

Commentary on Isaiah 64 and 65 by Chuck Smith 12.20.23

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December memory verse [Isaiah 9:6 \(NKJV\)](#) For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

Commentary on Isaiah 64 and 65 by Chuck Smith 12.20.23

Chapter 64

Oh that you would rend the heavens, that you would come down, and that the mountains might flow down at thy presence, As when the melting fire burns, the fire causes the waters to boil, and makes thy name known to thine adversaries, that the nations may tremble at thy presence! When you did awesome things which we looked not for, you came down, and the mountains flowed down at thy presence. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waits for him ([Isa 64:1-4](#)).

Now he's praying, "God, why don't You manifest Yourself like You did in the past? When people saw Your power, the glory of Your power?" Now God is. In the thirty-eighth chapter of the book of Ezekiel when God speaks of His fury rising in His face to destroy the invading Russian army as they come into Israel, He said, "And I will be sanctified before the nations of the earth and they will know that I am God when I have destroyed thee, O Gog" ([Ezekiel 38:16](#)). So God once more will move. Now in prayer Isaiah is praying for this day that God would move once again. Come and let the mountains flow down before His presence. The awesome things that He did and He will do them again. Now verse 4, "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what You have prepared for him who waits for You." Oh, the things that God has prepared for those that just wait on Him.

Our problem is that we don't wait on God. We get so impatient. We want to see things done. Like Abraham, we know what God wants to do and so we go about to help God out. And that's always tragic. Oh, the things that God

has prepared for those that wait. You remember Paul said something like this in Corinthians, and no doubt he was making reference to this passage here in Isaiah, for Paul said, "As the scriptures saith, 'Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man, the things that God has prepared for those that love Him.' But He has revealed them unto us by His Spirit" ([I Corinthians 2:9-10](#)). Paul's talking about the natural man, compared to the spiritual man. The natural man doesn't understand anything about the Spirit. He doesn't know the things of the Spirit. He can't know the things of the Spirit because they're spiritually discerned. Yet he which is spiritual understands all things, though he is not understood. But in talking about the contrast between the natural man and the spiritual man, he says, "The eyes have not seen, ears have not heard; neither has it entered into the hearts of man the things that God has prepared for those that love Him." But God has begun to reveal them unto us by His Spirit.

Now God has begun to reveal them to us by His Spirit. But yet Paul's prayer, "That you might have the spirit of wisdom and understanding, that you might know what is the hope of your calling." If you only knew what God had for you, you couldn't be happy or satisfied with these worldly things anymore. You like Paul would just... People say, "You're so heavenly-minded, you're no earthly good." Well, I've never yet met that person, in all honesty. I think that we're too earthly-minded to be any heavenly good, for the most part. I wish we were more heavenly-minded. I wish that we were more looking towards what God has prepared for those that love Him, because then our perspective would be better, as far as the things of the world, and we wouldn't get so deeply involved in the things that are going to perish. But we would be more involved in those things that are eternal. "We look not," Paul said, "at the things which are seen. For the things which are seen are temporal. But we look at those things which cannot be seen, for they are eternal" ([II Corinthians 4:18](#)). We have our eyes upon the unseen; the things of the Spirit is revealed of God's glorious kingdom. Oh, you get restless in this world in which you live and you just want to keep a light touch on the earth. "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He has prepared for those that wait on Him." Oh God, help us to just wait on Him.

Continuing his prayer:

Commentary on Isaiah 64 and 65 by Chuck Smith 12.20.23

You meet him that rejoices and works righteousness, those that remember thee in thy ways: behold, thou art angry; for we have sinned: in those is continuance, and we shall be saved. But we are all as an unclean thing, for all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away ([Isa 64:5-6](#)).

Now he is not trying to justify himself before God, which we so often do in our prayers. Many a time in our prayers, our prayers are an attempt to explain to God why we're so rotten, to justify ourselves. Like Adam, "Lord, the woman that You gave me to be my wife. That's my problem, Lord." And we're trying to justify ourselves, laying the blame somewhere else. The Bible says, "He that seeks to justify himself will not be cleansed, but whoso confesseth his sin shall be forgiven" ([Proverbs 28:13](#)). Now if you'll notice in Daniel's prayer, Daniel also confessed the sin and the sin of the people. "Lord, You're righteous in what You have done. We are at fault. We are guilty, God." And it is important when we come to God that we come open-faced and open-handed. "God, I'm guilty!" And put yourself on the mercy of God rather than through your prayers trying to explain to God all of the extenuating circumstances that caused you to do your transgression. God is not interested in that. He's only interested in the confession of guilt. "Lord, we're wrong. God, we have sinned. And all of our righteousnesses are as filthy rags in Thy sight."

I look at man, poor man, parading about in his righteousnesses. "Well, I do my best to do unto others as I would have them to do unto me. I give to the Red Cross and I give to the United Fund and I spend an hour a week in my charitable activities." And men try to clothe themselves in their little good deeds. And they parade around in such pomp and all in their good deeds. They get their pictures in the paper doing their good deeds. God says it's all filthy rags. It stinks. Our righteousnesses.

Now Paul the apostle said, "If any man has whereof to boast in his own works, in the law, I have more than the rest of you. You want to be righteous by keeping the law? Hey, I've got you beat hands down. See, I was a Jew. I was circumcised the eighth day. I'm from the tribe of Benjamin. I was a Pharisee. I was very zealous concerning the law. In fact, as far as the righteousness which is of the law, I was perfect. I've done it all. Yet those things which were gain to me I counted loss for the excellency of the knowledge of Jesus Christ for whom I suffer the loss of all things but count them but refuse that I may know Him and be found in Him.

Commentary on Isaiah 64 and 65 by Chuck Smith 12.20.23

Not having my own righteousness which is of the law but having now the righteousness which is of Christ through faith." My righteousness is as filthy rags.

But in Revelation chapter 17, again, he sees the bride adorned for her husband and she is clothed in fine linen, pure and clean. And the fine linen is the righteousness of the saints. I'm clothed in the righteousness of Jesus Christ which God has imputed to me by my faith in Jesus Christ. And that's what Paul was talking about. I took off my old rags. That which was gain to me, as far as the law was concerned, is refuse. It's stinky. I want to be found clothed in the righteousness which is of Christ through faith. The new robes of righteousness that I have in Christ. So here, our righteousnesses are as filthy rags in God's sight.

And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. But now, O LORD, thou art our Father; we are the clay, and thou art our potter ([Isa 64:7-8](#));

Three times in the Bible the figure of the potter and the clay are used to describe the sovereignty of God in His relationship with man. Jeremiah, and Paul the apostle uses the same figure. Paul uses it in emphasizing the sovereignty of God and says, "Can the clay say to the potter, 'Hey, how come you put that shape in me? I don't like that.' No, the clay has no power over what it's going to be. That's all in the hands and the mind of the potter. He has total sovereignty over the clay." Now that could be very frightening if you didn't know the potter. But because I know the Potter, I know that whatever He wants to make of me is the best for me. I have absolute confidence in the Potter. To yield myself to Him, because the only way I can discover what is in the Potter's mind is by yielding to the Potter. So, "Thou art the Potter, we're the clay."

and we all are the work of thy hand. Be not angry very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem is a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O LORD? will you hold thy peace, and afflict us very sore? ([Isa 64:8-12](#))

CHAPTER 65

Now God answers the prayer offered by the remnant of the people and He said,

I am sought of them that asked not for me ([Isa 65:1](#));

Here's the remnant of the Jewish people calling to God. "If You've forsaken us, won't You remember us?" and all this. And God answers them and He says, "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. I have spread out my hands all the day to a rebellious people, which walked in a way that was not good, after their own thoughts; a people that provoked me to anger continually to my face; that sacrificed in gardens, and burned incense upon altars of brick; Which remain among the graves, and lodge in the monuments, and eat swine's flesh, and broth of abominable things is in their vessels; Which say, Stand by thyself, come not near to me; for I am holier than you. These are a smoke in my nose, a fire that burned all the day ([Isa 65:1-5](#)).

So God is declaring here now how that He stretched out His hands actually to the Gentiles. And Paul quotes this in Romans the tenth chapter as he shows how that God set the nation Israel aside that He might draw out from among the Gentiles a people for His name. And he quotes here in tenth chapter from this passage here in Isaiah where God speaks about how that He has been found really by them who did not seek Me. He turned to another nation that wasn't called by His name. "For all day long," He said, "I've stretched out my hands to a rebellious people which walked in their own ways and not after Me." Which had committed these abominable practices against the Lord. Who became as an irritant unto God. Smoke in His nostrils.

Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom, 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. 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 ([Isa 65:1-8](#)).

Speaks now, "I'm going to bring forth the faithful remnant."

And I will bring forth a seed out of Jacob, and out of Judah the inheritor of my mountains: and mine elect shall inherit it ([Isa 65:9](#)),

"Mine elect shall inherit it." God is going to gather together His elect, [Matthew 24](#), and bring them back that they might inherit it. And to try to interpret the elect there as the church is just poor biblical exposition. It is the denying of God's restoration of the nation Israel and it is anti-Semitic in its teaching and it breeds anti-Semitism. That identity of Israel as the church. Because they then deny that God is going to yet deal with Israel, that Israel is through. And they excuse their hatred against the Jews by the fact that God has cut them off and we are now the Israel and so forth. But that is poor biblical exposition.

Sharon [the valley of 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. 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. Therefore will I number you to the sword, and ye 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 mine eyes, and did choose that in which I did not delight. 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: Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and ye shall howl for the vexation of spirit. 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 ([Isa 65:10-15](#)):

What is the other name by which He calls His servants? And in Antioch they called them Christians. The servant of God called by the new name. As God is at the present time still working among the Gentiles until the time of the Gentiles be fulfilled, which we are there. The days of God's grace and mercy and hand stretched out to the Gentiles is just about over. If you're going to become a part of the kingdom you'd better become a part of the kingdom in a hurry, because the opportunities will soon be over.

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;

Commentary on Isaiah 64 and 65 by Chuck Smith 12.20.23

because the former troubles are forgotten, and because they are hid from mine eyes ([Isa 65:16](#)).

Now in verse 17, it's sort of an isolated verse, for God goes out beyond, way out now, and He said,

Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind ([Isa 65:17](#)).

Now this is out beyond the millennium, beyond the millennial age. He comes back in the next verse and deals with things of the millennium. But He goes out way to the end now that is described in Second Peter when God causes this whole universe to dissolve, to melt with a fervent heat. All of the works in it being dissolved, destroyed. And God said, "Behold, I create a new heaven and a new earth." Now there are those who teach the eternity of the earth. In other words, the earth is going to go on forever and ever. Using some poetic verses out of Psalms and verses that are in poetic form out of the Psalms. "The earth abides forever" ([Ecclesiastes 1:4](#)), and all. Yet the earth and all of its works are going to be destroyed. Second Peter goes into quite a bit of detail in describing the end of the physical universe. The molecular structure as we understand it and know it.

Now in the beginning God created the heaven and the earth and the Hebrew word for create is *bara*, which is a word that means to create something out of nothing. Now only God has that capacity. There is another Hebrew word translated create or *made*, and that is the word *asah*. And that word in the Hebrew has as a meaning *to assemble existing materials*. So some man created this pulpit. Now he didn't say, "Pulpit be!" And poof! Out of nothing here was a pulpit. That would be *bara*. But man can't do that. He took the wood and he cut it and he planed it and he glued it and he put it together and he assembled the pulpit. He created the pulpit out of existing materials. Now man does have that capacity. Only God, though, has capacity of creating out of nothing. When God said, "Behold, I create a new heaven and a new earth" here in Isaiah, He again uses the Hebrew word *bara*. Out of nothing He's going to bring a whole new heaven and a new earth into existence. Now seeing then that the present earth and universe is to be dissolved, seeing then that all of these things are going to be dissolved, what manner of persons ought we to be? If the whole material realm is going to be destroyed, then what kind of a person should I be?

Commentary on Isaiah 64 and 65 by Chuck Smith 12.20.23

Well, if I am a total materialist, I'm going to be totally wiped out. So what kind of a person should I be? I should be spiritual. I should put my value in spiritual things. I should lay up my treasures in heaven where moth doth not corrupt. Where thieves cannot break through and steal. I should be spiritual, and a spiritual man and mindful of spiritual things because the physical material universe is going to be destroyed.

So "Behold, I create," bara, out of nothing, "a new heaven and a new earth: and the former shall not be remembered, or called into mind." When we get into that final age, out at the end of the millennium in the new heaven and the earth, we won't be saying, "Oh, you remember that day we were surfing down in Huntington?" You won't be remembering that stuff anymore. It won't be even coming into mind.

Some people are worried, "I could never really enjoy heaven if my parents aren't there or my children aren't there or something." It won't even be... You'll have no memory of these things. It will never be brought into mind. That is, that horrible period of history when man rebelled against God. All of the sorrow that has been brought because of that rebellion will be wiped out. Never brought into mind again. Now during the millennial age...

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. 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 ([Isa 65:18-19](#)).

This is during the Kingdom Age. It's going to be glorious then.

There shall be no more an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old ([Isa 65:20](#));

Now if a person dies when they're just a hundred, you'll say, "Oh, what a shame, young child died," because there will be a renewing of the earth during the millennial Kingdom Age back to the pre-flood conditions. Where again God will put a shield around the earth and we'll be protected from these cosmic radiations that cause the mutations and the aging process and so forth. And with this canopy that--and you'll be hearing all about this this week--the canopy that used to be around the earth and why men lived to be so old. Why we lived so many years and why dinosaurs grew so big and why cockroaches were a foot long. You'll be finding all that out as we study this week of the world that was before the flood. It's interesting to

Commentary on Isaiah 64 and 65 by Chuck Smith 12.20.23

look back and find out what the earth was like before the judgment of God in the flood. You'll be getting that this week.

"A child will die being a hundred years old."

but the sinner being a hundred years old shall be accursed ([Isa 65:20](#)).

So during the millennial age... now, we will not die. We're in our new bodies. We've moved out of our tents and we'll be in our new bodies during the Kingdom Age. But there will be people that will live through the time of the Great Tribulation who will also live through the judgment of the nations when Jesus returns and they will live into the Kingdom Age. And they are the ones that will be bearing children and so forth during the Kingdom Age. But we will be here to reign with Christ as enforcers of righteousness. As a kingdom of priests upon the earth, representing Christ to the people and the people to Christ. And we will be here to rule and to reign upon the earth with Him during this millennial age in our new bodies. Now what will our new bodies be like? I really don't know. Vastly superior to the one I'm presently in.

Paul said, "Some of you will say, 'How are the dead raised and with what body will they come? What kind of a body will it be?'" ([1 Corinthians 15:35](#)) And he said nature teaches you that there is resurrection from the dead. When you plant a seed into the ground it doesn't come forth into new life until it first of all dies. And then the body that comes out of the ground isn't the body that you planted. So I'm not going to be in this body. But God gives it a body that pleases Him. My new body is going to please God. That's all that matters to me. I know if it pleases God, I'm going to be very pleased with it. What will be the capacities? These are things I oftentimes wonder about, the capacities of the new body. How will we be able to... the transporting of the new body around. And there's a lot of interesting aspects about. It will probably be of a different molecular structure than this body, which will make being on the earth very interesting if you're different molecular structure, because you're walking right into the buildings and everything else. Even as Jesus in His resurrected body. But that's all for conjecture and all to find out in the future.

And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are

Commentary on Isaiah 64 and 65 by Chuck Smith 12.20.23

the days of the people, and mine elect shall long enjoy the work of their hands ([Isa 65:21-22](#)).

Mine elect, the Jews.

They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear ([Isa 65:23-24](#)).

Oh, the closeness of God and the rapport with the people.

The wolf and the lamb shall feed together ([Isa 65:25](#)),

Beautiful Kingdom Age.

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 ([Isa 65:25](#)).

So the earth again being in harmony with God, and creation in harmony with God, and man in harmony with God. How glorious it must have been for Adam in harmony with the whole universe around him. Everything humming together in a glorious harmony with God. Oh, what a disastrous affect sin has had in putting man out of harmony with God and out of harmony with nature around him. I think of that song, "This is my Father's world. All nature sings and round me rings the music of the spheres." But man is out of harmony so often with nature and with God. And nature even itself has suffered from the curse and is out of harmony with God. Even the animal kingdom. The ferociousness of the lion, the wolf and these things, out of harmony with God. They are suffering the result of man's sin.