

An Abiding Heritage.  
Isaiah 66:22-24.  
Sunday evening, July 26,2009.

I. An abiding heaven and earth. Vs. 22.

A. The word “for” connects this section to the preceding thought.

That thought was Isaiah’s great commission; the inclusion of the Gentiles into the people of God. 1. They are constituted “Your brethren.” Vs. 20. 2. They are constituted “an offering to the Lord.” 3. They are brought to the Lord’s Holy Mountain. 4. They are brought into the House of the Lord. 5. They are taken as Priests and Levites. Vs. 21.

B. An abiding heritage.

1. The Lord has an abiding heritage in His redeemed people.
2. Because of His abiding heritage the Lord makes an abiding heaven and earth.
3. Ever since the fall of man into sin, the whole universe has fallen under the Laws of Atrophy. All things tend towards randomness and decay. All things come and go. All things are of a transitory nature. In the words of the hymn writer: “Change and decay in all around I see; O Thou who changest not, abide with me.” Trinity hymnal, hymn 402, “Abide with me.”
4. Scientists tell us that our ever expanding universe will slowly grind to a halt, and then it will slowly begin to collapse in upon itself; gradually contracting into one big ball of matter from which the whole universe is comprised.
5. Such a forecast is based on the presumption that the universe will continue under the Laws of Atrophy. Worldly scientists are men of faith also; they believe that the way things are governed today by the laws of physics in the universe, so they always have been, and so they always will be.
6. The Scriptures deny both those conclusions. The laws of Atrophy did not always govern the creation, for “God saw all that He had made, and indeed it was very good.” Gen 1:31. The Laws of Atrophy will not always govern the universe, for the creation will be redeemed. Now she still groans under the burdens of change and decay and corruption, but she will be redeemed and delivered. Romans 8:20,21.
7. So there is an abiding heritage for the Lord in His people, and for His people in their God, and in the new creation.

Application:

We, and our young people going through today’s educational system, should be particularly aware of the presupposition of the worldly scientific community, that assumes the uniformity of nature. “As things are governed today in the universe, so they have always been, and always will be.” God’s word informs us otherwise. The miracles of Scripture inform us otherwise, showing us that God is no servant to the ways He ordinarily governs the universe, but that He is free to govern the universe in other ways.

II. Abiding worship. Vs. 23.

A. “From one new moon to another...from one Sabbath to another,”

Israel had weekly (the Sabbath), monthly (the New Moon), and annual festivals (Passover, Pentecost, and Tabernacles), in which they worshipped the Lord..

1. This passage teaches us the abiding character of the Sabbath.  
The New Moon was celebrated in the form of an extra Sabbath with extra sacrifices to the Lord. Families celebrated it by getting together for a family meal and refraining from all work. Amos 8:5 and 1 Samuel 20:18,25.
  2. Israel's annual festivals had an eschatological nature:
    - Passover looked backwards to their deliverance out of Egypt, and forward to God's great deliverance of His people from the slavery of sin by way of the death and resurrection of the Lord Jesus.
    - Pentecost looked backwards to God's abundant provision for His people in the harvest of their grain (bread). Pentecost looked forward to the coming
- of
- the Holy Spirit who would apply the harvest of the labors of Christ to the hearts of God's people.
- Tabernacles looked backwards to commemorate Israel's living in tents and receiving her permanent inheritance in Canaan. It looked forward to God's people receiving their eternal inheritance in the heavenly Canaan.
  3. The significance of all these feasts is condensed into the Christian Sabbath.
    - Here Passover and Pentecost are realized realities.
    - Here entering into our eternal rest is anticipated.
  4. Passages such as Colossians 2:16-23 teach us the fulfillment and abrogation of the Old Testament's festival and feast days, including the 7th day Sabbath.
  5. Passages such as Isaiah 56:4,6 and Isaiah 66:23 and Hebrews 4:9 teach us the abiding nature of the Sabbath concept.  
Hebrews 4:9 uses a brand new word, "Sabbatismos" or Sabbath keeping, so as to set it apart from the OT Sabbaths.
  6. Both the abrogation of the OT economy with its feast days and the continuing nature of the Sabbath are strong grounds for the observance of the Christian Sabbath on the first day of the week.

B. "All flesh"

1. Salvation and the knowledge of the Lord are now universal.
2. The Sabbath still abides, and it comes now to its fullest expression as the celebration of God's realized eternal rest.

### III. An abiding wonder.

"They shall look upon the corpses of the men who transgressed against Me." Vs. 24.

- A. The reference is to the valley of Hinnom SE of Jerusalem, which was Jerusalem's garbage dump Mark 9:44-48. Here was an endless supply of garbage so that the fires always burned, and an endless supply of decaying organic waste so that the worms never died out.
- B. Here we have the nature of hell; it is God's garbage dump; it gives meaning to "being lost." and being saved. It is outside and away from New Jerusalem.
- C. It is not inconsistent with the nature of true love for the godly to look with satisfaction on God's vengeance on the wicked. Rev. 14:10. Israel did so with wonder and awe on the shores of the Red Sea as the dead Egyptians washed up on the sea shore. So will we with abiding wonder. Ex. 14:30-15:21.