

Isaiah 65 - Israel in the Plan of God

III. Prophecies of comfort (Is 40:1—66:24)

(3) Israel as the delivered (Is 58:1—66:24)

(B) Second round (Is 63:7—66:24)

(b) Forgiveness: while God will judge idolaters and the righteous He will bless and deliver the righteous remnant (65:1-16)

(c) Kingdom (Is 65:17—66:24)

(i) Millennial conditions (65:17-25)

The last two chapters of Isaiah present some final thoughts on the destiny of all humankind. These comments come as a response to a lament about the terrible situation people were enduring then (Is 63:7—64:12). God's answer to their lament in Is 65-66 rhetorically contrasts the hopeless situation of the wicked with the glorious destiny of God's servants, who will enjoy life in His wonderful new creation. To appreciate fully the enormous impact of Isaiah's final presentation of God's new creation, it is necessary to view these prophecies about the new heavens and new earth in the context of God's answer to a confused and lamenting group of Israelites in Is 63:7—64:12.

Although the lamenters claim that "all of us are Your people" (Is 64:9), the answer to this lament reveals that God will not deal with all these people in the same way, for not all the people are humble and contrite (Is 66:2). God will bring a sword against those who forsake Him and are involved in pagan worship (Is 66:3-4), but He will grant the great blessings of a new creation to those who serve Him. This answer can be seen in three themes that include judgment speeches intermixed with proclamations of salvation:

(1) Wrath for pagan worship (Is 65:1-7)

(2) Contrasting destinies of destruction or blessing in the new creation (Is 65:8—66:16)

(3) The new creation of joy and blessing (Is 65:17-25; 66:18-24)

Isaiah 65

(b) Forgiveness: while God will judge idolaters and the righteous He will bless and deliver the righteous remnant (65:1-16)

1 "I permitted Myself to be sought by those who did not ask *for Me*; I permitted Myself to be found by those who did not seek Me. I said, 'Here am I, here am I,' To a nation which did not call on My name.

1 "I permitted Myself to be sought by those who did not ask *for Me*; I permitted Myself to be found by those who did not seek Me. I said, 'Here am I, here am I,' To a nation which did not call on My name.

1 "I let myself be sought by those who didn't ask for me; I let myself be found by those who didn't seek me. I said, 'Here I am! Here I am!' to a nation that didn't call on my name.

1 I 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.

- Israel's Rebellion and a New Wine: "Sought by those who asked not for me" (echoes Rom 10:20-21)

2 "I have spread out My hands all day long to a rebellious people, Who walk *in* the way which is not good, following their own thoughts,

2 "I have spread out My hands all day long to a rebellious people, Who walk *in* the way which is not good, following their own thoughts,

2 I held out my hands all day long to a disobedient people, who walk in a way that isn't good, following their own inclinations—

2 I 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;

3 A people who continually provoke Me to My face, Offering sacrifices in gardens and burning incense on bricks;

3 A people who continually provoke Me to My face, Offering sacrifices in gardens and burning incense on bricks;

3 a people who continually provoke me to my face; they keep sacrificing in gardens and waving their hands over stone altars;

3 A 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 —versus "brick" used here.

4 Who sit among graves and spend the night in secret places; Who eat pig's flesh, And the broth of unclean meat is *in* their pots.

4 Who sit among graves and spend the night in secret places; Who eat swine's flesh, And the broth of unclean meat is *in* their pots.

4 who sit among graves, and spend the night in secret places; who eat pigs' meat, with the broth of detestable things in their pots;

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

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.

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.

5 who say, 'Keep to yourself!' 'Don't touch me!' and 'I am too holy for you!' "Such people are smoke in my nostrils, a fire that keeps burning all day long.

5 Which 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.

6 "Behold, it is written before Me: I will not keep silent, but I will repay; I will even repay into their laps,

6 "Behold, it is written before Me, I will not keep silent, but I will repay; I will even repay into their bosom,

6 Watch out! It stands written before me: 'I won't keep silent, but I will pay back in full; I'll indeed repay into their laps

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

7 Both your own wrongdoings and the wrongdoings of your fathers together," says the LORD. "Because they have burned incense on the mountains And scorned Me on the hills, Therefore I will measure their former work into their laps."

7 Both their own iniquities and the iniquities of their fathers together," says the LORD. "Because they have burned incense on the mountains And scorned Me on the hills, Therefore I will measure their former work into their bosom."

7 both your iniquities and your ancestors' iniquities together," says the LORD. "Because they offered incense on the mountains and insulted me on hills, I'll measure into their laps full payment to their earlier actions."

7 Your 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.

Verses 1-7 are a frank evaluation of the people's pagan worship, which stands in stark contrast to the people of the exodus who were marvelously redeemed by God (Is 63:7-14). The present generation provoked God by offering swine and being involved with pagan practices of the dead (v3-4). Therefore, God will not keep silent about their wickedness, but will repay them for their sins (v6-7).

These statements demonstrate that there is a difference between those who are God's servants and those who are not (v8-16). The central contention is that God will not destroy all of Israel, but will act on behalf of His chosen servants who seek Him (v8-10). Those who forsake and forget God will be destined for the sword because they do not respond to God's call (v11-12). Consequently, their destiny is as follows:

	God's Servants	Those Who Forsake God
65:13	Will eat	Will be hungry
	Will drink	Will be thirsty
	Will rejoice	Will be put to shame
65:14	Will shout joyfully	Will cry out and wail
65:15	Will have a new name	Their name will be a curse
65:16	Will be blessed, and troubles will be forgotten	

The Remnant will be Preserved [Remnant of Israel: Past, Present, Future](#)

God will supply the Faithful Remnant. Although Apostates will face suffering and death, He will divinely protect the Faithful Remnant and provide them with food and water. This will enable the Faithful Remnant to survive the Great Tribulation's persecutions and devastations (Cf. Is 41:17-20).

The Great Tribulation

8 This is what the LORD says: "Just as the new wine is found in the cluster, And one says, 'Do not destroy it, for there is benefit in it,' So I will act in behalf of My servants In order not to destroy all of them.

8 Thus says the LORD, "As the new wine is found in the cluster, And one says, 'Do not destroy it, for there is benefit in it,' So I will act on behalf of My servants In order not to destroy all of them.

8 This is what the LORD says: "Just as new wine is found in the cluster, and people have said, 'Don't destroy it, for there is a gift in it,' so I'll act for my servants' sake, by not destroying them all.

8 Thus 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.

9 "I will bring forth offspring from Jacob, And an heir of My mountains from Judah; My chosen ones shall inherit it, And My servants will live there.

9 "I will bring forth offspring from Jacob, And an heir of My mountains from Judah; Even My chosen ones shall inherit it, And My servants will dwell there.

9 I'll bring forth descendants from Jacob, and from Judah they will inherit my mountains; my chosen people will inherit it, and my servants will live there.

9 And 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.

10 "Sharon will be a pasture land for flocks, And the Valley of **Achor** a resting place for herds, For My people who seek Me.

10 "Sharon will be a pasture land for flocks, And the valley of Achor a resting place for herds, For My people who seek Me.

10 Sharon will become a pasture for flocks, and the Valley of Achor a fold for herds, for my people who have sought me.

10 And 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 (Joshua 7:24,26; Hosea 2:15)

11 "But as for you who abandon the LORD, Who forget My holy mountain, Who set a table for Fortune, And fill a jug of mixed wine for Destiny,

11 "But you who forsake the LORD, Who forget My holy mountain, Who set a table for Fortune, And who fill *cups* with mixed wine for Destiny,

11 But as for you who forsake the LORD, who forget my holy mountain, who spread a table for Fortune and fill drink offerings for Destiny,

11 But 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.

12 I will destine you for the sword, And all of you will bow down to the slaughter. Because I called, but you did not answer; I spoke, but you did not listen. Instead, you did evil in My sight And chose that in which I did not delight."

12 I will destine you for the sword, And all of you will bow down to the slaughter. Because I called, but you did not answer; I spoke, but you did not hear. And you did evil in My sight And chose that in which I did not delight."

12 I'll consign you to the sword, and all of you will bend down for the slaughter— because when I called, you didn't answer, when I spoke, you didn't listen; but you did what was evil in my sight, and chose what I took no pleasure in."

12 Therefore 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.

13 Therefore, this is what the Lord GOD says: "Behold, My servants will eat, but you will be hungry. Behold, My servants will drink, but you will be thirsty. Behold, My servants will rejoice, but you will be put to shame.

13 Therefore, thus says the Lord GOD, "Behold, My servants will eat, but you will be hungry. Behold, My servants will drink, but you will be thirsty. Behold, My servants will rejoice, but you will be put to shame.

13 Therefore, this is what the LORD says: "See, my servants will eat, but you'll go hungry; my servants will drink, but you'll go thirsty; my servants will rejoice, but you'll be put to shame.

13 Therefore 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:

14 "Behold, My servants will shout joyfully with a glad heart, But you will cry out from a painful heart, And you will wail from a broken spirit.

14 "Behold, My servants will shout joyfully with a glad heart, But you will cry out with a heavy heart, And you will wail with a broken spirit.

14 My servants will sing in gladness of heart, but you'll cry for help from anguish of heart, and you'll howl from brokenness of spirit.

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

15 "You will leave your name as a curse to My chosen ones, And the Lord GOD will put you to death. But My servants will be called by another name.

15 "You will leave your name for a curse to My chosen ones, And the Lord GOD will slay you. But My servants will be called by another name.

15 You'll leave your name to my chosen ones as a curse, and the Lord GOD will put you to death permanently.

15 And 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:

16 "Because the one who is blessed on the earth Will be blessed by the God of truth; And the one who swears *an oath* on the earth Will swear by the God of truth; Because the former troubles are forgotten, And because they are hidden from My sight!

16 "Because he who is blessed in the earth Will be blessed by the God of truth; And he who swears in the earth Will swear by the God of truth; Because the former troubles are forgotten, And because they are hidden from My sight!

16 Then whoever takes an oath by the God of faithfulness, and whoever takes an oath in the land, will swear by the God of faithfulness, because the former troubles are forgotten and are hidden from my eyes.

16 That 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.

The prophet (v8-16) describes how on one hand God will supply for the Faithful Remnant, whereas He will withhold provisions from the apostates. This passage makes clear that while the apostates will be allowed to suffer and die, the Faithful Remnant will be divinely protected and provided with food and water. By this means the Faithful Remnant will be able to survive the persecutions and devastations of the Great Tribulation.

A "New" Universe [Messianic Kingdom: Basis for Belief, Characteristics, Government, Israel's Role, Gentiles](#)

This passage begins with the announcement of the creation of new heavens and a new earth (v17). These new heavens and new earth are not to be confused with those of Rev 21-22. The latter describes the new heavens and new earth of the Eternal Order, while the Isaiah passage describes those of the Messianic Kingdom which will be a renovation of the present heavens and earth. Those of the Revelation are not a renovation, but a brand new order.

This new world will be so impressive and unique that people will forget about the problems and failures of the past (v17). They will rejoice and be glad (v18) and live long and enjoy the fruits of their labor (v19-23). The final two blessings in this new creation are a new sense of closeness in relationship to God (v24) and a new state of peace and harmony with wild animals (v25, repeating ideas from Is 11:6-9).

Hence, for the Millennium, there will be a total renovation of the heavens and the earth. The fact that the term *create* is used shows that this renovation will be a miraculous one, possible by God alone. The result of this renovation will be a continuation of many things of the old order and a number of new things. A good example of the old and the new is to be seen in what the Scriptures say about the Land of Israel. Israel will also undergo the renovation process. Some things of the old order will remain, such as the Mediterranean Sea and the Dead Sea. But a number of things will be brand new, such as the exceeding high mountain (the highest in the world) in the center of the country. Following this announcement of new heavens and a new earth, there is a description of the millennial Jerusalem (v18-19).

(c) Kingdom (Is 65:17—66:24)

(i) Millennial conditions (65:17-25)

17 "For behold, I create **new heavens and a new earth**; And the former things will not be remembered or come to mind.

17 "For behold, I create new heavens and a new earth; And the former things will not be remembered or come to mind.

17 Take notice! I'm about to create new heavens and a new earth; the former things won't be remembered, nor will they come to mind.

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

- "...new heavens and a new earth" - refers to the renovation of the earth prior to the start of the messianic kingdom, not the *ex nihilo* creation of a new heaven and new earth in the Eternal State (Cf. Rev 21:1; 2 Peter 3:10-13; Heb 1:10-12; 12:26-27; Matt 24:35)

— Isaiah wrote that people will "die" in the new earth (v20), but John said there will no longer be death in the Eternal State (Rev 21:4)

— Isaiah predicted that the moon will shine in the new heavens (66:22-23), but John implied that there will be no moon in the Eternal State (Rev 21:23)

18 "But be glad and rejoice forever in what I **create**; For behold, I create Jerusalem *for* rejoicing And her people *for* gladness.

18 "But be glad and rejoice forever in what I create; For behold, I create Jerusalem *for* rejoicing And her people *for* gladness.

18 But be glad and rejoice forever in what I am creating, for I am about to create Jerusalem as a joy, and its people as a delight.

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

- Refers to creation of Millennial Jerusalem.

- "...create" - *bara*, to create out of nothing (compare with *asa* which means to make something out of existing materials)

19 "I will also rejoice in Jerusalem and be glad in My people; And there will no longer be heard in her The voice of weeping and the sound of crying.

19 "I will also rejoice in Jerusalem and be glad in My people; And there will no longer be heard in her The voice of weeping and the sound of crying.

19 I'll rejoice over Jerusalem, and take delight in my people; no longer will the sound of weeping be heard in it, nor the cry of distress.

19 And 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.

Mortal Millennial Kingdom Activities

- (1) Childbearing (Is 65:20,23)
- (2) Labor (Is 65:21-23)
- (3) Death (Is 65:20)
- (4) Sin (Ezek 45:22; Rev 12:5)
- (5) Rebellion (Zech 14:16-18; Rev 20:7-9)

20 "No longer will there be in it an infant *who lives only a few days*, Or an old person who does not live out his days; For the youth will die at the age of a hundred, And the one who does not reach the age of a hundred Will be *thought* accursed.

20 "No longer will there be in it an infant *who lives but a few days*, Or an old man who does not live out his days; For the youth will die at the age of one hundred And the one who does not reach the age of one hundred Will be *thought* accursed.

20 "And there will no longer be in it a young boy who lives only a few days, or an old person who does not live out his days; for one who dies at a hundred years will be thought a mere youth, and one who falls short of a hundred years will be considered accursed.

20 There 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.

- Long lives, yet still death, therefore not eternity
- Lifespans will be greatly increased; the curse of the Fall will be curtailed
- Infant mortality will be eliminated

Verse 20 is especially significant, for it discusses life and death in the Kingdom. This verse teaches several things:

- (1) There will no infant mortality in the Millennium; everyone who is born in the Kingdom will reach a certain age.
- (2) The specific age at which one may die is the age of 100. With infant mortality removed, everyone born in the Millennium will live at least until his 100th year of life. Because of the prolongation of life in the Millennium, those who die at the age of 100 will be considered as having died young.
- (3) This verse limits the people dying at the age of 100 to sinners; namely, unbelievers, as only they would be considered *accursed*. So, then, death in the Kingdom will be for unbelievers only.

Comparing this passage with what is stated about salvation in other passages, the entire concept of life and death in the Kingdom can be summarized as follows:

- When the Kingdom begins, all natural men, both Jews and Gentiles, will be believers

- The Jews in their entirety will be saved just prior to the Second Coming of the Messiah
- All unbelieving Gentiles (goats) will be killed during the 75-day interval between the Tribulation and the Millennium, and only believing Gentiles (sheep) will be able to enter the Kingdom
- In the process of time, there will be birth in the Kingdom of both Jews and Gentiles
 - These newly born, natural people will continue to inherit the sin nature from their natural parents and will also be in need of regeneration
 - Although Satan is confined, thus reducing temptation, the sin nature is quite capable of rebelling against God apart from satanic activity
 - In time, there will be unsaved people living in the Kingdom in need of regeneration
 - The means of salvation will be by grace through faith and the content of faith will be the death of Messiah for sin and His subsequent resurrection
 - Those born in the Kingdom will have until their 100th year to believe. If they do not, they will die in their 100th year. An unbeliever will not be able to live past his first century of life.
 - People who do believe will live throughout the Millennium and never die
 - Death in the Millennium will be for unbelievers only. This is why the Bible nowhere speaks of a resurrection of millennial saints. This is why the resurrection of the Tribulation Saints is said to complete the first resurrection (Rev 20:4-6).
 - It is also clear from the New Covenant of Jer 31:31-34 that there will be no Jewish unbelievers in the Kingdom; all Jews born during the Kingdom will accept the Messiah by their 100th year
 - Unbelief will be among the Gentiles only and, therefore, death will exist only among the Gentiles

Verses 21-24 continue to describe life in the Kingdom as a time of personal peace and prosperity:

- He who builds and plants is guaranteed the enjoyment of the labors of his hands
- Many of the effects of the curse will be removed (v21-22a)
- Life will be characterized by longevity (v22b)
- Absence of calamity and turmoil (v23)
- Instantaneous response from God (v24)
- The animal kingdom will be at peace with each other and with man (v25; Is 11:6-9)

21 "They will build houses and inhabit *them*; They will also plant vineyards and eat their fruit.

21 "They will build houses and inhabit *them*; They will also plant vineyards and eat their fruit.

21 People will build houses and live in them; They'll plant vineyards and eat their fruit.

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

- The Jews will be able to build houses and plant vineyards and crops, and enjoy the work of their hands. No enemy will take it from them.

- The Land will be productive and bountiful (Cf. Is 30:23-26; 35:1-2; Jer 31:1-6,11-14; Ezek 34:25-31; 36:8-15; Joel 2:18-27; 3:18)

22 "They will not build and another inhabit, They will not plant and another eat; For as the lifetime of a tree, so *will be* the days of My people, And My chosen ones will fully enjoy the work of their hands.

22 "They will not build and another inhabit, They will not plant and another eat; For as the lifetime of a tree, so *will be* the days of My people, And My chosen ones will wear out the work of their hands.

22 They won't build for others to inhabit; they won't plant for others to eat— for like the lifetime of a tree, so will the lifetime of my people be, and my chosen ones will long enjoy the work of their hands.

22 They 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.

- Personal responsibility prevails; *authentic* social justice

- Ability to reap the benefits of your own labor; private property rights

23 "They will not labor in vain, Or give birth *to children* for disaster; For they are the descendants of those blessed by the LORD, And their descendants with them.

23 "They will not labor in vain, Or bear *children* for calamity; For they are the offspring of those blessed by the LORD, And their descendants with them.

23 They won't toil in vain nor bear children doomed to misfortune, for they will be offspring blessed by the LORD, they and their descendants with them.

23 They 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.

- Work will be productive again, as in Eden; no socialism as it appears that the kingdom will be a time of free market capitalism

- Lifespans are greatly increased; no need for socialized healthcare

- Construction industry will be vibrant

- A time of rampant population growth

24 It will also come to pass that before they call, I will answer; while they are still speaking, I will listen.

24 It will also come to pass that before they call, I will answer; and while they are still speaking, I will hear.

24 Before they call, I will answer, while they are still speaking, I'll hear.

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

- Immediate answers to prayer due to the righteous rule of Jesus; our prayers will be answered because we will be aligned with His will

25 The wolf and the lamb will graze together, and the lion will eat straw like the ox; and dust will be the serpent's food. They will do no evil or harm on all My holy mountain," says the LORD.

25 The wolf and the lamb will graze together, and the lion will eat straw like the ox; and dust will be the serpent's food. They will do no evil or harm in all My holy mountain," says the LORD.

25 "The wolf and the lamb will feed together, and the lion will eat straw like the ox; but as for the serpent— its food will be dust! They won't harm or destroy on my entire holy mountain," says the LORD.

25 The 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.

- Longevity is restored, but death, the "last enemy" (1 Cor 15:26) is not destroyed until after Satan's rebellion at the end of the thousand years (Rev 20:7-14)