

New Heaven and New earth.

Isaiah 65:17-25.

Sunday evening, May 24, 2009.

I. Perfect joy Vs. 17-19.

- A. This passage starts with the word “for...”
It is meant as an explanation of the blessedness of God’s people described in Vss.13-16.
- B. The word translated behold reads literally “behold Me...”
All the blessedness of our souls are ultimately found in beholding our God; especially so in the Person of our Lord Jesus Christ.
- C. One of the hallmarks of New Jerusalem, new heavens and earth, is that the former things shall be remembered no more. The end of vs. 17 reads literally: “The former shall not be remembered or come upon the heart.”
Much of what is said in this passage is repeated in Rev. 21:1-5 and Isa. 11:6-9.

Application:

Here is at least in part the answer to the question if we will be able to be happy in heaven without our loved ones around us.

Every Christian who lives in fellowship with the Lord will know the grief of loved ones who do not follow the Lord. The Lord’s own great love for His earthly people was rejected by them, and He lamented over Jerusalem. Matt. 23:37.

There is a fellowship we have with the Lord in this grief.

Yet here, in this place, the waters of the river of life become so deep that they overwhelm and overflow our souls in such a way that the former things are remembered no more.

Ezekiel 47: 1-5.

- D. The creating of vs.18 speaks about the making of something that has never been seen before; a whole new world order.
 - 1. It will be marked by joy. An inward quality that will fill the soul of all the inhabitants of that happy land.
 - 2. It will also be marked by rejoicing. It is an outward happiness; a rejoicing over the fullness of grace and truth we see around us in the lives of others; in being happy for them.
 - 3. It will also be marked by joy and rejoicing in the heart of the Lord as He looks upon the completion of His redemptive work.
 - 4. Finally it will be marked by the absence of anything that will detract from this joy. No more weeping, nor the voice of crying.

II. Longevity, but not eternal life. Vs. 20-23.

- A. It seems at first glance that we are backing away a bit from the picture of undisturbed happiness here.
 - 1. Death is pushed back but not yet abolished in this passage.
 - Infants will no longer live but a few days, as they do now sometimes.
 - A child will die at the age of a hundred, meaning that someone who will die at the age of a hundred will be thought of as having died at a young age.

2. Sin is still not abolished, but the space given to sin is limited. The sinner who lives to the age of a hundred (and still is unrepentant) will be cut off, (accursed) in the spirit of Genesis 6:3
 3. People live long, but not forever; death is not abolished as yet.
 - There is talk of old men fulfilling their days. Vs. 20
 - As the days of a tree so shall be the days of My people. Long, but not forever.
 - My elect shall long enjoy the work of their hands. Long but not forever.
 4. Marriage and the bringing forth of children is still in tact, which it will not be in the resurrection. Matthew 22:30.
- B. How do we understand these difficulties?
1. We understand that prophetic vision lacks depth perception. Things nearer and things further away blend together on the canvas of prophetic vision. Here is a blending together of the eternal state and the time preceding it.
 2. This is one of the strongest passages pleading for a Post Millennial position.
 3. As longevity was the norm following the fall and expulsion from Eden, so longevity will be the norm as man, in redemption, approaches Eden again.

III. Back to perfection. Vs. 24,25.

- A. The blessing of nearness. We already enjoy this blessing in the Spirit. Now it is often disturbed by sin and our wandering hearts. Those limitations will fall away. It will be a nearness in Person, and it will be a nearness undisturbed by sin and hearts will be steadfast.. Revelation 21:3.
- B. The realm of nature has been redeemed. Creation is no longer under the curse.
- C. Dust has become the serpent's food. Dust, meaning, the absence of life giving water. In scripture the deserts are represented as the habitation of demons. The dry, uninhabitable land is an emblem of the curse, and a type and foreshadowing of hell as the inheritance of the Devil and his angels. Here the dry dust becomes their eternal portion. On the other hand, the deserts on earth, having fulfilled their type and foreshadowing of eternal judgment, are redeemed. They will blossom like a rose; they will blossom abundantly and rejoice; the glory of Lebanon and the excellence of Carmel and of Sharon (the fertile coastal plain along the Mediterranean) will be given to it. Isa. 35:1,2.
- D. "They shall not hurt nor destroy in all My holy mountain."
1. "They," meaning the wolf and the lion and the serpent.
 2. Neither the realm of nature nor the demonic realm will be disturbing the peace and joy of God's people anymore.
 - Not the realm of nature for it is no longer under the curse; it has been redeemed. Romans 8:18-22.
 - Not the realm of the demonic for it has been banished forever. Rev. 20:10.

Application:

- Don't get hung up on the exact detail of eschatology.
- Rather behold Him (vs.17) who has promised and draw near to Him.