

Assembly of Eloah

This is eternal life: that they may know you, the only true God, and the one you have sent -- Jesus Christ. Jn. 17:3

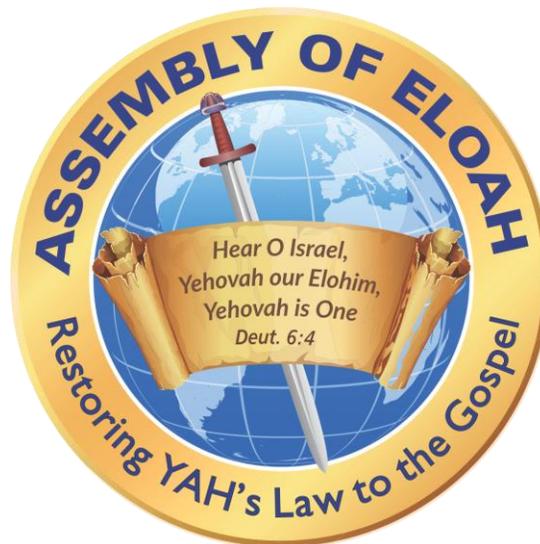
Isaiah 65:20

Pre or Post Millennium?

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Edition 1

There has been much controversy over this verse in Isaiah. It has been said that it refers to a 100 year life span in the millennium. It has also been said that it is post-millennial. This paper examines the matter to determine what the scriptural position actually is.



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The time frame in which Isaiah 65:20 is set has been somewhat controversial over the years. The aim of this paper is to add some clarity to the verse and determine the correct time period in which it is set and how it relates to the resurrections and the Great White Throne Judgement period. What we discover here will have an impact on our understanding of the millennial period and what happens to individuals born into that period.

Isaiah 65:17-20

Isa. 65:17-20 "For I will create a new heaven and a new earth; the past events will not be remembered or come to mind. (18) Then be glad and rejoice forever in what I am creating; for I will create Jerusalem to be a joy, and its people to be a delight. (19) I will rejoice in Jerusalem and be glad in My people. The sound of weeping and crying will no longer be heard in her. (20) In her, a nursing infant will no longer live only a few days, or an old man not live out his days. Indeed, the youth will die at a hundred years, and the one who misses a hundred years will be cursed. (HCSB)

Time Period

In verse 17 God states that He will create a new heaven and a new earth. Many would establish the timeframe of this event in the period following the great white throne judgment period. Some would even claim that this scripture proves a 100 year period for the great white throne judgment. However, there are some scriptural inconsistencies that must be dealt with and explained in order to establish any of these interpretations as fact.

Let's first examine the possibility of verse 17 referring to a great white throne judgment period. In Revelation 20:11-15 we read the account of the great white throne judgment.

Rev. 20:11-15 Then I saw a great white throne and One seated on it. Earth and heaven fled from His presence, and no place was found for them. (12) I also saw the dead, the great and the small, standing before the throne, and books were opened. Another book was opened, which is the book of life, and the dead were judged according to their works by what was written in the books. (13) Then the sea gave up its dead, and Death and Hades gave up their dead; all were judged according to their works. (14) Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. (15) And anyone not found written in the book of life was thrown into the lake of fire. (HCSB)

There are a couple of important clues in these verses that will assist in our discovery of the proper time frame involved in Isaiah. The first thing to note is that this is after the 1st resurrection which we read about in Revelation 20:4-5.

Rev. 20:4-5 Then I saw thrones, and people seated on them who were given authority to judge. *I also saw* the souls of those who had been beheaded because of their testimony about Jesus and because of God's word, who had not worshiped the beast or his image, and who had not accepted the mark on their foreheads or their hands. They came to life and reigned with the Messiah for 1,000 years. (5) The rest of the dead did not come to life until the 1,000 years were completed. This is the first resurrection. (HCSB)

So the period being discussed here in Revelation is after the thousand year period of the millennium. This is clear from reading the scriptures above. So at some point after the first resurrection

and the thousand year reign of Christ and the resurrected saints we see the "rest of the dead" being judged. The Bible doesn't indicate how much time lapses between these two events. It could be a day and it could be 10,000 years. The fact is, we just don't know and the Bible doesn't tell us.

The second clue is found in Revelation 20:14 in that Death and Hades were thrown into the lake of fire. The point we have to consider is that there is an apparent contradiction between what we read here and what we read in Isaiah 65:20.

Isa. 65:20 In her, a nursing infant will no longer live only a few days, or an old man not live out his days. Indeed, the youth will die at a hundred years, and the one who misses a hundred years will be cursed. (HCSB)

The question that has to be answered is that if Death and Hades are thrown into the lake of fire how can a child die at 100 years of age and the sinner being 100 years old be accursed? It just doesn't make sense. Either the Bible has contradicted itself, which we know it doesn't, or there is another answer.

Isa. 65:17 "For I will create a new heaven and a new earth; the past events will not be remembered or come to mind. (HCSB)

Here we see a new heaven and a new earth being created. We see this same thing happening in Revelation 3:12 and Revelation 21:1-2.

Revelation 3:12:

Rev. 3:12 The victor: I will make him a pillar in the sanctuary of My God, and he will never go out again. I will write on him the name of My God, and the name of the city of My God--the new Jerusalem, which comes down out of

heaven from My God--and My new name. (HCSB)

Revelation 21:1-2:

Rev. 21:1-2 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea existed no longer. (2) I also saw the Holy City, new Jerusalem, coming down out of heaven from God, prepared like a bride adorned for her husband. (HCSB)

Are these referring to the same time period or the same city? We have to examine the surrounding verses to determine the answer to this question.

In Isaiah 65:18 we see the name of the city as Jerusalem.

Isa. 65:18 Then be glad and rejoice forever in what I am creating; for I will create Jerusalem to be a joy, and its people to be a delight. (HCSB)

This is in contrast to the name of the city in Revelation 21:2, which is New Jerusalem. We also see this in Revelation 3:12.

We see in Isaiah 65:25 that the city rests on a mountain.

Isa. 65:25 The wolf and the lamb will feed together, and the lion will eat straw like the ox, but the serpent's food will be dust! They will not do what is evil or destroy on My entire holy mountain," says Y^ehovah (the LORD). (HCSB)

In comparison, the New Jerusalem comes from heaven as we saw in Revelation 3:12 and 21:2.

We see a description of the way life will be in the Jerusalem that sits on the holy mountain in Isaiah 65:18-20.

Isa. 65:18-20 Then be glad and rejoice forever in what I am creating; for I will create

Jerusalem to be a joy, and its people to be a delight. (19) I will rejoice in Jerusalem and be glad in My people. The sound of weeping and crying will no longer be heard in her. (20) In her, a nursing infant will no longer live only a few days, or an old man not live out his days. Indeed, the youth will die at a hundred years, and the one who misses a hundred years will be cursed. (HCSB)

We see here the aspect of death. People will die during this period. This stands in contradiction to what we see in Revelation 21:4.

Rev. 21:4 He will wipe away every tear from their eyes. Death will exist no longer; grief, crying, and pain will exist no longer, because the previous things have passed away. (HCSB)

Here we see that death has been destroyed. There will be no more death in the New Jerusalem that comes from heaven.

In Isaiah 65:20 we see sinners. A sinner dying at 100 years of age will be considered cursed.

In Revelation 21:27. we see a distinct difference in the New Jerusalem.

Rev. 21:27 Nothing profane will ever enter it: no one who does what is vile or false, but only those written in the Lamb's book of life. (HCSB)

Here we see that no unclean thing will be in the New Jerusalem. We can all agree that sin is unclean and that sinners aren't written in the Lamb's book of life.

As we have seen, there are distinct differences between the New Jerusalem in Revelation and the recreated Jerusalem in Isaiah 65. They aren't the same city and aren't in the same time

period. The Jerusalem, being spoken of in Isaiah, is during the millennial period. The Jerusalem, being spoken of in Revelation, is at the end of God's plan when all mankind will be reconciled to God. See Bullinger's note on Isaiah 65:17 in the Companion Bible.

So we see that in the millennial period, God's people will live for a much longer time than we do today. But we know that all men have to die from Hebrews 9:27.

Heb. 9:27 And just as it is appointed for people to die once--and after this, judgment-- (HCSB)

And as we saw above, the aspect of death does exist in the recreated Jerusalem of Isaiah 65. If we all have to die, then what happens to those in the Millennium?

The 100 Year Reference

The reference to a 100 year period has been interpreted by many to mean that the lifespan at this point in time will be 100 years. At first glance, it may appear to be the case. But there is ample evidence in scripture to cast doubt on this interpretation. As we know, the true interpretation of a matter is here a little and there a little. We can't take one scripture and form a theory around that scripture that may conflict with other scripture. The Bible does not contradict itself. A thorough examination is required to determine the correct time reference for this scripture.

First, let's examine the verse line by line. The first line states that, "there shall be no more thence an infant of days". The Bible in Basic English interprets it as, "No

longer will there be a child whose days are cut short". This is a more precise interpretation of this portion of the scripture. We know the Bible doesn't contradict itself. If it did, then God would be the author of confusion but we know that's not the case from I Corinthians 14:33.

1Cor. 14:33 since God is not a God of disorder but of peace. As in all the churches of the saints, (HCSB)

So what is it telling us? One would think that if the lifespan is 100 years during this period of time, sinners would die at an earlier age. Currently it is the rare exception that lives to be 100 years of age. So what's the answer? Let's examine some later translations of this verse and see if we can clear up some of the confusion.

Isa. 65:20 No child will die in infancy; everyone will live to a ripe old age. Anyone a hundred years old will be considered young, and to die younger than that will be considered a curse. (CEV)

Isa. 65:20 No longer will there be there a child whose days are cut short, or an old man whose days have not come to their full measure: for the young man at his death will be a hundred years old, and he whose life is shorter than a hundred years will seem as one cursed. (BBE)

These translations give us a clearer understanding of this verse. We now understand that anyone 100 years of age is considered young and anyone who dies at 100 years or younger is considered to be under a curse. Now it makes more sense! You can't be considered young at 100 years of age if that's the average life expectancy. You would be considered to be at the end of your life, if that were the case.

Another hint that the lifespan will not be 100 years during this period is in verse 22:

Isa. 65:22 They will not build and others live *in them*; they will not plant and others eat. For My people's lives will be like the lifetime of a tree. My chosen ones will fully enjoy the work of their hands. (HCSB)

This is a significant verse in a couple of different ways. The area of focus at this time is in the words, "For My people's lives will be like the lifetime of a tree". What exactly does this mean? It seems pretty clear. Again, let's look at some other translations of this verse to gain a better understanding of what it's really telling us.

Isa. 65:22 They will no longer be building for the use of others, or planting for others to have the fruit: for the days of my people will be like the days of a tree, and my loved ones will have joy in full measure in the work of their hands. (BBE)

Isa. 65:22 No one will take away their homes or vineyards. My chosen people will live to be as old as trees, and they will enjoy what they have earned. (CEV)

So here we see it a little more clearly. God's people will be living as old as trees! As we all know, trees can live for many years. Some tree varieties live to be thousands of years old. In the area around Jerusalem, many of the tree varieties fall into this category. So we understand now that God's people are going to be living very LONG lives. This is why it says that a child shall die at 100 years of age. Because a person 100 years old is just a baby compared to a person of ripe old age.

Death in the Millennium

As stated above, we know we all have to experience death at some point. We know the Millennium is a thousand year period at the end of man's rule of this planet.

Revelation 20:2-5:

Rev. 20:2-5 He seized the dragon, that ancient serpent who is the Devil and Satan, and bound him for 1,000 years. (3) He threw him into the abyss, closed it, and put a seal on it so that he would no longer deceive the nations until the 1,000 years were completed. After that, he must be released for a short time. (4) Then I saw thrones, and people seated on them who were given authority to judge. *I also saw the souls of those who had been beheaded because of their testimony about Jesus and because of God's word, who had not worshiped the beast or his image, and who had not accepted the mark on their foreheads or their hands. They came to life and reigned with the Messiah for 1,000 years.* (5) The rest of the dead did not come to life until the 1,000 years were completed. This is the first resurrection. (HCSB)

We also know that people in the Millennium are going to be living possibly a thousand years or more according to scripture.

So the question then becomes, what happens to the people living this long lifespan?

We have to look at what we know from scripture and use some deductive reasoning to determine the rest.

We know that God is not a respecter of persons from Romans 2:11.

Rom. 2:11 There is no favoritism with God. (HCSB)

If God doesn't give preferential treatment to one person over another, then we can deduce that when it comes to salvation, we all have the same opportunities. We all are tested as we see in Hebrews 2:18.

Heb. 2:18 For having been put to the test himself, he is able to give help to others when they are tested. (BBE)

God tests us all to ensure we are going to be faithful and true to Him. Satan tests us by broadcasting his thought patterns and influencing our thoughts, and actions. We are judged by how we resist these temptations. If God is not a respecter of persons, it is reasonable to conclude that we will **all** be tempted by Satan. Christ was tempted even as we are, as we see from Hebrews 2:18 above and Hebrews 4:15.

Heb. 4:15 For we do not have a high priest who is unable to sympathize with our weaknesses, but One who has been tested in every way as we are, yet without sin. (HCSB)

We saw in Revelation 20:2 above that Satan is bound at the beginning of the Millennium and then released for a short while towards the end of the Millennium. He will deceive the nations once again as we see in Revelation 20:7-9.

Rev. 20:7-9 When the 1,000 years are completed, Satan will be released from his prison (8) and will go out to deceive the nations at the four corners of the earth, Gog and Magog, to gather them for battle. Their number is like the sand of the sea. (9) They came up over the surface of the earth and surrounded the encampment of the saints, the beloved city. Then fire came down from heaven and consumed them. (HCSB)

We need to examine these events closely to pick up on exactly what's happening. We know from Revelation 20:2 that

Satan is bound when Christ returns. This is the beginning of the Millennium. We know there are people who live over into the Millennium from the great and terrible Day of the Lord from Zechariah 14:16.

Zec. 14:16 Then all the survivors from the nations that came against Jerusalem will go up year after year to worship the King, Y^ehovah (the LORD) of Hosts, and to celebrate the Festival of Booths. (HCSB)

These people, just as we, have lived through all of the temptations of Satan and his followers.

These people will live over into the Millennium and propagate the species. They will build homes, have families and plant vineyards as we see in Isaiah 65:21.

Isa. 65:21 People will build houses and live *in them*; they will plant vineyards and eat their fruit. (HCSB)

Their children will have an opportunity that mankind hasn't, at any point in history, up to this time. They'll have the chance to live without the influence of Satan and the other fallen host. Remember, Satan was bound up at the beginning of the Millennium. These people will be living God's way without the day to day struggle of fighting temptation, as we know it today.

Not only will the people not be dealing with the day to day struggles that we endure today but neither will the animals. We see in Isaiah 65:25 that the nature of the animal kingdom is going to be changed as well.

Isa. 65:25 The wolf and the lamb will feed together, and the lion will eat straw like the ox, but the serpent's food will be dust! They

will not do what is evil or destroy on My entire holy mountain," says Y^ehovah (the LORD). (HCSB)

There won't be a predator/prey relationship in the millennium. This nature is a reversion back to the way they were prior to the flood. We see this also in Isaiah 11:6-9.

Isa. 11:6-9 The wolf will live with the lamb, and the leopard will lie down with the goat. The calf, the young lion, and the fatling will be together, and a child will lead them. (7) The cow and the bear will graze, their young ones will lie down together, and the lion will eat straw like an ox. (8) An infant will play beside the cobra's pit, and a toddler will put his hand into a snake's den. (9) No one will harm or destroy on My entire holy mountain, for the land will be as full of the knowledge of Y^ehovah (the LORD) as the sea is filled with water. (HCSB)

In Genesis 9:2. we find evidence of the change made in the nature of the animal world. It can be deduced by the fact that the angel of Y^ehovah is making this distinction that the nature of animals was different prior to this time. They apparently had no fear of man. By way of speculation, it can be stated that the predatory nature of animals came into existence at this time as well but it is speculation.

Gen. 9:2 The fear and terror of you will be in every living creature on the earth, every bird of the sky, every creature that crawls on the ground, and all the fish of the sea. They are placed under your authority. (HCSB)

The important point is that animals will be given a new nature, just as humans will have the hearts of stone removed and God's laws written in their hearts of flesh and their minds (Eze. 11:19-20; Jer. 31:33).

Eze. 11:19-20 And I will give them one heart

and put a new spirit within them; I will remove their heart of stone from their bodies and give them a heart of flesh, (20) so they may follow My statutes, keep My ordinances, and practice them. Then they will be My people, and I will be their God. (HCSB)

Jer. 31:33 "Instead, this is the covenant I will make with the house of Israel after those days"-- Y^ehovah's (the LORD's) declaration. "I will place My law within them and write it on their hearts. I will be their God, and they will be My people. (HCSB)

Now, as we saw above, there is a testing for everyone. These people must be tested just as we are and Christ was. They have, at this point, not been tested. It would be contrary to our understanding of scripture for God to bring these people into the First Resurrection without having been tested. They must endure a testing before they can share in that privilege.

Christ was the firstborn of many brethren, as we see from Romans 8:29.

Rom. 8:29 For those He foreknew He also predestined to be conformed to the image of His Son, so that He would be the firstborn among many brothers. (HCSB)

He was the first person resurrected in the plan of God. The dead saints and the saints, who are alive at Christ's second coming, will be the second group to be resurrected. We see this in I Corinthians 15:52-53,

1Cor. 15:52-53 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we will be changed. (53) Because this corruptible must be clothed with incorruptibility, and this mortal must be clothed with immortality. (HCSB)

and also in I Thessalonians 4:15.

1Thes. 4:15 For we say this to you by a revelation from the Lord: We who are still alive at the Lord's coming will certainly have no advantage over those who have fallen asleep. (HCSB)

So, Christ is resurrected and then the saints who've died and those that are alive at His second coming are resurrected together. This is the First Resurrection. What about the saints who live in the Millennium?

While God is not a respecter of persons, we also have to recognize that there is a timing and wisdom in God's plan that is completely up to Him. We don't necessarily understand how and why God does some of the things He does. Why does He call or choose some and not others? Scripture tells us that God will use whom He wills. (Eph. 1:9-10)

Eph. 1:9-10 He made known to us the mystery of His will, according to His good pleasure that He planned in Him (10) for the administration of the days of fulfillment--to bring everything together in the Messiah, both things in heaven and things on earth in Him. (HCSB)

Also in Romans 9:18-30.

Rom. 9:18-30 So then, He shows mercy to whom He wills, and He hardens whom He wills. (19) You will say to me, therefore, "Why then does He still find fault? For who can resist His will?" (20) But who are you-- anyone who talks back to God? Will what is formed say to the one who formed it, "Why did you make me like this?" (21) Or has the potter no right over His clay, to make from the same lump one piece of pottery for honor and another for dishonor? (22) And what if God, desiring to display His wrath and to make His power known, endured with much patience objects of wrath ready for destruction? (23) And *what if* He did this to make known the riches of His glory on objects of mercy that He prepared beforehand for

glory-- (24) on us whom He also called, not only from the Jews but also from the Gentiles? (25) As He also says in Hosea: **I will call "Not-My-People," "My-People," and she who is "Unloved," "Beloved."** (26) **And it will be in the place where they were told, you are not My people, there they will be called sons of the living God.** (27) But Isaiah cries out concerning Israel: **Though the number of Israel's sons is like the sand of the sea, only the remnant will be saved; (28) for the Lord will execute His sentence completely and decisively on the earth.** (29) And just as Isaiah predicted: **If the Lord of Hosts had not left us a seed, we would have become like Sodom, and we would have been made like Gomorrah.** (30) What should we say then? Gentiles, who did not pursue righteousness, have obtained righteousness--namely the righteousness that comes from faith. (HCSB)

The saints that have died throughout history and the ones alive at Christ's second coming make up the first resurrection and the group invited to the wedding supper. There is only one marriage supper (Matt. 25:1-13)

Mat. 25:1-13 "Then the kingdom of heaven will be like 10 virgins who took their lamps and went out to meet the groom. (2) Five of them were foolish and five were sensible. (3) When the foolish took their lamps, they didn't take oil with them. (4) But the sensible ones took oil in their flasks with their lamps. (5) Since the groom was delayed, they all became drowsy and fell asleep. (6) "In the middle of the night there was a shout: 'Here's the groom! Come out to meet him.' (7) "Then all those virgins got up and trimmed their lamps. (8) But the foolish ones said to the sensible ones, 'Give us some of your oil, because our lamps are going out.' (9) "The sensible ones answered, 'No, there won't be enough for us and for you. Go instead to those who sell, and buy oil for yourselves.' (10) "When they had gone to buy some, the groom arrived. Then those who were ready went in with him to the wedding banquet, and the door was shut. (11) "Later the rest of the

virgins also came and said, 'Master, master, open up for us!' (12) "But he replied, 'I assure you: I do not know you!' (13) "Therefore be alert, because you don't know either the day or the hour. (HCSB)

If we aren't prepared at the coming of Christ, we will miss the marriage supper. Does this mean that those who die in the millennium are any less? No! It simply means that for God's purpose, they weren't to be part of His plan until the millennium. Those in the first resurrection hold a blessed place in the plan of God.

Rev. 19:9 Then he said to me, "Write: Blessed are those invited to the marriage feast of the Lamb!" He also said to me, "These words of God are true." (HCSB)

Those that live in the millennium do as well but they are not part of the wedding feast. They won't even be alive at that time. The fact of the matter is, the Bible is silent as to how these people are brought into God's kingdom as spirit beings.

We know they will be tested at the end of the millennium by Satan, when he is loosed (Rev. 20:7-8). Those that are deceived and rebel against God will be relegating themselves to the second resurrection which comes after this event. What happens to those that are loyal? We just don't know and scripture, up to this point, hasn't told us. Any answer we come up with would be pure speculation. It is probable that the loyal saints that die during the millennium will simply be translated into spirit beings.

Keep in mind that those that survive the tribulation and live over into the millennium may not live the long lives

that those who are born into it may be living. It is possible that they will live out their natural lives and simply die. It seems probable that these saints would also be translated at that time. It's all speculation because we aren't told. We need to know what we know and what we don't know.

Conclusion

We know the following facts:

- There is a distinct difference between the Jerusalem of Isaiah 65 and the New Jerusalem of Revelation 20.
- In the Millennium, people are going to live much longer than they do now, like the days of a tree.
- Satan is going to be bound until the end of the Millennium.
- God is not a respecter of persons.
- The saints must be tested prior to being resurrected.
- There is only one marriage supper.
- Satan will be loosed at the end of the Millennium to deceive mankind.

Given the above facts, I think we can only come to one logical conclusion. People born in the Millennium don't die until after Satan has been loosed. This seems like a farfetched idea but just consider the facts. They are going to live long lives, like a tree. A thousand years for the trees in the Middle East is not farfetched. We know the patriarchs of the Bible lived for many years. Methuselah lived to be nine hundred and sixty-nine years of age from Genesis 5:26-27.

Gen. 5:26-27 Methuselah lived 782 years after the birth of Lamech, and he fathered

sons and daughters. (27) So Methuselah's life lasted 969 years; then he died. (HCSB)

If the patriarchs lived this many years, who is to say that the people in the Millennium won't, especially in light of the facts covered in this paper.

These people have to be tested. At the end of the thousand years when Satan is loosed, the people will be deceived. This is their test! They have to be able to stand firm in the face of Satan's influence just as all of the saints did. So, they are tested during this period. At the end of the events in Revelation 20:7-10. we see that the people who are deceived are destroyed by fire. It makes logical sense that the saints alive at this time would be translated, just as are those who are alive at the second coming of Christ. They will be tested and proven to be faithful. They then are translated and join their brethren who were in the first resurrection. All other people will be raised up in the Second Resurrection.

These events are a significant part of God's plan of salvation. We should desire to understand as much of the detail of this plan as is possible for humankind to understand. It is God's will that all of His creation receive salvation.

1Ti. 2:3-4 This is good, and it pleases God our Savior, (4) who wants everyone to be saved and to come to the knowledge of the truth. (HCSB)

If this is God's will, who are we to say it won't happen?

Amen, Y^ehovah