

# Isaiah Chapters 64-65 – Continuation of A Prayer of Penitence; The Righteous of God’s Judgment; The Glorious New Creation!

Monday 7:00pm, H 112 (1st floor, backside of the High School, facing Mac Arthur, near the east corner, adjacent to the High School office), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – [ptwente@gmail.com](mailto:ptwente@gmail.com) For past studies, audio plus notes, go to: [www.ptwente.com](http://www.ptwente.com) Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

## OBSERVATION

## INTERPRETATION

## APPLICATION

“Pass Me Not O Gentle Savior – Frances J. Crosby – sung by Joslin Grove Choral Society

1. *Pass me not, O gentle Savior, Hear my humble cry; While on others Thou art calling, Do not pass me by. Refrain: Savior, Savior, Hear my humble cry, While on others Thou art calling, Do not pass me by.*
2. *Thou the spring of all my comfort, More than life to me, Whom have I on earth beside Thee, Whom in Heav’n but Thee. (Refrain – 2X)*

### ISAIAH 40:1-66:24

*The prophecies of chapters 1-39 addressed Judah in her situation during Isaiah's ministry (739 B.C. until c. 686 B.C.). The prophecies of chapters 40-66 address Judah as though the prophesied Babylonian captivity (Isa 39:5-7) were already a present reality, though that captivity did not begin until 605-586 B.C. The words "'There is no peace,' says the Lord, 'for the wicked'" (Isa 48:22; Isa 57:21) signal the divisions of this section into three parts: chapters 40-48 (Comfort of Jehovah), chapters 49-57 (Salvation of Jehovah) and chapters 58-66 (Glory of Jehovah). Four Messianic Prophecies-Songs of the Suffering Servant: #1 Chapter 42:1-9 -Servant of Jehovah-Jesus; #2 Chapter 49:1-13-Servant of God; Savior of the World; #3 Chapter 50:4-9-Jehovah Adonai-Humility of Rejected Prophet; #4 Chapter 52:13-53:12-Suffering Servant-Jehovah’s Servant-Sin Bearer.*

### ISAIAH CHAPTERS 64-65

As we come into the last few chapters of Isaiah, the application emphasis seems to be on the need to pray! There was the explicit command to pray without ceasing, giving God no rest: Isa 62:6-7 I have posted watchmen on your walls, Jerusalem; they will never be silent day or night. You who call on the LORD, give yourselves no rest, [7] and give him no rest till he establishes Jerusalem and makes her the praise of the earth. In the last chapter Isa. 63:15-19, we have the beginning of Israel’s Prayer of Penitence. This prayer continues through the entire chapter of Isa. 64. The cry at the beginning of the prayer was for God to “*look down from heaven*” (Is. 63:15). The cry becomes more intense and now is “*that You would rend the heavens! That you would come down!*” (Is. 64:1). Isa 63:15- 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 Israel. Here, God speaks to that heart, a heart with a shallow repentance. God’s promise is faithfulness to the promises that He made. That Jerusalem shall become really the center of the earth. When Jesus comes to reign, He will establish His throne in Jerusalem and that the nations of the world will flow unto it. This is to be fulfilled in the kingdom age, or the millennial reign of Christ. God’s program is going to go right on. God is not going to stop His program. There will be no rest until it is accomplished. So we look forward to that glorious day when the Lord shall return! God here is declaring that the promises for the Second Coming of Christ to establish His Kingdom on earth, centered in Jerusalem well come to pass. He will not rest until He has established His work.

### Isaiah – Bible Timeline

739 BC	Isaiah Complains of Zion's Corruption	<a href="#">Isaiah 1 - 5</a>
739 BC	Isaiah's Vision and Commission	<a href="#">Isaiah 6</a>
735 BC	Isaiah's Prophecy of Immanuel	<a href="#">Isaiah 7</a>
734 BC	Uriah/Zechariah Verification	<a href="#">Isaiah 8</a>
730 BC	Isaiah Prophecies a Child Is Born	<a href="#">Isaiah 9</a>
730 BC	Isaiah Prophecies Judgments Upon Israel	<a href="#">Isaiah 9:8</a>
730 BC	Isaiah Prophecies Judgment on Assyria	<a href="#">Isaiah 10</a>
730 BC	Isaiah Prophecies The Root of Jesse	<a href="#">Isaiah 11</a>
730 BC	Isaiah's Joyful Thanksgiving	<a href="#">Isaiah 12</a>
725 BC	Isaiah Prophecies against the Nations	<a href="#">Isaiah 13 - 22</a>
725 BC	Isaiah's Valley of Vision	<a href="#">Isaiah 22</a>
725 BC	Isaiah's Burden of Tyre	<a href="#">Isaiah 23</a>
725 BC	Devastation on the Earth	<a href="#">Isaiah 24</a>
725 BC	Isaiah's Songs of Praise	<a href="#">Isaiah 25 - 27</a>
725 BC	Isaiah's Further Warnings	<a href="#">Isaiah 28 - 32</a>
725 BC	Isaiah Prophecies a King Shall Reign	<a href="#">Isaiah 32</a>
725 BC	Isaiah Declares God's Judgments	<a href="#">Isaiah 33, 34</a>
725 BC	Isaiah Declares the Joyful Will Flourish in Zion	<a href="#">Isaiah 35</a>
712 BC	Hezekiah's Illness and Healing	<a href="#">2 Kings 20, Isaiah 38</a>
711 BC	Hezekiah Shows Treasures	<a href="#">2 Kings 20:12, Isaiah 39</a>
711 BC	Isaiah Prophecies Captivity and Restoration	<a href="#">Isaiah 40 - 66</a>
701 BC	Sennacherib Threatens Jerusalem	<a href="#">2 Kings 18, Isaiah 36, 2 Chron. 32</a>
701 BC	Hezekiah's Prayer	<a href="#">2 Kings 19, Isaiah 37</a>

## Isaiah Chapters 64-65 – Continuation of A Prayer of Penitence; The Righteous of God’s Judgment; The Glorious New Creation!

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### OBSERVATION

### INTERPRETATION

### APPLICATION

**Isa 64:1 Oh, that You would rend the heavens! That You would come down! That the mountains might shake at Your presence—**

**Isa 64:2**

**Isa 64:3 When You did awesome things for which we did not look, You came down, The mountains shook at Your presence.**

**Isa 64:4 For since the beginning of the world Men have not heard nor perceived by the ear, Nor has the eye seen any God besides You, Who acts for the one who waits for Him.**

**Isa 64:5 You meet him who rejoices and does righteousness, Who remembers You in Your ways, You are indeed angry, for we have sinned—In these ways we continue; And we need to be saved.**

**Isa 64:1-5 Oh, that You would rend the heavens! That You would come down!** The ultimate prayer in the Bible! This request goes beyond the normal prayer of God bless us and keep us! The special, unusual prayer as an expression of God’s Spirit! Indeed! God coming ***down!*** Whitfield said that during his sermon, that “God came down” He always preached under the power and the unction of the Holy Spirit.. God did something special! He came down! That’s exactly what is meant by a visitation of God’s Spirit! Seemingly days of heaven on earth! God came down, with the people feeling His presence! Now only the glory and radiance of His presence, but especially His presence! ***That the mountains might shake at Your presence—*** The great mountains always there! When God comes down the heavens are rent! The mountains shake! Address – “***Oh***” – apostles asking Jesus how to pray! Isaiah looks back. Israel in sin asked for His forgiveness, having nothing to offer except repentance. Look back. Turn away from sin. God continued to look down on them. Again taking interest that He once took! First petition – to approach God again. Always further petition contained here. “OH” reminded, true prayer always recognized, a first deep desire, end of his resources, waiting and longing for a relationship with God. Confession, characteristics. Laying hold upon God. Starting to pray! Taking hold of God. An extraordinary expression. Not a mere casual introduction. Take hold of God and don’t let go. Remember Jacob and Peniel. I will not let Thee go! Or another comparison - ***As fire burns brushwood***, as a piece of metal is thrown into the fire, it begins to melt and flow! ***As fire causes water to boil—***Another comparison – it causes the water to boil! The power in the flame, moving the water, boiling, churning the water! These are very dramatic images that he is using to convey some impressions of the power of God! ***To make Your name known to Your adversaries, That the nations may tremble at Your presence!*** Isaiah has the answer. He has the reason otherwise we would never pray! The reason is for God’s name and God’s glory! Why is he praying that God may come down as when the melting fire burneth and the fire causeth the waters to boil. What is his reason? ***to make thy name known to Thine adversaries!*** That’s the reason! That’s the first reason! You’ll notice that it is always the first reason in the Bible. These men praying to God as they did, because they had a zeal for the name and the glory of God! Come down says these men for these adversaries of Thine may know Thy name! You notice that he says that they are God’s adversaries! Why not “our adversaries”? That would be true, but he has a deeper insight than this. That is where we go wrong so frequently. We will persist in the regarding the church as a human institution. We are fighting for our lives. Trying to keep the doors open. Trying to keep the church going. So we put up our commissions and we market plan our organization. Our adversaries. This is what we are fighting! No, no, says the prophet! They’re God’s adversaries! And if you and I don’t see behind the visible in the sea, we are the merest tiles in the spiritual wheel. We talk about the manifestations of evil. The Bible is concerned about the ultimate cause of evil. The fight is not merely a fight against the television and the motor car and all these things. No, no, that’s not the fight at all. It isn’t even against men. The apostle Paul sees it clearly and he says we wrestle not against ***Eph 6:12 For we do not wrestle against flesh and blood, -that’s not the problem! but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.*** These things that we see are the mere pawns, the dukes, it’s the Devil itself, hating God.

**vs. 1-5 As we come into the last few chapters of Isaiah, the application emphasis seems to be on the need to pray! There was the explicit command to pray without ceasing, giving God no rest: Isa 62:6-7 I have posted watchmen on your walls, Jerusalem; they will never be silent day or night. You who call on the LORD, give yourselves no rest, [7] and give him no rest till he establishes Jerusalem and makes her the praise of the earth. In the last chapter Isa. 63:15-19, we have the beginning of Israel’s Prayer of Penitence. This prayer continues through the entire chapter of Isa. 64. The cry at the beginning of the prayer was for God to “look down from heaven” (Is. 63:15). The cry becomes more intense and now is “that You would rend the heavens! That you would come down! (Is. 64:1).**

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**OBSERVATION**

**INTERPRETATION**

**APPLICATION**

*Isa 64:6 But we are all like an unclean thing, And all our righteousnesses are like filthy rags; We all fade as a leaf, And our iniquities, like the wind, Have taken us away.*

*Isa 64:7 And there is no one who calls on Your name, Who stirs himself up to take hold of You; For You have hidden Your face from us, And have consumed us because of our iniquities.*

*Isa 64:8 But now, O LORD, You are our Father; We are the clay, and You our potter; And all we are the work of Your hand.*

*Isa 64:9 Do not be furious, O LORD, Nor remember iniquity forever; Indeed, please look—we all are Your people!*

vs. 6-7 Our sin makes us *like an unclean thing*; it makes us unacceptable and unworthy before God. “Under the Jewish law you know that when a person was unclean he could not go up to the house of the Lord. He could offer no sacrifice. God could accept nothing at his hands. As long as he remained unclean, he was an outcast and an alien. *Even all our righteousness are like filthy rags.* The good we may try to do is unacceptable and unclean before the LORD. Because we *are all like an unclean thing*, even the good we do is polluted. *We all fade as a leaf.* Our sinful condition has made us weak and unstable, with no lasting power before God. *Our iniquities, like the wind, have taken us away* means that we have no power to stand against temptation. Our sins carry us along like a hurricane wind. *And there is no one who calls on Your name, who stirs himself up to take hold of You:* Even in our unclean, unstable condition, we didn’t seek the LORD the way we should. We were lazy and complacent before the LORD. Taken together, this is a fearful description of our fallenness: *Filthy rags:* Filthy rags can accurately be translated as ‘a garment of menstruation’. Discharges from the body were considered a defilement because they were the ‘outflow’ of a sinful, fallen human nature. Even what we might consider to be in our favor, such as righteous acts, have in them the defilement of fallenness. Spurgeon said the expression, ‘*filthy rags,*’ in the Hebrew, is one which we could not with propriety explain in the present assembly. As the confession must be made privately and alone before God, so the full meaning of the comparison is not meant for human ear. We must do all righteousnesses, rest in none but Christ’s, disclaiming our own best as spotted and imperfect. The sinful condition of man brings forth two reactions from God. First, *You have hidden Your face from us.* Our fellowship is broken, or at the very least, damaged. Second, the LORD has *consumed us because of our iniquities.* Our sinful condition has invited, even demanded - the righteous judgment of God.

vs. 8-9 *But now, O LORD, You are our Father:* The praying one is in a desperate place; he needs to mercy of God, because the justice of God condemns him. In his appeal for mercy, he first reminds God, “*You are our Father.* Please, LORD, have mercy on us as loving *Father.*” *We are the clay, and You our potter:* Next, the praying one appeals for God’s mercy because of God’s sovereign power over each life. It is like saying, “LORD we are like clay in Your hands. Deal gently with us, and mold us according to Your mercy.” A father is always a father; he can never truly disown his children. A potter cannot disown the pot; it is only there because he made it. This is Isaiah’s way of saying, “You’re stuck with us LORD!” *Do not be furious, O LORD, nor remember iniquity forever:* The praying one asks for mercy on account of “time served.” It is as if he prays, “LORD, You had a right to **be furious** with us for a time. You had a right to *remember our iniquity* for a while. But please, LORD, do not *remember iniquity forever.*” *Indeed, please look - we all are Your people!* The praying one makes his final appeal for mercy on the simple grounds that “LORD, *we all are Your people.* We are sinners, and deserve your judgment, but we are still *Your people.* In a way, LORD, because of Your covenant with Israel, You are stuck with us!”

vs. 6-7 Israel hears that God is looking for those *who wait for Him; him who rejoice and does righteousness and who remember You in Your ways.* They know that they have been relying on their own *righteousnesses.* But they confess here: *But we are all like an unclean thing, And all our righteousnesses are like filthy rags; We all fade as a leaf, And our iniquities, like the wind, (Isa 64:6) Consequently that God has hidden His face from them because of their iniquities.* A powerful reminder of the need of looking to Him and to be led by the Holy Spirit in all that we do!

vs. 8-9 A great combination of two descriptive aspects of Israel’s (and our) relationship with God. He is our intimate and loving *Father,* but also that He is totally sovereign! He is the *potter* and we are the *clay,* to be molded and shaped in the precise manner and result that He chooses. May we yield in all humility!

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### OBSERVATION

### INTERPRETATION

### APPLICATION

*Isa 64:10 Your holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.*

*Isa 64:11 Our holy and beautiful temple, Where our fathers praised You, Is burned up with fire; And all our pleasant things are laid waste.*

*Isa 64:12 Will You restrain Yourself because of these things, O LORD? Will You hold Your peace, and afflict us very severely?*

#### *Judgment and Salvation*

*Isa 65:1 'I was sought by those who did not ask for Me; I was found by those who did not seek Me. I said, 'Here I am, here I am,' To a nation that was not called by My name.*

*Isa 65:2 I have stretched out My hands all day long to a rebellious people, Who walk in a way that is not good, According to their own thoughts;*

*Isa 65:3 A people who provoke Me to anger continually to My face; Who sacrifice in gardens, And burn incense on altars of brick;*

*Isa 65:4 Who sit among the graves, And spend the night in the tombs; Who eat swine's flesh, And the broth of abominable things is in their vessels;*

*Isa 65:5 Who say, 'Keep to yourself, Do not come near me, For I am holier than you!' These are smoke in My nostrils, A fire that burns all the day.*

*vs. 10-11 Zion is a wilderness, Jerusalem a desolation:* Appealing for mercy, the praying one asks God to look closely at the terrible condition of His *holy cities*. As he draws attention to *our holy and beautiful temple*, he notes that it is *burned up with fire*. It is an eloquent and powerful way of pleading with God to act.

*v. 12 Will You restrain Yourself because of these things, O LORD?* The praying one concludes up the prayer with a great question. The *these things* he refers to are not the desperate condition of Jerusalem and the temple (*Isa 64:10-11*). They are the descriptions of our sinful condition (*Isa 64:5-7*). The praying one asks, “LORD, You know very well our sinful condition. But *will You restrain Yourself because of these things, O LORD?*”. *Will You hold Your peace, and afflict us very severely?* “LORD, please show mercy! Will you always give us what we deserve?”. In this prayer, the praying one deals with what seems to be an impossible problem. Because of our sin (*Isa 64:5-7*), we are in a desperate state and need the LORD’s salvation. But the LORD only answers the prayers of a righteous man (*Isa 64:4-5 a*) - and a righteous man wouldn’t be in the place we are! Ultimately, the answer is found in the New Covenant, where *a righteous Man stands in our place and prays for us*. This is why Jesus invited us to pray in *His* name (*Joh 14:13-14*). When we pray in Jesus’ name, *He is the righteous Man* who appeals to God for us.

*vs. 1-2* The immediate answer: The LORD will indeed bless His genuine servants. *Isa 63:7-64:12* is the prayer of the remnant, spoken through the prophet Isaiah, 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 *Rom 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.”* Isaiah’s boldness may have been the cause, among others, that he was sawn in half by unworthy countrymen. *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 the one prophetically praying in *Isa 63:7 -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 (Jdg 17:6; 21:25)*. Proverbs expresses the idea like this: *There is a way that seems right to a man, but its end is the way of death (Pro 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 *Rom 12:2*, *to be transformed by the renewing of your mind*.

*vs. 10-11* Israel continues to plead, here in an eloquent and powerful way looking at their present condition, just as we too, need to consider our present spiritual condition.

*v. 12* In spite of the seemingly impossible situation of knowing that God will only bless those who are truly His and that Israel’s present physical and spiritual condition are not really acceptable, they cry out for His restraint and to hold His peace.

*vs. 1-2* The immediate answer: The LORD will indeed bless His true servants. *Isa 63:7-64:12* is the prayer of the remnant, spoken through the prophet Isaiah, 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. *Rom 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.”*

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### OBSERVATION

### INTERPRETATION

### APPLICATION

*Isa 65:6 "Behold, it is written before Me: I will not keep silence, but will repay—Even repay into their bosom—*

*Isa 65:7 Your iniquities and the iniquities of your fathers together," Says the LORD, "Who have burned incense on the mountains And blasphemed Me on the hills; Therefore I will measure their former work into their bosom."*

*Isa 65:8 Thus says the LORD: "As the new wine is found in the cluster, And one says, 'Do not destroy it, For a blessing is in it,' So will I do for My servants' sake, That I may not destroy them all.*

*Isa 65:9 I will bring forth descendants from Jacob, And from Judah an heir of My mountains; My elect shall inherit it, And My servants* Isa 65:10 *Sharon shall be a fold of flocks, And the Valley of Achor a place for herds to lie down, For My people who have sought Me.*

*Isa 65:11 "But you are those who forsake the LORD, Who forget My holy mountain, Who prepare a table for Gad, And who furnish a drink offering for Meni.*

*Isa 65:12 Therefore I will number you for the sword, And you shall all bow down to the slaughter; 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."*

*Isa 65:13 Therefore thus says the Lord GOD: "Behold, My servants shall eat, But you shall be hungry; Behold, My servants shall drink, But you shall be thirsty; Behold, My servants shall rejoice, But you shall be ashamed; shall dwell there.*

*vs. 3-7 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. (*Num 19:11*). They *eat swine's flesh*, and drink *the broth of abominable things*. 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. 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.

*vs. 8-16* A promise of blessing for the true servants of the LORD, and a promise of chastisement for the false or shallow servants of God.. *"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. The 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 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. **Therefore, there is some good . . .** Marvelously, the Lord finds His true servants in Israel to be a blessing. He prizes and guards them. If the church has clearly understood this, Replacement Theology and the belief that God has totally rejected, would not have occurred. Just as God would have saved Sodom for the sake of ten righteous people, so He will spare Israel, His vine, for the sake of His *servants*, the cluster of good grapes. *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 breaking the speed limit on the highway, but it is far worse to ignore the flashing red lights in your rearview mirror. **Gad and Meni:** "They were presenting offerings to the gods 'Fortune' and 'Destiny,' so their destiny would be the sword."

*vs. 3-7* We see here a great example of how blindness being brought about by pride! Israel, steeped in the most offensive and unholy ways before the LORD has the gall to pridefully state: *Isa 65:5 Who say, 'Keep to yourself, Do not come near me, For I am holier than you!'* How often do we look at others and think that *I am holier than you?*

*vs. 8-16* Here we see the obvious contrast between the Salvation of the Remnant and the Adversity of the Apostate. We are given five vivid contrasts between the calamity that will befall the apostate and the happiness God's faithful will experience. In verse 16 we see : *So that he who blesses himself in the earth Shall bless himself in the God of truth; And he who swears in the earth Shall swear by the God of truth; Because the former troubles are forgotten, And because they are hidden from My eyes. All of Israel's and our sin and guilt will be covered before God by the precious blood of the Lamb!*

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### OBSERVATION

### INTERPRETATION

### APPLICATION

*Isa 65:14 Behold, My servants shall sing for joy of heart, But you shall cry for sorrow of heart, And wail for grief of spirit.*

*Isa 65:15 You shall leave your name as a curse to My chosen; For the Lord GOD will slay you, And call His servants by another name;*

*Isa 65:16 So that he who blesses himself in the earth Shall bless himself in the God of truth; And he who swears in the earth Shall swear by the God of truth; Because the former troubles are forgotten, And because they are hidden from My eyes.*

*New Heavens and a New Earth*

*Isa 65:17 "For behold, I create (bara) new heavens and a new earth; And the former shall not be remembered or come to mind.*

*Isa 65:18 But be glad and rejoice forever in what I create; For behold, I create Jerusalem as a rejoicing, And her people a joy.*

*Isa 65:19 I will rejoice in Jerusalem, And joy in My people; The voice of weeping shall no longer be heard in her, Nor the voice of crying.*

*vs. 8-16 (Continued)*

*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 total trustworthiness to keep them forever!

*vs. 17-19* The ultimate answer: The LORD will redeem and remake all of creation. *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 (2Pe 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 (Rev 21:1).* From John’s context we see that this *new heavens and a new earth* comes *after* the Great White Throne judgment (*Rev 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 *Isa 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 *Isa 65:17*, and of the millennial earth in *Isa 65:20-25.* *And the former shall not be remembered or come to mind:* This is another indication that *Isa 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 (*Psalms 72*). *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 (*Rev 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 (Rev 21:4).*

*vs. 17-19* Similar to the OT prophets prophesying back and forth between the two comings of Christ, here we see the prophecy of the New Heaven and New Earth, which will be created from nothing following the Millennial Reign of Christ. *the former shall not be remembered or come to mind. But be glad and rejoice forever in what I create; For behold, I create Jerusalem as a rejoicing, And her people a joy. I will rejoice in Jerusalem, And joy in My people; The voice of weeping shall no longer be heard in her, Nor the voice of crying. (Isa. 17b-19). Just think! 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 (Rev 21:4).*

## Isaiah Chapters 64-65 – Continuation of A Prayer of Penitence; The Righteous of God’s Judgment; The Glorious New Creation!

Monday 7:00pm, H 112 (1st floor, backside of the High School, facing Mac Arthur, near the east corner, adjacent to the High School office), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – [ptwente@gmail.com](mailto:ptwente@gmail.com) For past studies, audio plus notes, go to: [www.ptwente.com](http://www.ptwente.com) Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

### OBSERVATION

### INTERPRETATION

### APPLICATION

*Isa 65:20 "No more shall an infant from there live but a few days, Nor an old man who has not fulfilled his days; For the child shall die one hundred years old, But the sinner being one hundred years old shall be accursed.*

*Isa 65:21 They shall build houses and inhabit them; They shall plant vineyards and eat their fruit.*

*Isa 65:22 They shall not build and another inhabit; They shall not plant and another eat; For as the days of a tree, so shall be the days of My people, And My elect shall long enjoy the work of their hands.*

*Isa 65:23 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.*

*Isa 65:24 "It shall come to pass That before they call, I will answer; And while they are still speaking, I will hear.*

*vs. 20-22* The blessed state of the millennial earth *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. 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. One 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 (Rev 20:1-3).

*vs. 23-25 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 in heaven* (Mat 22:30). In the millennial earth, those allowed to enter are *blessed of the LORD*, and they and their *descendants* will populate the earth. *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 (Isa 11:9). Not everyone 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 (Rev 20:7-9), whom he gathers for one last - and strikingly futile - rebellion against God. Zec 14:16-19 and Psalms 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, it may be suppose that the proportions will be reversed. Today, it is but a remnant that are saved, because *many are called but few are chosen* (Mat 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* (Mat 7:13-14).

*vs. 20-25* Isaiah gives an amazing insight into the **Millennial Reign of Christ.** We see here somewhat of a return to the pre-fall condition of the earth. The life span of man will again increase to where at an age of 100 years old, a man will be considered a **child!** Although we believers will have our glorified bodies at that point, serving our Lord Jesus. There will be those who survive the Great Tribulation and will be bearing children. Satan will be locked up during the 1,000-year period, but at the end will be released for a season and will go out and deceive the nations. **But then he will be cast into the Lake of Fire, where the beast and false prophet are. They will be tormented day and night forever and ever** (Rev. 20:10). *The Great White Throne Judgment will occur. Heaven and earth will pass away and God will create a new heaven and a new earth!* (Rev. 21:1) **May we indeed use the time as we wait for His Second Coming to Watch, to work and to wait?**

## Isaiah Chapters 64-65 – Continuation of A Prayer of Penitence; The Righteous of God’s Judgment; The Glorious New Creation!

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### OBSERVATION

### INTERPRETATION

### APPLICATION

<p><i>Isa 65:25 The wolf and the lamb shall feed together, The lion shall eat straw like the ox, And dust shall be the serpent's food. They shall not hurt nor destroy in all My holy mountain," Says the LORD.</i></p>	<p>In the millennial earth, the <i>few</i> will be those who <i>don't</i> 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 (<u>Rev 9:15; Rev 9:18</u>) - Jesus Christ will return to the earth, and in the judgment of the nations, determine who will be allowed to populate the millennial earth (<u>Mat 25:32-34</u>). The millennial earth will have a “screened” population, that in terms of righteousness, will not be <i>perfect</i>, but better than the present earth. <b><i>The wolf and the lamb shall feed together:</i></b> The millennial earth will also see a remarkable <i>ecological</i> transformation. No longer will predators stalk their victims. Instead, even <b><i>the wolf and the lamb</i></b> will get along, and <b><i>the lion shall eat straw like the ox</i></b>. <b><i>“They shall not hurt nor destroy in all My holy mountain,” says the LORD:</i></b> 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. Often the Church, historically has ignored or denied the promise of the millennial reign of Jesus Christ. 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 <i>now</i> (<i>amillennialism</i>). His view was adopted by Augustine, the Roman Catholic Church and most Reformation theologians. Growing out of <i>amillennialism</i> is the doctrine of <i>postmillennialism</i> is an outgrowth of <i>amillennialism</i>, saying the millennium will happen in <i>this</i> age, before Jesus’ return - but that the church will bring it to pass. But the clear teaching of the Bible isn’t <i>amillennialism</i> or <i>postmillennialism</i>, but what is called <i>premillennialism</i> - the teaching that Jesus Christ will return to this earth <i>before</i> the millennial earth, and <i>He</i> 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 (<u>Isa 55:3-5, Jer 30:4-11, Eze 34:23-31, Eze 37:21-28, Hos 3:5</u>). There will be blessing and security for national Israel in the millennial earth (<u>Amo 9:11-15</u>). The Millennium a time of purity and devotion to God (<u>Zec 13:1-9</u>). Israel will be a nation of prominence in the millennial earth (<u>Eze 17:22-24</u>). There will be a rebuilt temple and restored temple service on the millennial earth (<u>Ezekiel 40-48, Eze 37:26-28, Amo 9:11, Eze 20:39-44</u>). The New Testament specifically promises a literal reign of Jesus Christ (<u>Luk 1:32-33</u>). In their resurrected state, the saints will be given responsibility in the Millennial Earth according to their faithful service (<u>Luk 19:11-27, Rev 20:4-6, Rev 2:26-28; Rev 3:12; Rev 3:22, 1Co 6:2-3</u>).</p>	<p><i>John Newton -</i> <b><i>1 Come, my soul, thy suit prepare, Jesus loves to answer prayer. He Himself has bid thee pray, rise and ask without delay.</i></b> <b><i>2 Thou art coming to a King, large petitions with thee bring, for His grace and pow'r are such, none can ever ask too much.</i></b> <b>Shame on us for puny prayers in putting little limits on God, who is unlimited in power!</b></p>
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