated Reference Bible

⁸⁹ <http://www.moellerhaus.com/isa65.htm>

⁹⁰ Dake's Annotated Reference Bible

⁹¹ Nelsons Study Bible Notes

in heaven (Matthew 22:30). In the millennial earth, those allowed to enter are blessed of the LORD, and they and their descendants will populate the earth.⁹²

24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

[I will answer; and while they are yet speaking, I will hear] This proves that prayer will continue in the Millennium and the New Earth period (Isa. 56:7).⁹³

Before they call, I will answer expresses the truth that there will be no sorrow between petition and praise (30:19; 58:9). Praise will be continuous.⁹⁴

It shall come to pass that before they call, I will answer; and while they are still speaking, I will hear: The millennial reign of Jesus Christ will not only be a time of biological and social transformation. It will also be a time of profound spiritual transformation and intimacy. There will be an immediate and constant sense of the presence of God, and His knowledge will cover the earth (Isaiah 11:9).

This does not mean that every one on the millennial earth will be saved; only that the opportunity for such close relationship will be widely enjoyed. We know that not all will be saved during the millennial earth because:

- At the conclusion of the time of the millennial earth, Satan is released from his confinement and finds many willing servants on the earth (Revelation 20:7-9), whom he gathers for one last - and strikingly futile - rebellion against God.
- Zechariah 14:16-19 and Psalm 2 describe the firm rule of the Messiah during the millennial earth, dealing decisively with those who do not surrender to His reign, enforcing righteousness all over the earth.

Though not all will be saved on the millennial earth, we may suppose that the proportions will be reversed. Today, it is but a remnant that are saved, because many are called but few are chosen (Matthew 22:14) and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it (Matthew 7:13-14). In the millennial earth, the few will be those who don't know the LORD and are not saved.

One of the reasons why most are saved and know the LORD on the millennial earth is because not all survivors of the Great Tribulation are allowed to populate the millennial earth. After the Great Tribulation - which in judgment reduces the population of the earth by at least a third (Revelation 9:15, 18) - Jesus Christ will return to the earth, and in the judgment of the nations, determine who will be allowed to populate the millennial earth (Matthew 25:32-34). The millennial earth will have a "screened" population, that in terms of righteousness, will not be perfect, but better than the present earth.⁹⁵

⁹² https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-65.cfm?a=744001

⁹³ Dake's Annotated Reference Bible

⁹⁴ Nelsons Study Bible Notes

⁹⁵ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-65.cfm?a=744001

²⁵The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

Dust is serpents' food: still!

[The wolf and the lamb shall feed together] See notes, Isa. 11:6-8.

[the lion shall eat straw like the bullock] The whole nature of the animals will have to be changed in order for this to be fulfilled, inasmuch as lions are now carnivorous.

[dust shall be the serpent's meat] This refers to the perpetual curse upon the serpent (Gen. 3:14). All snakes will lose their poisonous fangs (Isa. 11:8).

[They shall not hurt nor destroy in all my holy mountain] See Isa. 2:4; 11:9; Mic. 4:3; Eph. 1:10.

[holy mountain] The holy mountain is the place for the headquarters of God's kingdom on earth (Isa. 2:2-4). See Eighteen Facts about Mountains in the Bible.⁹⁶

This is not what happens today, my friend. If the wolf and the lamb lie down together, it is the wolf feeding on the lamb. A wolf likes lamb chops. But in that day they will be together, and the lion will eat straw. I like to tell the story of the young upstart who publicly questioned Dr. George Gill in a meeting, saying, "Who ever heard of a lion eating straw? Anyone knows that a lion never eats straw!" Dr. Gill, in his characteristically easygoing manner, said, "Young man, if you can make a lion, then I will make him eat straw. The One who created the lion will equip him to eat straw when He wants him to do it." In other words, in that day the sharp fang and the bloody claw will no longer rule animal life. The law of the jungle will be changed to conform to the rule of the King. There will be nothing to hurt or harm or make afraid in the whole world. It will be a new world then, will it not?⁹⁷

The Hebrew word used here for "lamb" is *toleh*, a "young, tender lamb." The sense of the passage is not merely harmony, but a total transformation of human and animal nature (11:9).⁹⁸

This verse condenses the promises of 11:6-9. The figures represent the reversal of nature and the coming of universal peace. Dust shall be the serpent's food is an allusion to Gen. 3:14 to indicate that this specific curse will be consummated.⁹⁹

The wolf and the lamb shall feed together: The millennial earth will also see a remarkable ecological transformation. No longer will predators stalk their victims. Instead, even the wolf and the lamb will get along, and the lion shall eat straw like the ox.

"They shall not hurt nor destroy in all My holy mountain," says the LORD: This is the glorious result of the transformation that happens during the millennial earth. The world will be different biologically, spiritually, socially, and ecologically.

The Bible speaks powerfully to other aspects of the millennial earth. Tragically, the Church through history has often ignored or denied the promise of the millennial reign of Jesus Christ.

⁹⁶ Dake's Annotated Reference Bible

⁹⁷ Thru The Bible with J. Vernon McGee.

⁹⁸ Believers Study Bible Notes

⁹⁹ Nelsons Study Bible Notes

The early church until Augustine almost universally believed in an earthly, historical reign of Jesus, initiated by His return. Tyconius (in the late 300's) was the first to influentially champion a spiritualized interpretation, saying that this Millennium is now (amillennialism). His view was adopted by Augustine, the Roman Catholic Church and most Reformation theologians. Growing out of amillennialism is the doctrine of postmillennialism is an outgrowth of amillennialism, saying the millennium will happen in this age, before Jesus' return - but that the church will bring it to pass. But the clear teaching of the Bible isn't amillennialism or postmillennialism, but what is called premillennialism - the teaching that Jesus Christ will return to this earth before the millennial earth, and He is establish and govern it directly. There are more than 400 verses in more than 20 different passages in the Old Testament which deal with this time when Jesus Christ rules and reigns personally over planet earth.

- King David will have a prominent place in the millennial earth (Isaiah 55:3-5, Jeremiah 30:4-11, Ezekiel 34:23-31, Ezekiel 37:21-28, Hosea 3:5).

- There will be blessing and security for national Israel in the millennial earth (Amos 9:11-15).

- The Millennium a time of purity and devotion to God (Zechariah 13:1-9).

- Israel will be a nation of prominence in the millennial earth (Ezekiel 17:22-24).

- There will be a rebuilt temple and restored temple service on the millennial earth (Ezekiel 40-48, Ezekiel 37:26-28, Amos 9:11, Ezekiel 20:39-44).

- The New Testament specifically promises a literal reign of Jesus Christ (Luke 1:32-33).

- In their resurrected state, the saints will be given responsibility in the Millennial Earth according to their faithful service (Luke 19:11-27, Revelation 20:4-6, Revelation 2:26-28; 3:12,22, 1 Corinthians 6:2-3).¹⁰⁰

¹⁰⁰ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-65.cfm?a=744001