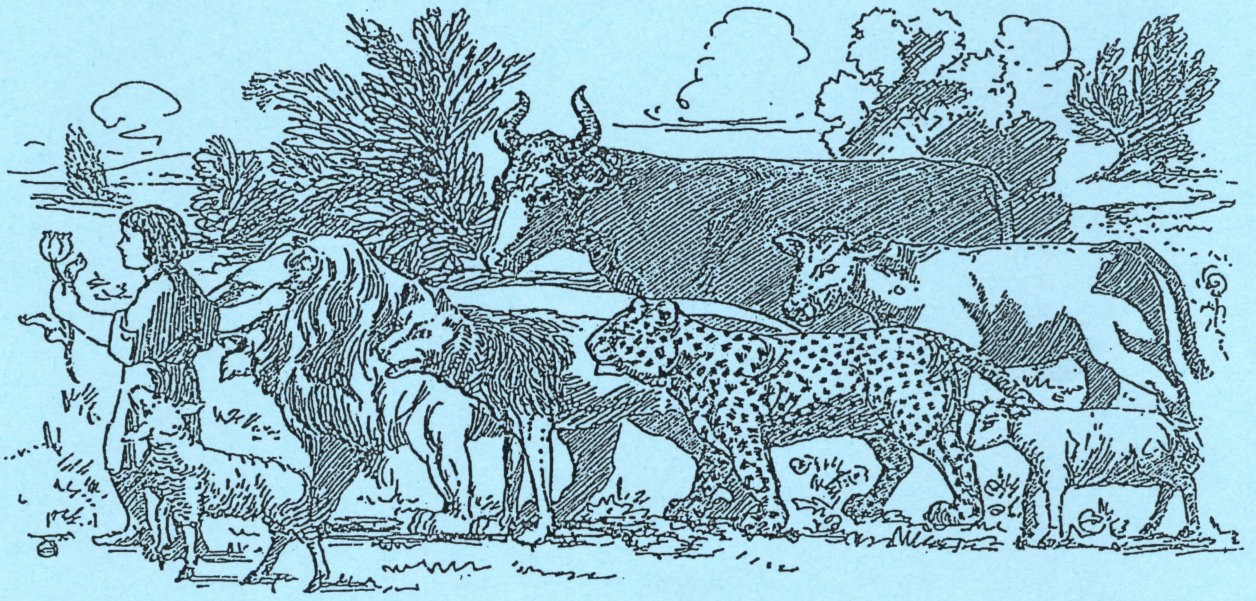
Messiah's Marvelous Millennium

Isaiah 65:17-25

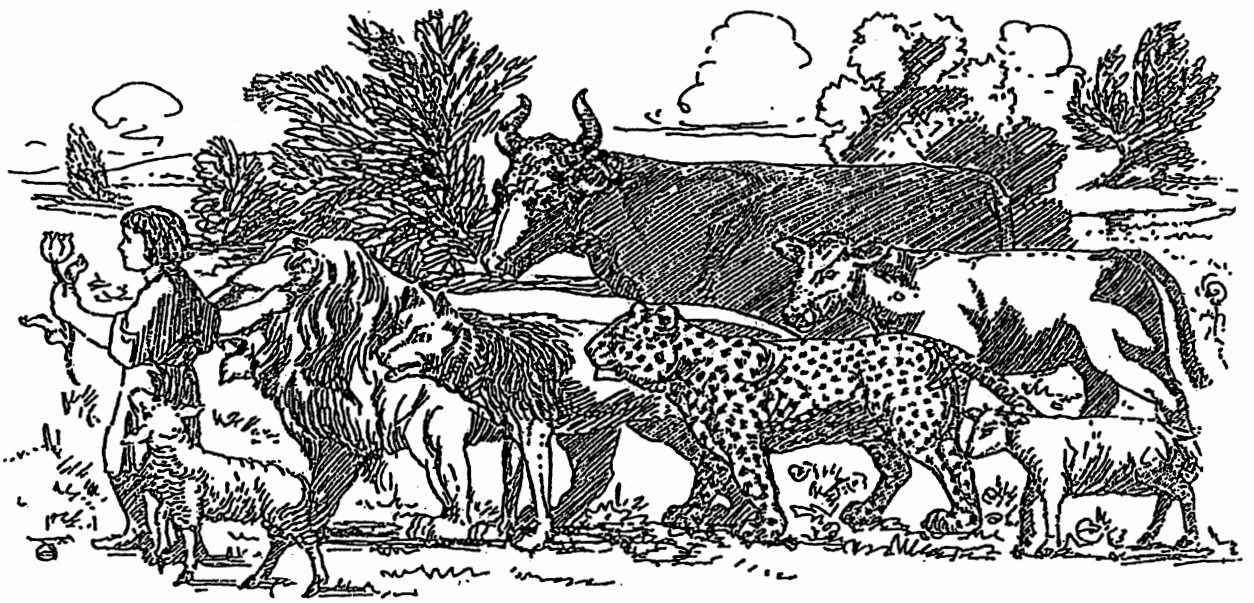


ISA. XI: 5-6.

Manfred E. Kober, Th.D.

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1A. The Significant Context of the Passage:

1b. The Messiah and the Day of Vengeance: 63:1-6

2b. The Remnant's prayer of intercession: 63:7-64:12

3b. The Lord's answer: His mercy reserved for the remnant: 65:1-25

1c. The sins of latter-day apostate Israel: 1-7

2c. The election and blessing of the righteous remnant: 8-10

3c. The judgment of latter-day apostate Israel: 11-12

4c. The blessings of the remnant vs. the curses of apostate Israel: 13-16

5c. The blessing in store for God's own: 17-25:
--the prophet glimpses the eternal sinless state, v. 17
--the prophet sees Jerusalem blessed in the kingdom, vv. 18-20
--the prophet sees longevity restored, v. 20
--the prophet sees security and happiness prevailing, vv. 21-23
--the prophet sees prayer answered immediately, v. 24
--the curse is lifted, v. 25 (cf. 11:6-9)

2A. The Supposed Contradiction of the Passage:

Isaiah 65:20 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.

Revelation 21:4 And God shall wipe away all tears from their eyes; and **there shall be no more death,** neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Isaiah's prophecy about the millennium is introduced with the following words:

Isaiah 65:17
For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

If Isaiah 65:17 relates to the eternal state, there seems to be a contradiction between the two verses above. **In Isaiah's vision, there is death; in John's vision there is no death**. At least three views are possible concerning the resolution of this problem.

1b. There is a contradiction between Isaiah and John and one should not try to harmonize the difference. This is a typical approach for liberal theologians.

This writer has found helpful throughout the years the following maxims. To prove a mistake or contradiction in the Bible, one would have to establish the following:

--the translation of the passage is the only possible translation
--person's interpretation is the only possible interpretation
--a harmonization of the apparent difficulty is impossible

Since the Bible is the God-breathed Word from the God of all truth, it cannot be in error. If all else fails, one should suspend judgment until such a time that God reveals the solution either in this life or in the hereafter.

2b. Isaiah 65:17 really relates to the millennial earth which will enjoy such a remarkable change that the situation can rightly be called the "new heavens and new earth." Tom Constable takes his position:

> Isaiah's use of "new heaven and a new earth" is not identical with the Apostle John's (Rev. 21:1). What Isaiah wrote about this new creation is true of various segments of it at various stages in the future; it is not at all descriptive of what John identifies as "new heavens and a new earth," namely: the eternal state" (*Study Notes*, 2016 edition, 318).

3b. The context speaks of the wonderful changes for the people of God after the judgment of the apostates and thus the vision relates to the millennium, which will eventually issue in the eternal state. Verse 17 therefore relates to the eternal state. The following verses introduce the changes that will occur on the millennial earth, issuing in the glorious eternal state. Merrill Unger takes this position:

> He saw the Millennium merging into the final state of bliss and having an everlasting feature to it, according to the Davidic Covenant (2 Sam.. 7:13, 16). So the prophecy employs language that, although applicable to a degree to millennial conditions, will be fully realized on the regenerated earth, which will follow upon the postmillennial renovation by fire (2 Pet. 3:10-13; Rev. 21:1; cf. Heb. 12:26-28) (*Unger's Commentary on the Old Testament*, 1334).

4b. The "new heavens and a new earth" in v. 17 should be seen as the climactic conclusion of v. 14-16 rather than the prologue of v. 18-25. Thus Franz Delitzsch and August Hahn write (in the posthumous completion of Moritz Drechsler's classic commentary) that the redeemed remnant will "sing for joy of heart" (v. 14) because he has removed the sins of His people and, indeed has forgotten them,

> . . . which is realized in the creation of a new heaven and a new earth when the iniquities of his people on the former earth are forgotten. Then his born-again people likewise will no longer remember their transgressions (v.17), prompting uninterrupted joy and rejoicing (Moritz Drechsler, *Der Prophet Jesaja*, 1857, Section XXVI, 335, translated by this writer).

3A. The Splendid Conditions in the Millennium: 18-19a

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.
[19] And I will rejoice in Jerusalem, and joy in my people.

1b. There will be glory rather than gloom in Jerusalem:

1c. Extraordinary rejoicing of the people:
2c. Extreme rejoicing of the Redeemer:

Moritz Drechsler's superb commentary on Isaiah makes these helpful observations:

> Rejoicing and joy is the infallible fruit of regeneration. With the changes of a city and a people of injustice into a city and a people of justice, Jehovah accomplishes the changes of His people and the city of a people of mourning and complaint into a city and a people of joy and rejoicing (Ibid., 335).

2b. There will be rejoicing rather than weeping: 19b

and the voice of weeping shall be no more heard in her, nor the voice of crying.

In the Jerusalem of the Millennium, there will be no more premature death, disease or desperation.

3b. There will be longevity rather than brevity of life: 20

1c. There will be no infant mortality.
2c. There will be full life spans—no premature death.
3c. There will be a return to antediluvian longevity.

--100 year old will be considered a child.
--A person who sins outwardly will be cursed. 4

4b. There will be full enjoyment of human labor: 21-22

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

1c. A promise for permanent enjoyment of labor:

2c. A promise of no more deportation from the land:

3c. A promise of fulfillment in life rather than futility of life.

The saints will no longer agonize under a curse but will achieve amid blessings.

5b. There will be success in toil rather than exposure to terror: 23a

They shall not labour in vain, nor bring forth for trouble.

Literally, "they shall not bring forth children for sudden death."
--Their offspring shall not be cut off by sudden death.

6b. A promise of continued blessings rather than apostasy of the posterity: 23b

for they are the seed of the blessed of the Lord, and their offspring with them.

Blessings will continue upon the posterity rather than being curtailed because of apostasy.

7b. Prayers will be answered instantaneously: 24

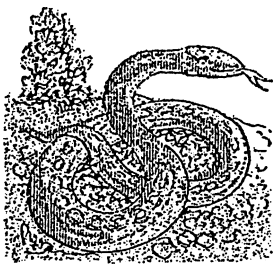
And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

God will answer prayers before they are offered rather than shroud Himself in silence.
--They shall hardly call when I will answer.
--They will still be speaking when I will hear.

8b. Carnivorous animals will be docile rather than destructive: 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.

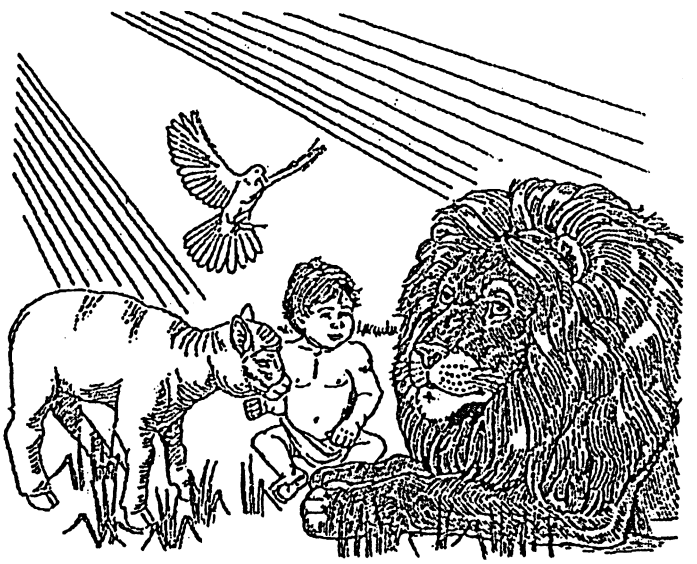
1c. The curse will be lifted from the animal kingdom.



2c. A partial curse appears to remain upon the serpent (Gen. 3:14; Micah 7:17).

To lick the dust is figurative of the utter and perpetual degradation of Satan (Isa. 49:23).

3c. Animals will no longer cause harm or destruction.



Eschatology Timeline



JUDGMENT SEAT OF CHRIST



MARRIAGE OF THE LAMB

CELEBRATION



GREAT WHITE THRONE JUDGMENT

RAPTURE FOR US

RETURN

REVELATION WITH US



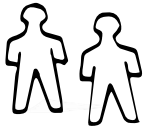
CHURCH

TRIBULATION

MILLENNIUM

ETERNITY

PREPARATION | PROTECTION | PERSECUTION



666



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MK

PROPHECIES OF ISAIAH, 740 – 680 B.C.

PREDICTION

Is. 7:14
Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.



FULFILLMENT

Mt. 1:22-23
Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Is. 61:1
The Spirit of the Lord God is upon me, Because the Lord has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners; and the opening of the prison to [them that are] bound;

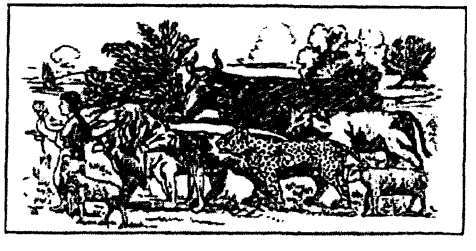


Lk. 4:18, 21
The Spirit of the Lord [is] upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,... And he began to say unto them, This day is this scripture fulfilled in your ears.

Is. 2:3
And many peoples will come and say, "Come, let us go up to the mountain of the Lord, To the house of the God of Jacob; That He may teach us concerning His ways And that we may walk in His paths." For the law will go forth from Zion And the word of the Lord from Jerusalem.



Is. 11:6
The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.



Many of Isaiah's hundreds of prophecies have been fulfilled, and that, literally.

It is reasonable to suppose that the unfulfilled prophecies will also see an exact, literal fulfillment.

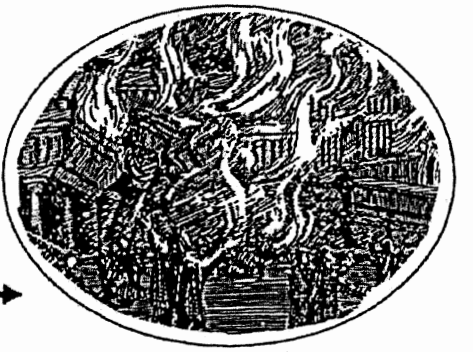
JEREMIAH'S FULFILLED AND UNFULFILLED PROPHECIES

PREDICTION

JER. 50:13

Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

DESTRUCTION OF BABYLON



DAN. 5:30-31

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.

JER. 29: 10

For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

RETURN OF ISRAEL TO THE LAND



EZRA 1:1

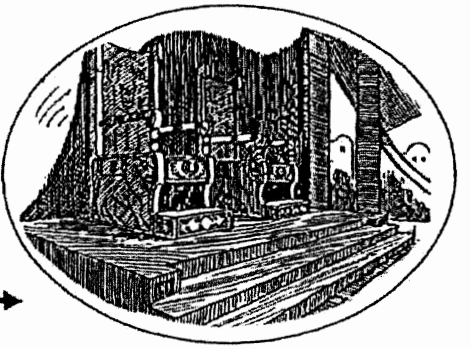
Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing...

(2:1)

JER. 33:21

Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

CHRIST IS ON THE THRONE



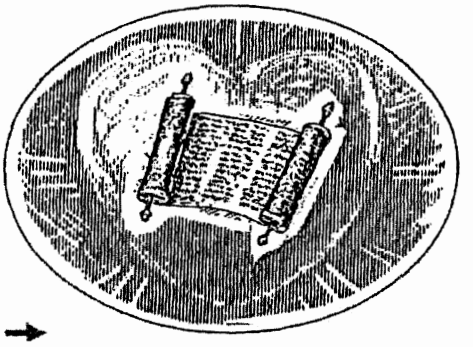
REV. 3:21

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

JER. 31:33

But this shall be the covenant that I will make . . . I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

GOD'S LAW IN THE HEART



HEB. 8:10

For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people

FULFILLMENT

Manfred E. Kober, Th.D.