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to which the congregation accepted his resignation and that it was to take effect a month hence. He accepted a call to Elk Grove, Ill.

On November 24 the congregation called Rev. Carl Fricke of White Creek, Ind., as its pastor, and he promptly came. During his stay here he changed his name to Frincke. He was a man of robust health and of a mind steeled in the smithy of Wyneken and Sihler. He remained at this church eighteen years. In 1852 he persuaded the congregation to join the Missouri Synod, and in 1855 the Central District held its first convention in St. Paul's Evangelical Lutheran Church of Indianapolis.

Indianapolis, Ind.

H. M. ZORN.

The "New Creation" According to Is. 65.

(With special consideration of v. 20.)

"Behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind," Is. 65, 17. Of what kind of creation and of what time is the Lord speaking here? Does the "new creation" mean the Christian Church, which began when our Savior established the New Covenant through His redemptive work and the pouring out of the Holy Ghost, so that the "new creation" is a specific name for the New Testament Messianic kingdom? Or does it denote a certain period of Christ's kingdom here on earth, the so-called millennium, a period of one thousand years of glory? Or does the Lord in the words quoted above give a promise of what He will do after this present world has been destroyed? Each of these three views has its adherents in the Church. Which of them is correct?

I. Parallel Passages.

In order to arrive at the correct understanding, we must consult the context and among the parallel passages those texts particularly in which the Holy Spirit refers to the promise of the "new creation." Beginning with the latter, we find this promise undoubtedly quoted or referred to in 2 Pet. 3, 10—13 and in Rev. 21, 1—5. Of which creation do the holy writers speak in these two passages? It is not difficult to find the answer. St. Peter is describing the events that should occur at the end of this present world when our dear Lord will appear visibly again, in His glory. He says: "But the Day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works therein shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for, and hasting unto, the com-

ing of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness," 2 Pet. 3, 10—13. It is beyond doubt that in this passage the Holy Spirit places the creation of new heavens and a new earth after the destruction of the present world. Here He gives us the key to Is. 65, 17, by declaring that the promise of the new creation shall be fulfilled at the end of time.

We find this same reference in Rev. 21, 1—5. Chap. 20 closes with the vivid description of the great Judgment on the Day of the Lord. Then the holy seer continues: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God. 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. And He that sat upon the throne said, Behold, I make all things new." This passage, similar to the preceding one, urges the two following points upon every reader: first, the holy seer relates how the promise of God in Is. 65, 17 is realized; and secondly, that this realization will come to pass when this present world has come to an end.

To these two New Testament passages a number of Old Testament prophecies might be added which speak of the same subject, e. g., Ps. 102, 26. 27. We quote only from the Book of Isaiah: "As the new heavens and the new earth which I will make shall remain before Me, saith the Lord, so shall your seed and your name remain," Is. 66, 22. In these words God clearly states that the new creation shall endure eternally, that His people shall be blessed forever, and that, as we know from Rev. 21, 1—5, they shall inhabit the new creation in blessed communion with their God. On the basis of these commentaries, inspired by God Himself, Calovius, in his *Biblia Illustrata*, makes the following remarks on Is. 65, 17: "*E cap. 66, 22 liquet, de coelo glorioso alterius vitae haec agere; imprimis manifestum id est ex 2 Pet. 3, 13 et Apoc. 21, 1 ss.; imo etiam ex hoc contextu id colligitur, v. 18: Gaudebitis et exultabitis usque in sempiternum in his, quae Ego creo. . . . Id verborum emphasis, a qua temere discedendum non est, et creatio novae terrae, novi coeli et oblivio veteris et gaudium aeternum important, nec non explicatio cap. 66, 22; 2 Pet. 3, 13; Apoc. 21, 1; neque aliud suadent antecedentia et consequentia.*" We must fully agree with this explana-

tion of Calovius and must therefore reject those opinions which see in the "new creation" the foundation of the New Testament Church or, according to Jewish Rabbis and Christian chiliasts (cf. Gerhard, *Loci*, IX, § 91), the beginning of a glorious millennium on this present earth. We may note here that in Rev. 21, 1—5 the two prophecies in Is. 65, 17 and in Is. 25, 8 are combined because they speak of the same subject. But in Is. 24, 21—25, 12 the great Judgment and the final restoration and completion are prophesied.

II. The Context.

Chap. 65 contains the Lord's answer to the prayer in 63, 7—64, 12. In this prayer the prophet, as representative or mouthpiece of the faithful remnant in Israel, confesses the sin and the corruption of his people and pleads for mercy. The Lord answers, 65, 1, that He will gather a people for Himself out of the heathen who had not been called after His name (cf. Rom. 10, 25; 9, 26) and that He will recompense rebellious and idolatrous Israel according to their works, vv. 2—7. For the sake of His servants, however, the elect in Israel, He will neither reject nor destroy the entire people, vv. 8—10. Then He pronounces His punishment upon those who have forsaken Him and have offered sacrifices to the idols, אלילים , the god of fortune, and אלהי המוות , the god of fate. At the same time He declares that He has determined to bless those who serve Him. Thus He says: "Therefore will I number you to the sword and ye shall all bow down to the slaughter, because, when I called, ye did not answer; when I spake, ye did not hear; but did evil before Mine eyes and did choose that wherein I delighted not. 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 shall howl for vexation of spirit. And ye shall leave your name for a curse unto My chosen, namely, May slay thee the Lord Jehovah! But His servants He will call by another name. [For] he that has been blessed on the earth shall be blessed [then, forever] by the God of Truth; but he that has been cursed on the earth shall be cursed [then, forever] by the God of Truth. But the former troubles are [then] forgotten and even hid from Mine eyes. For, behold, I am creating new heavens and a new earth," etc., vv. 12—17.

A comparison of this text with other passages, especially those of the New Testament, which is the expositor of Old Testament prophecy, gives us the authoritative meaning of these words. The enemies of the Lord shall bow down to the slaughter when He appears again unto Judgment, Luke 19, 27. They shall be hungry and thirsty in hell, Luke 16, 23 ff., where they shall cry for sorrow of heart, while

His servants shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven, Matt. 8, 11. 12. The Lord's enemies shall leave their name to be cursed by the chosen when they judge the world, 1 Cor. 6, 2. 3. Those who have been blessed by Christ, the God of Truth (Rev. 3, 14), here on earth (Gen. 22, 18; Ps. 72, 17), shall be blessed eternally, Matt. 25, 34. But those who remained under the curse because of their unbelief, John 3, 18. 36, shall then be cursed forever by the God of Truth, Matt. 25, 41. Upon the return of the Lord the former troubles of the people of God will no longer be remembered; for the Lord God "will swallow up death in victory, and the Lord God will wipe away tears from all faces, and the rebuke of His people shall be taken away from all the earth," Is. 25, 8. This promise is explained by St. John in the following manner: "God will 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," Rev. 21, 4; and thus by St. Paul: "The last enemy that shall be destroyed is death. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory," 1 Cor. 15, 26. 54.

From these explanations, given by God Himself, we learn that Is. 65, 12—16 shall be fulfilled at the glorious reappearance of our Savior when He comes to deliver His people. The "regeneration" (Matt. 19, 28) and "the times of restitution of all things which God hath spoken [promised] by the mouth of all His holy prophets" (Acts 3, 20. 21) will be the fulfilment of Is. 65. This fact is also clear from the second part of our chapter, vv. 17—25: "For, behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind. But ye shall be glad and rejoice [imperative of certainty] forever in that which I am creating; for, behold, I am creating Jerusalem a rejoicing and her people a joy; for I will rejoice in Jerusalem and will be glad in My people. And there shall not be heard in her any more the voice of weeping nor the voice of crying. There shall not be from that time on further an infant of [a few] days nor an old man who would not fulfil his days, so that a fool, as a son of one hundred years, should die or a sinner, as a son of one hundred years, should be accursed."

In these words the Lord gives the reasons for the blissful state of His people. They are: 1) After the Judgment, vv. 12—16, He will bring forth a new creation, so beautiful and perfect that no one will think of the former nor wish to have it brought back. In this new creation there will "dwell righteousness," 2 Pet. 3, 13; accordingly there will be no more sin, nor will the consequences of sin have any place in it. 2) Therefore the people of God will be happy and live in peace forever, in all eternity, because there will be no more death. 3) The Lord Himself will rejoice in this new creation,

which He calls by the name of His holy city, Jerusalem (cf. Rev. 21, 1—5); He will be glad in and among His people. "Behold, the tabernacle of God is with men, and He will dwell with them." 4) No weeping or crying, as over a dead person, shall be heard there any more. Why not? Because *there is no more death*. This is pictured in detail in v. 20. In this world there are infants who die after a life of only a few days; such deaths of infants shall no longer happen from that time on. Here we find old men who do not fulfil their days, but die; from that time on death shall no longer take them away. If the "dominion of death" (Rom. 5, 14) still held sway, sin would be present also, for death is the wages of sin. Then it would come to pass that a "fool," even if he had attained one hundred years, at last would have to die; and any "sinner," even if he should reach the age of one hundred years, finally would have to suffer the wages of sin. But all this shall not occur in the new creation, in which righteousness and therefore eternal life and happiness will dwell.

That this is the real, intended meaning of the Lord in Is. 65, 20 is evident from the context and its scope. As we have seen, the context contains the divine promise of future bliss in the "new creation." And it is the intention of God to comfort His servants here on earth with this glorious hope. The *underlying thought in v. 20* (already expressed in the preceding words, vv. 17—19) *is that in the new creation there will be no more evil, no more sin, no more consequences of sin, and therefore no more death*. The servants of God shall live there in blessed communion with God for all eternity. And this wonderful truth is also further described in the remaining verses, 21—25, as we shall see.

In order to establish the fact that the foregoing explanation is correct, resting upon a proper consideration of the context and its scope, let us examine the contents of v. 20 more closely. The adverbial combination מִכֵּן may be used in a local (Gen. 2, 10) or in a temporal sense (Jer. 50, 9). Here without doubt it is used in the temporal sense and denotes "from then on, thence," because the Lord is speaking of the future, "from that time on," when He has created the new heavens and the new earth. Calovius and Brentius also translate מִכֵּן *deinceps*. In the new creation there will no longer be an infant, חֵטֶן , "suckling," neither an old man, זָקֵן , who will not fulfil his days, *i. e.*, who will die. Calovius quotes "Brentii *ἐκθεσις*: *Alia, inquit, prerogativa novae urbis Hierusalem: Non erit deinceps in ea mortalitas.*" No more mortality, no more death in the new creation, is the plain meaning of the first part of v. 20. According to the rule of parallelism (*parallelismus membrorum*) the second half of a verse explains or develops the thought expressed in the first half. Therefore we cannot take the conjunction $\text{וְ$, which introduces the

second half of the verse, here in an adversative or in a causative sense and translate: "But (or because, for) a fool as a son of one hundred years shall die," etc. Such a translation would deny the truth proclaimed in the first hemistich. Moreover, the imperfects יָמֹת, "shall die," and לְקָלָהּ, "shall be cursed," point to the future, so that we cannot translate them as perfects: "he has died," "he has been cursed," namely, before the time of the new creation. In order to prevent the second half of the verse from contradicting the first half, we must take וְ in the consecutive sense and translate "so that." Then we have the clear meaning: In the new creation neither infants nor old people shall die (*"non erit deinceps in ea mortalitas"*), so that a fool, even if he should live one hundred years, at last would have to die and a sinner, although he should live one hundred years, finally would be cursed. No such thing shall happen any more; for we must remember that in the new creation there will be neither fools nor sinners; only the chosen of God, in whom the image of God is completely restored, will be found there. In regard to "infant" and "old man" Calovius quotes the following words from Jerome: "*Hieronymus haec ita explicat: In tali urbe diversae aetates non erunt, infans et senex, parvus et magnus, qui non impleat dies suos; sed quasi filii resurrectionis omnes pervenient in virum perfectum, in mensuram aetatis plenitudinis Christi.*"

The words נַעַר and חַיִּיתִים further strengthen the foregoing explanation. Their position shows that they are used synonymously, since the same end, "to die," "to be cursed," is predicated of both of them. Therefore in this connection נַעַר cannot simply denote a "youth," but must mean a fool, a man without sense or wisdom," Prov. 7, 7. (Cf. Luther, St. L. Ed. 6, 827.) Brentius says: "נַעַר, hoc est, stultus." And חַיִּיתִים is a "sinner who misses the goal," i. e., eternal salvation. Furthermore, the imperfects יָמֹת and לְקָלָהּ express what would happen if there still were fools and sinners in the new creation; death and damnation would necessarily have to follow. This tense is used here since a consequence is named which will not follow, as *modus irrealis*. (Cf. Gesenius, *Gram.*, § 107; and in regard to וְ introducing consecutive clauses see § 116, b and § 107, u.) Examples of a similar construction we find in Is. 29, 16; 36, 20; 43, 22; Ps. 49, 10; 44, 19, 20; Hos. 1, 6. This last passage, Hos. 1, 6, especially is very instructive concerning the use of the consecutive וְ after a negative clause. Here we have the same syntactic order as in Is. 65, 20. The Lord says: "Not will I continue further to be merciful to the house of Israel, so that I should entirely forgive them." In the first part of the sentence He says that He will not show any further mercy to Israel. If He would show mercy, the consequence would be that He would forgive. But since He will not be merciful, the consequence is that He will not forgive. Thus

the וְ is consecutive, and the imperfect בִּנְיָנִים is used to express an unreality and must therefore be rendered by the subjunctive mode.

The remaining part of this divine promise concerning the new creation reads: "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 would inhabit; they shall not plant and another would eat; for as the days of the tree shall be the days of My people, and the work of their hands Mine elect [themselves] shall enjoy. Not shall they labor in vain, and not shall they beget [children] for terror [sudden or terrible death]; for the seed of the blessed of Jehovah are they themselves and their offspring with them. And it shall come to pass, before they call that I will answer; while they are yet speaking that I will hear. Wolf and lamb shall herd together, and the lion shall eat straw like cattle, and dust shall be the serpent's meat. They shall not hurt, nor shall they destroy in all My holy mountain, saith Jehovah." Some commentators understand vv. 21—25 as a promise concerning the New Testament Church before the Last Day, in the *regnum gratiae*. Others (e. g., Franz Delitzsch, *Comm. on Is.*) refer them to a glorious millennium before Judgment Day. The first view, however, cannot be upheld because we do not see such promises realized in the Church. And the explanation that they will be fulfilled in a glorious millennium is contradictory to all other declarations of God in which He declares that His kingdom in this world is a kingdom under the cross, a *regnum gratiae sub cruce*, but not yet *gloriae*. These two views, moreover, divide the whole promise, vv. 17—25, into two parts, the first part, vv. 17—20, describing the glory of the new creation, and the second part, vv. 21—25, being a prophecy concerning the status of the Church while yet in this present world. How odd! After the climax has been reached in vv. 17—20, there should be a return to preceding things? Our whole presentation so far has shown how improbable, not to say impossible, these views are. Calovius also acknowledges that v. 21 stands in close connection with the preceding verses and that it continues the thought which they express. *Vv. 21 ff. speak of the same persons of whom the preceding verses speak, i. e., of God's people in the new creation, in regno gloriae: "They shall build houses," etc.* In accord with these facts, Lucas Osiander, in his Bible exposition, and John Gerhard (*Loci*, IX, § 91) explain this section (vv. 21—25) as treating not "*de aedificatione et propagatione ecclesiae*," but "*de felicitate coelesti*." To the words of v. 25 "in all My holy mountain" Osiander adds the comment: "*in omni monte sancto Meo, hoc est, in coelesti Ierusalem.*"

But how shall we understand the words of our text where the Lord says: "They shall build houses," etc.? John Gerhard offers the best explanation: "*Illud [vv. 21. 22] non potest κατὰ ἑνὸν accipi,*

quia in futuro seculo nec domus aedificabuntur nec vineae plantabuntur; explicandum igitur μυστικῶς καὶ συμβολικῶς, hoc sensu, quod omnium rerum, quae pios oblectare possint, copia et affluentia ipsis praesto sit futura, quod MALEDICTIO DEI PRORSUS SIT AUFERENDA; quia divinae maledictionis, quam Deus peccatoribus interminatur (Deut. 28), pars quaedam est, quod in hac vita quidem aedificant domos, nec tamen eas inhabitant," etc. That the days of God's people "shall be as the days of the tree" he explains in the following way: "*Illud nunquam finiendam istius felicitatis possessionem παραβολικῶς indicat.*" In this section, vv. 21—25, we have a symbolical or metaphorical mode of expression. The eternal happiness of God's people in the new creation is described in pictures and expressions borrowed from the circumstances and language of the present world. The full and exact understanding of such prophetic visions and promises (e. g., Ps. 102, 27—29; 104, 30—35; Job 38, 12—15; Rom. 8, 19—22) we cannot attain in this world. Such understanding will be ours only in the great "regeneration," Matt. 19, 28; 1 Cor. 13, 12.

V. 23 cannot be taken in its literal sense either. The words "They shall not beget [children] for terrible death" do not say that in the new creation children will still be born (cf. Matt. 22, 30), but simply repeat the promise that there shall be no more death; for the Lord adds these words: "because they and their seed are the blessed of the Lord." The fathers together with their spiritual children (1 Cor. 4, 15; Rom. 4, 11, 16) are represented as the blessed family, or people of God, Heb. 2, 13; Ps. 115, 15. This verse therefore cannot speak of physical generation; such would neither apply in this world—for experience teaches that not all children begotten of Christian parents are the blessed of the Lord—nor in the world to come, as the Lord declares Matt. 22, 30.

Finally we read: "And it shall come to pass, before they call that I will answer; while they are yet speaking that I will hear. Wolf and lamb shall herd together, and the lion shall eat straw like the cattle, and dust shall be the serpent's meat. They shall not hurt, nor shall they destroy in all My holy mountain, saith Jehovah," vv. 24, 25. These are promises that are given also to the children of God in the *ecclesia militans*. Every believer prays with David: "With my voice I call to the Lord, and *He hath heard* me from His holy mountain," Ps. 3, 5. And Is. 11, 6 ff. the holy prophet draws a picture of the peace that will reign among the citizens of Christ's Kingdom of Grace, where the regenerated by the grace of God restrain the inborn enmity against one another and live together in peace, 2 Cor. 5, 17; 1 John 3, 11; 4, 21. But the *perfect fulfilling* of these promises we shall find in the Kingdom of Glory. There we shall pray to God in full conformity with His will, which is not always the case now, Rom. 8, 26; 1 John 5, 14 f. And here on earth the inborn

wolfish nature of a Christian, although held in check by the grace of God, still breaks forth in weak moments. But in the "regeneration," when the image of God has been fully restored, the very last vestiges of sin will have disappeared, and perfect peace will reign.

III. Conclusion.

Thus we arrive at the conclusion that the entire passage, vv. 17—25, beginning with the promise of the future new creation, pictures the glory of the elect, the children of God, after the Day of Judgment, in the "regeneration," *παλιγγενεσία*, Matt. 19, 28; Ps. 17, 15, and "the times of restitution, *ἀποκατάστασις*, of all things, which God hath spoken by the mouth of all His holy prophets since the world began," Acts 3, 21. It is intended to comfort all true Christians who are still sighing under the cross by lifting up their hearts and directing them to that glorious "inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time," 1 Pet. 1, 4. 5. May our gracious Father for our Savior's sake fulfil the precious promise which He has made to us.

Wheaton, Ill.

L. AUG. HEERBOTH.

Das Verhältnis des Pietismus zum Rationalismus.

Indem wir uns anschicken, das obengenannte Thema kurz zu behandeln, sind wir uns wohl bewußt, daß wir uns auf ein Gebiet begeben, das viel umstritten ist. (Vgl. Mitschl, Geschichte des Pietismus, und Tholud, Vorgesichte des Rationalismus.) Findet sich doch selbst in Meusel wenigstens ein Scheinwiderspruch, wenn es nämlich sub voce „Pietismus“ heißt: „Der Pietismus mündet in den Rationalismus“ (Bd. 5, 326), und dann s. v. „Rationalismus“: „Die Wurzeln des Rationalismus stecken nicht in dem ihm kirchengeschichtlich vorausgehenden Pietismus oder im Zeitalter der Orthodogie, wennschon nicht zu leugnen ist, daß von dorthin überkommene Zustände ihm den zur Aufnahme bereiten Boden darboten.“ (S. 510.) Und doch ist ein Kaufalnegus zu konstatieren; darin sind sich die Historiker ziemlich einig. Und es ist Zweck dieses Artikels, den diesbezüglichen Nachweis zu bringen, indem wir uns dabei besonders auf Wald, „Historische und theologische Einleitung in die Religionsstreitigkeiten der ev.-luth. Kirche“, auf Löscher, *Timotheus Verinus*, und auf Schmid, „Die Geschichte des Pietismus“, stützen. Dabei liegt es in der Natur der Sache, daß dem Pietismus mehr Raum gewidmet wird als dem Rationalismus.

Mit dem Worte Pietismus bezeichnet man eine Bewegung, eine Richtung, innerhalb der lutherischen Kirche. Es handelt sich also nicht