

UNTIL HEAVEN AND EARTH PASS

By Lloyd Dale

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. 18 For verily I say unto you, **UNTIL HEAVEN AND EARTH PASS**, one jot or one tittle shall in no wise pass from the law, until all be fulfilled. (Matthew 5:17, emphasis added).

All will probably agree that in the passage quoted above Matthew records that Jesus Christ stated that heaven and earth would pass away! All reasonable Bible students should also agree that this passage does indeed state that “one jot or one tittle shall in no wise pass from the law”, until (after) heaven and earth has passed away. However, all Bible students do not agree what the words “heaven and earth” in this passage mean!

Throughout the past centuries many people have read this passage of Scripture and assumed that the words “heaven and earth” meant the heaven of planetary stars and the total global planet upon which we live without ever asking the question:

What did Jesus the Christ mean by that statement and how did the apostles and other disciples of the first century understand the words “heaven and earth” in the context which Jesus Christ spoke them?

In this study we shall endeavor to provide a solid Biblical answer to the above question.

As iron sharpens iron; so a man sharpens the countenance of his friend. (Proverbs 27:17)

Dear friends, there is another proverb that we think has great applicability here as well:

It is the glory of God to conceal a thing: but the honour of kings is to search out a matter. (Proverbs 25:2)

From this passage of Scripture we learn that every thing that we need to know is in the Scriptures, however, some of it may be “conceal(ed)” in such a way that we may have to do some heavy “digging” in the New Testament and/or the Old Testament (Law and Prophets) to find some things that we desperately need to know.

While the New Testament does give us a great deal of help in how we should understand the Old Testament, it certainly does not tell us everything we need to

know. According to Peter we are a kingly priesthood (1Pet.2:9), according to Proverbs 25:2, it is up to us to search out information we need! Up to this point it appears that the church HAS NOT DONE a very good job of “digging” for some needed information. (People have been rejected and destroyed by God for lack of knowledge and/or rejecting the knowledge of Scripture [Hosea 4:6].

In Acts 17:10-11 we are instructed that the:

Bereans...were more noble than those in Thessalonica, in that they received the word with all readiness of mind and **SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.**

Hopefully, we all understand that the only Scriptures that the Bereans had were what we call the Old Testament. They did not have what we now call the New Testament. We live in a day when it is all too often falsely assumed that all our answers are to be found in the N.T. This simply is not true!

Luke (in Acts 17) tells us that the Bereans....searched the Scriptures daily..... Isaiah tells us:

Seek ye out of THE BOOK OF THE LORD, and READ: no one of these shall fail, none shall want her mate: for My mouth it hath commanded, and His spirit it hath gathered them. (Isaiah 34:16, emphasis added)

Isaiah’s “book of Yahweh,” at the least, would have to be his book and at the most, it would have been the law and the prophets, what we call the Old Testament. When both the New Testament and the Old Testament instruct us to read the Law and the Prophets daily to determine “whether those things be true”, it seems to me to be folly to try to build all Christian doctrine (eschatology or whatever) almost entirely on the New Testament.

Now please do not misunderstand me, I am fully aware of the value of the New Testament. However, it does not seem to me that most Christians recognize the value of the Old Testament for the purpose of building and properly understanding our Christian doctrines!!!!!!

The Jewish priest, general and historian; Josephus records that the Jews considered the temple in Jerusalem as “heaven”, the priest to be the host of heaven and the people and the land to be “earth”, If Josephus is correct about that, then *it is possible that the words “heaven and earth” spoken by Jesus the Christ as recorded by Matthew in the above passage have a meaning that is drastically different than that which most readers of the Bible have assumed.*

At this point let us turn to the prophets of the Old Testament to see if we can determine how they used and understood words like “heaven(s)” and “earth”.

The first and, generally considered to be the, greatest of all the Old Testament prophets is Moses. In the writings of Moses we often find the words “heaven” and “earth”. One of the most important passages for our study is:

Give ear, O ye HEAVENS, and I will speak; and hear, O EARTH, the words of my mouth. 2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: 3 because I will publish the name of the LORD: ascribe ye greatness unto our God. 4 *He is the Rock, his work is perfect: for all his ways are just: a God of truth and without iniquity, just and right is he.* 5 THEY have corrupted themselves; their spot is not *the spot* of his children: they are a perverse and crooked generation¹. 6 Do ye thus requite the LORD, O foolish people and unwise? *Is not he thy father that has bought thee? Has he not made thee, and established thee?* (Deuteronomy 32:1)

Please reread the above passage very carefully. What is the antecedent for the pronouns “they” and “their” in verse 5? A careful scrutiny of this passage will reveal that the only possible antecedent of the pronouns “they” and “their” are the words “Heavens and earth in verse one”. To the best of our knowledge there is no other plural antecedent in Chapter 32.

If the pronouns “they” and “their” do reference back to “heavens” and “earth” it then becomes very clear that in his song, Moses was using the terms “heavens” and “earth” as a symbolic reference to the children of Israel. In verse 30 of Chapter 31 we read that “Moses spoke in the ears of all the congregation of Israel the words of his song”, in vs.6 they are called a “foolish people”.

As we continue our study we will see that the Israelites, especially the house of Judah, who became known as **the Jews** after the Babylonian captivity (Antiquities Of The Jews, Book XI, ch.V, sec.7), **envisioned the Mosaic Marriage covenant with its priesthood and people as a place where heaven meets earth, therefore in the Bible, the terms “heavens” and “earth” were often used symbolically to describe the leaders and the people of the nation Israel and other nations.**

That your days may be multiplied, and the days of your children, in the land which YHWH swore unto your fathers to give them, as the days of HEAVEN upon the EARTH. (Deuteronomy 11:21)

Now please turn your thoughts with me to the words of Daniel. In Daniel chapter 8 we find an account of a vision; about a “ram” with two horns [vs.3], a “he goat” with a notable horn [vs.5], and a great battle between them, which Daniel had received from YHWH.

Historically, Daniel was given this vision around 555 BC and as we now know it was a vision about the battle between the Medo-Persian (ram) and Grecian (he

¹ Perverse and crooked generation: According to Jesus is a reference to the last generation of Jews that were in the Mosaic Marriage Covenant. [Mt 17:17; Lu 9:41]

goat) empires. Greece, under Alexander the great was the victor [vss.5-7] in that saga. Shortly after his great conquests, Alexander died and his “world wide” empire was divided between four of his generals [four notable horns, vs.8].

For our purpose in this study let us pick up the narrative in verse 8:

Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. 9 And out of one of them **came forth a little horn**, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*. 10 And it waxed great, *even to the host of heaven*; and it cast down some of the host and of the stars to the ground, and stamped upon them. 11 Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down. (Daniel 8:8:11, emphasis added)

The Greeks, under the leadership of Alexander, broke the dominion of the Medo-Persian empire and created their own Empire, after his death, four of Alexander’s generals divided the empire into four main parts; Greece in the west, Syria to the north, Seleucids in the east and Egypt in the south.

Historically, we now know that Daniel was prophesying that “out of one of them (one of the four winds) came forth a little horn (a warring king), which waxed exceedingly great, toward the south, and toward the east, and toward the **pleasant land** (the Jewish land of Judaea). Daniel 8:10-12 was a prophecy of what this warring king would do when he arrived in the land of Judaea, especially when he got to Jerusalem. Daniel wrote:

10 And it waxed great, *even to the host of heaven*; and it cast down *some* of the host and of the stars to the ground, and stamped upon them. 11 Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

Daniel was prophesying that a warring king, was to become very strong and that he would come into the land of Judaea and Jerusalem “even to the host of heaven” (This is referencing the Priesthood). Far too often, readers of the Bible pass quickly over this phrase in Daniel’s prophecy without giving it any thought. Are we really to believe here that this human king was capable of reaching into the starry heaven and “cast some of the host and of the stars to the ground, and stamped on them”. Certainly not! This statement in Daniel is an obvious use of hyperbolic language to describe cryptically a specific event. We must ask ourselves, “When did this King come? What really happened when he was in the “pleasant land?”

We now know from the New Testament that this prophecy of Daniel was completely and fully fulfilled in the first century AD by the Herod dynasty. We also now know that in this incredible prophecy, Daniel used the word “heaven” hyperbolically to describe the temple in Jerusalem, “hosts of heaven” to describe

the temple priests, and “stars” in reference to particular priests or other leaders! As we continue our study we will discover that other Hebrew prophets, including Jesus the Christ, often used the word “heaven” and “earth” in the same hyperbolic manner. Now let us turn to Isaiah. We quickly discover that Isaiah used the words “heaven(s)” and “earth” in the very first chapter.

Hear, O HEAVENS, and give ear, O EARTH: for YHWH hath spoken, I have nourished and brought up children, and they have rebelled against me. (Isaiah 1:1:2, emphasis added)

As we read this verse are we really to understand that Isaiah was addressing the literal starry heavens and the literal earth and that he expected these inanimate objects to hear and respond to his words.

Obviously not! Isaiah was a prophet of Yahweh to the people of Jacob, both the nation Israel (the northern kingdom) and Judah (the southern kingdom, later called Jews). During the period of Isaiah’s prophecies the nation Israel was taken into the Assyrian captivity/Exile/Diaspora [2Ki.17- 19] and then there was nothing left of the people of Israel except for Jerusalem in Judea [2Ki.17:18, et al.] In verse 2, Isaiah is using the words “heaven” and “earth” hyperbolically just as Daniel did in 8:10. With this in mind it becomes very clear that Isaiah is addressing the leadership and the people of Israel. Some of his prophecies are directed to the nation Israel which was soon to go into the Assyrian captivity/Diaspora [Is.17:18 et al.] and other prophecies were directed to Jerusalem and the house of Judah which were to be spared from the Assyrians [Is.20:6 et al.], but would later go into captivity, but not exile nor Diaspora in Babylon.

As we continue our study we will discover that this is not the only time that Isaiah used the words “heaven” and “earth” in this manner.

Let us turn to Isaiah 5:30:

And in that day they shall roar against them like the roaring of the sea: and if *one* look unto the land, behold darkness *and* sorrow, and the light is darkened in the HEAVENS thereof.

Verse 30 in Isaiah ch.5 is the conclusion of a prophecy that Isaiah made against the children of Jacob (both houses/ kingdoms as above). In this passage [5:11-30], Isaiah is prophesying the coming Assyrian captivity/Exile/Diaspora of Israel. In verse 30 he concluded by saying that it will be a dark day for the children of Jacob and that the “light” (truth of Yahweh) is greatly “darkened in the heavens”. By this Isaiah is saying that the leadership of heavens (Samaria, of the northern kingdom and Jerusalem of the southern kingdom) are soon going to be judged and punished. And several years later they were, just as Isaiah had prophesied. However, the literal starry heavens were not affected neither was the heaven of God.

In chapter 11:4 we discover that Isaiah uses the word earth in this same hyperbolic sense:

...He shall smite the earth with the rod of His mouth, and with the breath of His lips
He shall slay the wicked.

Yahweh is not angry with the earth, it has not done anything against him. Isaiah is saying that Yahweh is going to smite the people of Jacob (earth used hyperbolically) and slay the wicked” among them.

In Chapter 13:5 Isaiah again uses the words “heaven” and “earth” hyperbolically:

They come from a far country, from the end of heaven, YHWH, and the weapons of his indignation, to destroy the whole land (‘erets, same Hebrew word often mistakenly translated earth). (Isaiah 13:5)

In Isaiah 13, Isaiah is prophesying the destruction of Babylon [vs.1] by the Medes [vs.17]. In verse 5, he states that the Medes will “come from a far country, from the end of heaven.” In this verse it should be obvious to us that “the end of heaven” is a hyperbolic reference to the same place as “a far country”. In other words “heaven” pictures the leadership of the “far country”. In verses 10-13, Isaiah describes, in hyperbolic fashion, the destruction that will occur as a result of Yahweh’s judgment and punishment [vs.9]. In verse 10 he states:

For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

In this verse, Isaiah uses the phrase “the stars of heaven” to hyperbolically describe the king, princes and priests of Babylon and by the phrase “the constellations thereof” he is describing those people that always gather around the king, princes and priests, etc. And here, as in Genesis 37:9 & 10, the “sun” refers to the head of the house (the king) and the “moon” refers to the Queen mother. We know that this is a true and accurate interpretation of this passage because Babylon was destroyed by the Medes thousands of years ago and the literal sun was not “darkened” and the literal “moon” did not stop shining, but the king of Babylon was killed and the Queen mother lost her position just as Isaiah prophesied c.250 years earlier.

As Isaiah continues, he states that as a result of Yahweh’s judgment He would:

...shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger. (Isaiah 13:13)

As we read this verse are we really expected to think that Yahweh shook the literal starry “heavens “and that He literally removed the “earth from her place...in the day of his fierce anger”? Of course not! When Babylon was destroyed by the Medes in the 6th century BC the literal starry heavens did not shake nor did Yahweh’s home in heaven and the earth was not removed “out of her place” in the

galaxy. When we stop to accurately think about these things we know that this is true because the literal planet earth is still in its place. But, Babylon was destroyed and her “heavens” (religious and political leadership) were destroyed and removed from their place just as Isaiah prophesied ca. 250 years earlier.

In Chapter 14, Isaiah gives a highly parabolic, specific “proverb” [vs.4] that the children of Jacob [vs.1] will take up against the king of Babylon when he has been taken from power and killed [vs.9]. In verse 12 Isaiah uses the word “heaven” twice:

How art thou fallen from heaven, O morning star, son of the morning! *How* art thou cut down to the ground (Heb. ‘erets, earth), which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven (The Jewish Temple), I will exalt my throne above the stars of God (the Jewish priesthood): I will sit also upon the mount of the congregation (Mount Zion), in the sides of the north. (Isaiah 14:12-13)

This proverb, packed with hyperbole, is directed toward the man that was king of Babylon (Belshazzar) when it was besieged and destroyed by the kings of Media (Darius) and Persia (Cyrus). We find the record of what Belshazzar did to fulfill Isaiah’s proverbial prophecy in Daniel 5.

Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which [was] in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. 4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. (Daniel 5:2-4)

But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath [is], and whose [are] all thy ways, hast thou not glorified: (Daniel 5:23)

When we study these two passages together it is much easier to see what Isaiah is saying. “the morning star” is a hyperbolic term for Belshazzar, who had weakened the nation by taking up and drinking wine in the vessels from the temple in Jerusalem. By this action Belshazzar was claiming to be superior to the Lord of heaven (the God of the temple in Jerusalem) and he was exalting his throne above the stars (priests of the temple worship system and other leaders) of God. Similar hyperbole can be easily identified in the following passages from Isaiah:

And all the host of heaven (the leaders of the Kings court) shall be dissolved, and the heavens (the leaders of the Kings court) shall be rolled together as a scroll: and all their host (leading persons) shall fall down, as the leaf falls off from the vine and as a falling *fig* from the fig tree. 5 For my sword shall be bathed in heaven (head of

government): behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. (Isaiah 34:4-5)

The passage above is very similar to Isaiah 51:6; (see also similar language in Hebrews 8:13, Revelation 6:12-14, 20:11 & 21:1):

Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

The primary difference is that 34:4 is addressed specifically to Yahweh's destruction of "Idumea" and 51:6 is addressed specifically to Yahweh -Yahshua's future (1st century) destruction of Jerusalem and the temple. Just as the literal "host (priests) of heaven" were not "dissolved and the heavens" were not "rolled together as a scroll: and all their hosts (actual stars)" did not fall down when "Idumea" was destroyed neither should we expect to have seen the literal "heavens... vanish away like smoke, and the (literal) earth wax old like a garment, and all they that dwell (actual stars) therein" to have died when Jerusalem was destroyed in 70 AD. The hyperbolic language in the above verses is self evident.

Now let us examine some similar verses from Isaiah and other Hebrew prophets. First, Isaiah's prophecy of the c. 530 BC destruction of Babylon:

For the stars (leaders in the king's court) of heaven and the constellations (all the people that 'hang' around the leaders) thereof shall not give their light: the sun (the king) shall be darkened in his going forth, and the moon (Queen mother) shall not cause her light to shine. (Isaiah 13:10)

Next, Amos' prophecy of the 8th BC century destruction of the kingdom of the house of Israel:

And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun (king to die) to go down at noon, and I will darken the land (kingdom) in the clear day: (Amos 8:9)

Micah's prophecy of the 8th century BC destruction of the false prophets of the kingdom of the house of Israel:

Therefore night *shall be* unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. (Micah 3:6)

Ezekiel's prophecy of the destruction of Pharaoh the king of Egypt:

And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. (Ezekiel 32:7)

Joel's prophecy of the 70 AD destruction of Jerusalem (Zion):

The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:...31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. (Joel 2:10)

The sun and the moon shall be darkened, and the stars shall withdraw their shining. (Joel 3:15)

The Hebrew prophet, Messiah Jesus' (Y'shua's) prophecy of the 70 AD destruction of Jerusalem:

Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: (Matthew 24:9)

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, (Mark 13:24)

The Hebrew disciple of Jesus Christ, apostle, and prophet, Peter quotes the Hebrew prophet, Joel's prophecy about the 70 AD destruction of Jerusalem:

The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: (Acts 2:20)

Beloved are you beginning to get the picture? All that hyperbolic language simply means; "lights out" for those that come under Yahweh's judgment. Yahweh simply put them to `sleep' "that they might be judged according to men in the flesh" (1Pet.4:6b).

The "lights went out" for all those Jews that were killed in the great tribulation and destruction of Jerusalem in the three and one half (3 ½) years between May of 66 AD and September of 70 AD. For them the sun was "turned into darkness and the moon into blood and did not give her light". Their "star fell from heaven (Jerusalem, heaven on earth for the Jews) and the powers of the heavens (kingdoms) (were) shaken" and they all saw "the son of man coming in the clouds of heaven (judgment) with power and great glory" [Matt.24:30] and the messengers He sends have been going into "the four winds" gathering "together His elect" [Matt.24:31] ever since in perfect fulfillment of the prophecies of Joel, Jesus and Peter.

Within the several passages above we have observed and commented upon the hyperbole of destruction as used by the Hebrew prophets; now let us turn our attention to a different form of hyperbole, the hyperbole of construction:

And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou [art] my people. (Isaiah 51:16)

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. (Isaiah 65:17)

Thus saith the LORD, The heaven my throne and the earth my footstool: where is the house that ye build unto me? And where is the place of my rest? (Isaiah 66)

For 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. (Isaiah 66:22)

In the four passages quoted above the Hebrew prophet Isaiah changes from a language of destruction to a language of construction. Throughout the earlier part of his book he has often used hyperbolic language “heaven, heavens, earth, sun, moon, stars, etc. to describe the destruction of various leaders, governments, nations, people particularly the people and the structures of the Mosaic marriage covenant, etc., however, beginning in Isaiah 51:16 the tone of his language changes and he begins to describe the “planting” and construction of a “new heaven and a new earth”.

We shall now see that just as the hyperbolic language “heaven and earth” often referred to the destruction of the leaders and the peoples of the Mosaic marriage covenant that language now becomes Isaiah’s hyperbolic language to symbolize the new covenant promised in Jeremiah 31:31-40; Ezekiel 36:24-38 and 37:15-28. In Isaiah 51:16 Yahweh states through Isaiah that He will “plant the (new) heavens, and lay the foundation of the (new) earth and say unto Zion, thou art my people”. At this point we should have begun to understand that ***this Zion is the mountain of Isaiah 2:2-3, 30:29; Micah 4:2, new heaven and new earth i.e. the New Jerusalem of Galatians 4:26-31; Hebrews 11:16, 12:22-29; and Revelation 21:1-22:5.***

Now we know that this is a reference to the new covenant “heaven and earth” from the language by which Yahweh instructs Isaiah that He has “put my words in your mouth, and I have covered you in the shadow of mine hand that I may plant the heavens...” “That I may plant” is future tense. The literal heaven and earth had been created long before Isaiah lived as had the “heaven and the earth” of the Mosaic Marriage covenant; therefore, Yahweh is literally instructing Isaiah that He is going to use him to prophecy about the new heavens and the new earth which Yahweh is going to “plant” and “lay” through Jesus the Christ many years in the future.

Thus, in Isaiah 52; Yahweh states, “all the ends of the earth shall see the salvation of our God” [vs.10b]. And in Isaiah 53, 61, and 63 He states about the savior, “He (Yahshua) shall grow up before Him (Yahweh) as a tender plant (see Ex.17:21-24), and as a root (see Is.11:10; Ro.11:17-18, 15:12; Rev. 5:5, et al.] out of a dry ground (Judah): He has no form, nor comeliness; [vss.2-12]. And:

The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted,

to proclaim liberty to the captives, and the opening of the prison to *them that are bound*; 2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; 3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified. (Isaiah 61:1-3, see also Luke 4:21)

I will mention the lovingkindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD has bestowed on us, and **the great goodness toward the house of Israel** (This is the “house of Israel” of Jeremiah 31:33 and Hebrews 8:10), which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. 8 For he said, surely they [are] my people, children [that] will not lie: so he was their Saviour. (Isaiah 63:7-8)

In Isaiah 54-63 Yahweh speaks to the future descendants of the house of Israel, the people who will populate the new heavens and new earth (i.e., the new covenant): (following are a few selected passages. The student of Scripture will want to very carefully and prayerfully read the complete text of Isaiah 54 - 63). (All emphasis and comments added)

Sing, O barren (house of Israel), thou *that* did not bear (the Messiah); break forth into singing, and cry aloud, thou *that* did not travail (house of Israel) with child: for more *are* the children of the desolate (the house of Israel) than the children of the married wife (the house of Judah, Jer.3:8, Ez.23 et al.), saith the LORD. (Isaiah 54:1; see also Gal.4:26-31)

For the LORD hath called thee (the house of Israel) as a woman forsaken and grieved in spirit, and a wife of youth, when you were refused (divorced, Jer. 3:8), saith thy God. (Isaiah 54:6)

For the mountains (big kingdoms) shall depart, and the hills (little kingdoms) be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace (new covenant in the Messiah) be removed, saith the LORD that hath mercy on thee. (Isaiah 54:10; see also Nu 25:12; Eze 34:25; Eze 37:26)

Ho, every one that thirsts, come ye to the waters, and he that has no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. (Salvation is a free gift, Isaiah 55:1)

Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting (new) covenant with you, *even* the sure mercies of David [Amos 9:11, Acts 15:12-18]...13 Instead of the thorn (apostates) shall come up the fir tree (faithful), and instead of the brier (apostates) shall come up the myrtle tree (faithful): and it shall be to YHWH a name (Christians), for an everlasting sign *that* shall not be cut off. (Isaiah 55:3)

The Lord GOD which gathers the outcasts of Israel saith, yet will I gather *others* to him, beside those (of the house of Israel) that are gathered unto him. (Isaiah 56:8) ...he that putteth his trust in Me shall possess **the land** [2Sam.7:10, et al]., and shall inherit my holy **mountain** (Isaiah 2:2-3, 30:29; Micah 4:1; Isaiah 57:13b, the new Zion, Heb.12:22);

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. 21 As for me, this *is* my (new) covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever. (Isaiah 59:20)

Arise, shine; for thy light (Jesus Christ) is come, and the glory of YHWH is risen upon thee...7b they shall come up with acceptance on mine altar (the earth), and I will glorify² the house (of Israel, new covenant Christianity) of my glory (Jesus Christ) ...14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; (see Rev. 2:9 & 3:9) and they shall call thee, the city of YHWH, The Zion of the Holy One of Israel...21 Thy people also *shall be* all righteous: **they shall inherit the land** [2Sam 7:10; et al.] for ever, the branch of my planting, the work of my hands, that **I may be glorified.** (Isaiah 60:1)

And the Nations/Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name (Christians, Acts 11:26), which the mouth of YHWH shall name...12 and they shall call them, the holy people, the redeemed of YHWH: and thou shalt be called, Sought out, A city not forsaken. (Isaiah 62:2)

Yahweh has Isaiah return to the topic of the “new heaven and the new earth” in Isaiah 65:17-25:

For, behold, I create new heavens and a new earth (new marriage [bride of Christ] covenant life): and the former (Mosaic Marriage covenant life) shall not be remembered, nor come into mind. 18 But be ye glad and rejoice for ever *in that* which I create: for, behold, I create (new) Jerusalem a rejoicing, and her people a joy. 19 And I will rejoice in (new) Jerusalem, and joy in my people (Christians, the house of Israel sanctified, redeemed, restored to Yahweh through Yahshua)... (Isaiah 65:17, see also Gal. 4:26-31; Heb. 11:16, 12:22-29; Rev.21:1-22:5)

In Matthew 5:17 Jesus Christ prophesied that the “heaven and earth” that existed in His time would pass away. He also used similar hyperbolic language in the following verses:

² For a much better understanding of this Glory, study the following: Ro 8:18; Ro 9:4; Ro 9:23; 1Co 2:7; 1Co 2:8; 1Co 15:43; 2Co 3:18; Eph 1:18; Col 3:4; 1Th 2:12; 2Th 2:14; 1Ti 3:16; 2Ti 2:10; 1Pe 1:11; 1Pe 1:21; 1Pe 4:13; 1Pe 5:1; 1Pe 5:4; 1Pe 5:10; Jude 1:24; Re 4:11; Re 5:12; Re 21:11; Re 21:23; Ro 8:17; Ro 8:30; 2Th 1:10; Tit 2:13; 1Pe 1:7; 1Jo 2:28;

Verily I say unto you, this generation shall not pass, till all these things be fulfilled. 35 HEAVEN AND EARTH SHALL PASS AWAY, but my words shall not pass away. 36 But of that day and hour knows no *man*, no, not the messengers of heaven, but my Father only. (Matthew 24:34-36)

Verily I say unto you, that this generation shall not pass, till all these things be done. 31 HEAVEN AND EARTH SHALL PASS AWAY: but my words shall not pass away. (Mark 13:30-31)

And he said unto them, ye are they which justify yourselves before men; but God knows your hearts: for that which is highly esteemed among men is abomination in the sight of God. 16 The law and the prophets [were] until John: since that time the kingdom of God is preached, and every man presses into it. 17 And IT IS EASIER FOR HEAVEN AND EARTH TO PASS, than one tittle of the law to fail. (Luke 16:15-17) So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. 32 **Verily I say unto you, this generation shall not pass away, till all be fulfilled.** 33 HEAVEN AND EARTH SHALL PASS AWAY: but my words shall not pass away. (Luke 21:31-33)

If we remember that in addition to being the Messiah, Jesus (Yahshua) was also the greatest Hebrew prophet that ever lived. He lived among, spoke to and taught the people of his day who were well acquainted with the hyperbolic descriptive language of the Hebrew prophets and HE USED THAT SAME HEBREW HYPERBOLIC IN SPEAKING TO AND TEACHING THEM, therefore, when He told them that the existing “heaven and earth” was going to pass away -- He meant and they readily understood, that even if they did not know the day and hour, the Mosaic Marriage covenant would be buried along with the temple and Jerusalem in the lifetime of that generation hearing His words.

The apostle Peter also wrote extensively about that soon coming event using the same hyperbolic language: (shown below is an edited but very accurate version of those parts of Peter’s letters that describe the Day of Judgment, the punishment and destruction of the apostate Jews, the destruction of the temple, and the city of Jerusalem)

Peter to the pilgrims (descendants of the house of Israel), which in time past were not a people (reference to Hosea 1:9), but you are now the people of God: which had not obtained mercy (Hosea 1:6), but now have obtained mercy [2:10, see Hosea 1:6-9, 2:19-23; Ro.9:25-26] For you were as sheep going astray; but now are returned unto the Shepherd and Bishop of your lives [2:25]. You were redeemed [1:8] with the precious blood of Christ [1:19] who was manifested in these last times for you [1:20]. Yahweh raised Him up and gave Him glory [1:21], but He is now gone into heaven, and is seated on the right hand of God; messengers, authorities, and powers being made subject to Him [3:22].

Blessed be the God and Father of our Lord Jesus Christ, who because of his abundant mercy has begotten us again unto a living hope, by the resurrection of Jesus Christ from the dead, of an inheritance incorruptible, and undefiled, and that can not fade away, reserved in heaven for you, who are kept by the power of God through faith unto salvation (the resurrection of Life, see Eph.1:10-14) ready to be revealed in the last time (the end of the Mosaic Marriage covenant, which ended with the resurrection) [1:3-5]. At the appearing of Jesus Christ [1:7] at which time you will Receive the end of your faith, even the salvation of your lives (through the resurrection to life) [1:9].

He is ready to judge the living and the dead [4:5] at the day of visitation [2:12] when the chief Shepherd (Jesus Christ) shall appear and you shall receive a crown of glory that can not fade away [5:4]. For He is a light that shines in the dark place of your heart until, like the day star, He shall arise (His Parousia) and that judgment day shall dawn [2Pet.1:19].

But know this first; that as the last days (of the Mosaic Marriage covenant) wind down (come to an end) there shall come scoffers, walking after their own lusts and saying "where is the promise of His parousia?" Ever since Adam and our other ancestors fell asleep, all things continue from the creation, but they are willfully ignorant that by the spoken word of God the created heavens existed and the earth was standing above the water and it overflowed with the water of the flood and the world of the ungodly [2:5] perished. But the heavens and earth (people, temple and city) of the Mosaic marriage covenant are kept in store, reserved for the fire at the Day of Judgment and destruction of ungodly men (A reference to the then future destruction of Jerusalem).

The Lord is sovereign, and He is not late concerning his promise of judgment, punishment [2:9] and destruction of these natural brute beasts, made to be taken and destroyed in their own corruption [2:12], but that judgment day of the Lord will come as a thief in the night upon the unsuspecting scoffers and they shall receive the reward of unrighteousness [2:13] in the day when the heavens and earth (the temple in Jerusalem and the Jewish apostates) shall pass away with a great noise (of war) and the elements (rudiments of Judaism's world, Gal.4:3, 9; Col.2:8, 20) shall melt with great heat, and the land (Judah/Jerusalem) and the works that are therein shall be burned up.

Seeing then that all those things shall be loosened (released from the Mosaic Marriage Covenant), you should live your lives in all holiness and godliness, looking for and hurrying unto the presence of the judgment day of God, wherein the heavens (the temple with its holy place and the most holy place) being on fire shall be dissolved, and the elements (rudiments of the temple services) shall melt with great heat.

In spite of all that, we according to His promise [Is.52:16ff, 59:21, 65:17ff, 66:22ff], look for new heavens and a new earth, wherein lives the righteousness of Christ. To Him be glory both now and for ever. Amen!