

10/29/00

Isaiah 62-64

The present chapter is a continuation of the previous one in the Lord's coming with passion for Zion and declaring the new position, character and nature of Israel.

Israel is the wife who has been put away and will one day be wed to Jehovah once again.

62:1-12 The Messiah's zeal for Zion.

62:1-3 The promised promotion.

- 1) The Messiah has an everlasting love for Zion and Jerusalem and He will not be quiet or rest till He fulfills His promise to her. Vs. 1a-b
- 2) The transformation of her will be to righteousness that will be unmistakable as the burning sun and her salvation as a burning torch. Vs. 1c-d
- 3) The world will admire her and call her by her new name given by the Lord. Vs. 2, 4, 12
* Often God changed the names of individuals in view of their new relationship to God, even as Abram was changed to Abraham. Gen. 17:5; Rev. 2::17, 3:12

- 4) Zion and Jerusalem will be a crown of glory fit for the King of Kings due to the Lord's doing and a kingly crown and a royal diadem or tiara or miter of the High Priest, which read, "Holiness to the Lord". Vs. 3

62:4-5 The promised wedding.

- 1) The people will no longer be forsaken by Jehovah nor the land be desolate, rather called Hephzibah "my delight is in her" and her land Beulah "married". Vs. 4a-d
* The people and the land go together and they both belong to the Lord! Is 54:7
- 2) The reason is given and it is two-fold. Vs. 4e-f
 - a) For the Lord delights in you, His passionate love is loyal. 2Kings 21:1
 - b) And your land shall be married, literally to be lord over, Zion will be acknowledged and under Messiah's care protection, cultivation and blossoming. Song Sol.
- 3) The illustration is vivid and clear regarding the joy of that day. Vs. 5
 - a) For as a young man marries a virgin, one who has waited to be united and enjoy his bride who has not broken trust with her purity, so her sons will

marry or be one with Zion and Jerusalem. Vs. 5a-b

* Marriage is used as double analogy of the people and the land!

b) And as the bridegroom rejoices over the bride, in order to be untied and be one forever, so shall your God rejoice over you. Vs. 5c-d

* The bride of Christ the church. Rev. 21:2; 22:17

62:6-7 The promised protection.

1) God has appointed watchmen on the walls of Jerusalem to intercede for her establishment and will never be silenced day and night warning and declaring the promises of God. Vs. 6a-c

a) The watchmen could be the prophets of God, in this case Isaiah. Is. 21:11; Ezk, 3:17

b) The watchmen according to some seem to refer to a special officer of the court whose duty was to remind the king of the day's appointments and special promises he had made.

c) They could certainly be angels also that throughout the years of wars and different empires reigning God is looking out for Jerusalem, even as we see the violence going on this very day!

2) God's people, the church, is to also intercede and not be silent in their intercession for the establishing of the Kingdom of God at Jerusalem, who will be the praise and center of the earth. Vs. 6d-7

62:8-9 The promised provisions.

1) God swears that the times of Zion being robbed of her labor of grain and new wine by her enemies will be a thing of the past. Vs. 8

* Lev. 26:16; Deut. 28:33

2) The nation of Israel will enjoy the fruit of her own labor. Vs. 9

a) Those who gather the grain shall praise the Lord, acknowledging His blessings. Vs. 9a-b

b) Those who produce the new wine will drink it in the Lord's holy court, in celebration of His faithful love. Vs. 9c

62:10-12 The promised proclamation.

1) The messengers of God are to not be apathetic about this promise but in fact go through the gates of Babylon out to prepare the way for the people. Vs. 10a-c

2) All obstacles are to be removed, holes are to be filled and stones removed and a standard or flag to be raised for the people to see and enter in. Vs. 10d-f

- 3) The authority is base on the Lord's own words to the world. Vs. 11
 * Is. 11:12; 48:20
 a) That the salvation of the daughter of Zion is coming. Vs. 11a-c
 b) That His reward is with Him, so is His recompense. Vs. 11d-e
 * Rev. 22:12
- 4) The identity of the people of the Kingdom. Vs. 12
 a) They shall be called "The Holy People", no longer perverse. Vs 12a
 * Ex. 19:5-6
 b) They shall be called "The Redeemed of the Lord", not rebellious. Vs. 12b
 d) They shall be called "Sought Out", not persecuted but wisdom, justice and truth. Vs. 12c
 e) They shall be called "A City Not Forsaken", but tended and loved. Vs. 12d

63:1-6 The coming of Messiah as conqueror.

63:1 The inquiry to His identity and response.

- 1) The inquiry is to a person, "Who is this who comes from Edom." Vs. 1a
 * Isaiah is the watchman. Is. 62:6
 a) Edom was the dwelling of the descendents of Esau, twenty miles

- south-east of the Dead Sea, on the east side of the Jordan.
 b) Edom means red from the red rock formation found in the area. Gen. 25:30
- 2) With dyed garments from Bozrah, which suggest gathering of grapes and was the capital of Edom. Vs. 1b
 a) Edom was the perpetual enemy of Israel and took advantage of Judah's weakness after the fall of Jerusalem to Babylon. Lam. 4:21-22; Ezk. 25:12-14; 35:1-15; Amos 1:11
 b) God does not settle all His accounts in one day but He will settle all of His accounts "one day". Is. 34:5-6
- 3) This One who is glorious in His apparel. Vs. 1c
 a) His dress is one of a conquering warrior an officer dressed in with all his badge, rank and metals.
 b) His coming is from victory in the battle.
- 4) Traveling in the greatness of His strength? Vs. 1d
 a) His walk is erect to sustain the weight of his armor giving an impressive gait with his head throne back and his chest out.
 b) His enemies were no match, He has conquered over them.

* Remember the phrase “the Lord of hosts” is key to the book, the captain of the armies of heaven.

- 5) The response is “I who speak in righteousness, mighty to save.” Vs. 1e-f
 a) The Servant of Jehovah. Is. 59:16
 b) The Savoir of mankind.

63:2-3 The inquiry to His apparel and response.

- 1) The inquiry is to the condition of His clothes, “Why is Your apparel red, and your garments like one who treads in the winepress?” Vs. 2
 a) The practice of trampling on the grapes to extract the juice resulted in a persons clothes becoming stained red.
 b) This is the first image that comes into the one looking.
- 2) The response is the vengeance against the ungodly. Vs. 3
 a) The Servant of the Lord is the sole participant. “I have trodden the winepress alone. And from the peoples no one was with Me.” Vs. 3a-b
 * He alone can judge unto perfection. Jn. 5:27, 30; Joel 3:13
 b) The Servant of the Lord’s explanation is “For I have trodden them in My

anger, and trampled them in My fury.” Vs. 3c-d

* Past tense as an accomplished fact!

- c) The Servant of the Lord clarification is, “Their blood is sprinkled upon my garments, and I have stained all My robes.” Vs. 3e-f

* The Captain of the Lord of Host appeared and Joshua asked, “Are You for us or for our enemy?”

Josh. 5:13-6:5

63:4-6 The identity of the day.

- 1) The day marks the end of the “day of man”, the “times of the Gentiles”, the end of the Great-Tribulation, “For the day of vengeance is in My heart.” Vs. 4a
 a) This is the second coming of Christ to set up His Kingdom that Isaiah has told us about in the previous two chapter. Ps. 2; Is. 59:17; 61:2b-3; Rev. 14:18-20; 19:11-21
 b) This judgment is against all the ungodliness of man and unholiness against God. Rom. 1-2
- 2) The year marks the day of Israel’s salvation, “And the year of My redeemed has come.” Vs. 4b
 a) The year represents the end of the seventieth week of Daniel, the last ruling empire of Nebuchadnezzar’s

- dream, the ten toes of iron and clay headed by the Anti-christ. Dan. 2, 7
- b) The year marks the beginning of the redemption of all who are true Israel, God's Redeemed as Paul says will happen. Zech. 12:10-13:1; Rom. 11:25-27
- c) The day marks the end of salvation history as we know it, prior to the Kingdom Age.
- 3) The event reveals the only Savior and judge of mankind. Vs. 5-6
- a) No one can help by virtue of their own sinfulness, Jesus Himself brought salvation for Himself by His own strength. Vs. 5
- * Jesus by His love became the intercessor of man. Is 59:16-18
- b) No injustice was carried out but true and righteous judgment. Vs. 6
- 1) Drinking the cup of God's wrath. Is. 51:17; Ps. 75:8; Jer. 25:15; Rev. 19:11-16
- 2) Devastating all human power and authority.
- a) This is the "Day of the Lord", Joel 2, Amos 4
- b) The "Day of God" is not until the end of the thousand year reign, when all things will melt with fervent heat. 2Pet. 3:12

* This is a picture of the battle being over the enemies of God and sin, Jesus setting His people Israel free!

63:7-64:12 The prayer of Isaiah.

63:7-14 Retrospect of history.

63:7-8 *The lovingkindnesses of God.*

- 1) The prophet pleads on the basis of God's past mercy to Israel. Vs. 7-8
- a) The lovingkindnesses of God is the focus "hesed", which had been responded to in praise. Vs. 7a
- 1) The word "hesed" is a key word of God relationship to Israel in the Old Testament for His covenant love.
- 2) The word has been translated in different ways; "loving-kindness", "steadfast love" and "loyal love".
- b) All they possess is according to the mercies of God. Vs. 7b-d
- * Three times the name of the Lord is mentioned as well as the word "according", in proportion to His potential.
- c) The mercies of God are said to be "the multitude of His lovingkindness". Vs. 7e

- 2) The prophet prays on the basis that God had chosen Israel saying, “Surely they are My people”. Vs. 8
- a) The fact that they would not lie is based on their potential in God not in themselves.
 - b) He became their Savior by adoption.

63:9-10 The justice of God.

63:9 *God rescued His children.*

- 1) God suffered when they suffered. Vs. 9a
* This revealing the empathetic love of God for His people!
- 2) The Angel of the Lord saved them and redeemed them from Egypt by His love and pity. Vs. 9b-c
 - a) The Angel is no other than Jesus in the Old Testament, the second person of the Trinity.
 - b) His presence made the difference. Ex. 14:19; Judges 13:6; Acts 27:23
- 3) God bore and carried them in days of old through the wilderness. Vs. 9d
 - a) On eagles wings. Ex. 19:4
 - b) As a kingdom of priest and holy nation. Ex. 19:6
 - c) He carried them as a Father a son and led them through the wilderness. Deut. 1:31; 32:12

63:10 *God chastened His children.*

- 1) They rebelled and grieved His Spirit. Vs. 10a
 - a) The word “But” marks the sharp contrast between God’s lovingkindness and their unkindness of gratitude to His mercies. Eph. 4:30
 - b) The Spirit is the third person of the godhead, teaching the doctrine of the Trinity.
- 2) The Lord turned against them as an enemy and fought against them. Vs. 10b-c
 - a) God allowed them to be in bondage during the book of Judges.
 - b) God is “The Holy One of Israel”, He can not be one with sin. Ps. 106:40-41
 - c) God gave provisions to get right through sacrifices, He would not ignore it. Lev.

63:11-14 *The faithfulness of God.*

- 1) The remembrance of their past deliverance by God and anointing of the leader by His Spirit. Vs. 11
* Moses and the leaders.
- 2) Their remembrance of the God’s companionship with Moses to lead him across the Red Sea and thereby making a name for Himself. Vs. 12

- 3) Their remembrance of how God cleared every obstacle for them making them surefooted. Vs. 13
- 4) Their remembrance of God's provisions for them in the wilderness and bringing them into the promised land. Vs. 14

63:15-64:5b Prospect for petitions.

63:15-16 *Proper theology for prayer.*

- 1) The proper perspective of the prophet is the beginning of his petition. Vs. 15
 - a) He calls out to God to look down from heaven by way of lamentation. Vs. 15a
 - * The clear implication being that He is Creator and they the dependent creatures!
 - b) He acknowledges that throne of God to be the holy and glorious. Vs. 15b-c
 - * Isaiah was called by the vision of the throne of God. Is. 6
 - c) He pleads for God's zeal, strength, His heart's yearning for them and His mercies by virtue of their being restrained from them at the present. Vs. 15d-f
 - * The prayer mark urgency by virtue of their separation from Him and His benefits!

- 2) The proper relationship of the prophet is declared in order to have access to God. Vs. 16
 - a) God was their Father, He had begotten them. Vs. 16a
 - b) Though Abraham was ignorant of those faithful few faithful of his day or the ungodly nation of Israel did not acknowledge them, He as their Father would. Vs. 16b-f
 - c) God was their Redeemer, this was His unique memorial name to His people. Vs. 16f
 - a) Job knew about his Redeemer. Job. 19:25
 - b) Jesus taught His disciples to pray and began by saying "Our Father, who art in heaven, holy be Your name."

63:17-19 *Proper understanding about sin.*

- 1) The prophet asks God why He has allowed the to stray and allowed the hearts to be hardened from His fear? Vs. 17a-b
 - a) This is not an accusation towards God as if it is His fault for their present condition but an acknowledgement and clear understanding of the natural consequences of rejecting the goodness of God. Is. 6:10; Rom. 2:4-5

* As if to say, “Why do You give us so much free will and choice God, we only add to our own hurt”!

- 2) The prophet intercedes for the nation. Vs. 17c-d
 - a) That God would return to them for their benefit, giving them the ability to repent. Vs. 17c
 - b) They were the one who received the land and an inheritance. Vs. 17d
- 3) The prophet’s complaint is that the people have possessed the land a short time, about 800 years and even now His sanctuary is trodden down. Vs. 18
 - a) Desolation of the people.
 - b) Devestation of the Temple.

* Both the land and the people belonged to God!
- 4) The prophet confesses they had become like people who knew not God prior to Abraham or ever called. Vs. 19
 - a) They had gone backwards.
 - b) They had become like the people around them rather than affecting the people.

64:1-5a-b *Proper belief in God.*

- 1) The prophet prayed for the coming of the Messiah in a person to remedy man’s problem, “Oh, that You would rent or tear open the heavens and come down.

Oh that You would come down”. Vs. 1a-b

- a) God had come down at Sinai. Ex. 19
 - b) God had promised this from the beginning. Gen. 3:15
 - c) The prophet has made mention of His coming often. Is. 7:14; 9:6-7; 11:1-2; 42:1-4; 49:1-2; 53:1-12
 - d) Jesus is the answer to Isaiah’s prayer! Jn. 1:1, 14; Phil. 2:6-11; 1Tim. 3:16
- 2) The prophet prayed for the Divine power to affect man. Vs. 1c-3
 - a) The descension of God on Mount Sinai made His name known and nations to fear. Vs. 1c-2
 - b) The presence of God was evident by the things He did and the mountain shook. Vs. 3
 - 3) The prophet acknowledged that from the beginning of the world, only men of faith in Jehovah have heard and seen the true God, Who acts on their behalf. Vs. 4

* Paul quotes this verse for the believer. 1Cor. 2:9-11
 - 4) The prophet confesses that God meets with those who walk with God. Vs. 5
 - a) Those who rejoice and do righteousness. Vs. 5a
 - b) Those who remember Him and His ways. Vs. 5b

* Is. 55:6

64:5c-12 Introspect of confession.**64:5c-7** *The proclamation of guilt.*

- 1) The prophet acknowledges the righteous anger of God against the nation and identifies himself with the sinful nation “We have sinned”. Vs. 5c
- 2) The prophet confesses their ongoing sinful lives and their needs to be saved. Vs. 5d
* Some think it is a question, “And shall we be saved?”
- 3) The prophet recognizes the problem is that all of mankind is unclean as a monstrous garment, mortal and driven away from God by their sins, as an autumn leaf. Vs. 6
* Lev. 15:33; 20:18
- 4) The nation was void of anyone calling on His name or seeking Him, being God-forsaken as He had hidden His face from them and judged them for their iniquities. Vs. 7
* Is. 59:1-2

64:8-12 *The plead for restoration.*

- 1) The plead is based on their relationship to God. Vs. 8-9
* The prophet enters into intercession in spite of their sinfulness, the contrast is marked sharply by the word “But”.

- a) They were His children and He their Father. Vs. 8a-c
- b) They were clay, He the potter, sovereign over them. Vs. 8d
* Jer. 18:1-6; Rom. 9:19-21
- c) They were the creatures and He the Creator. Vs. 8e
- d) They were the people of God. Vs. 9
- 2) The plead is for their cities. Vs. 10
 - a) Their holy cities were a wilderness. Vs. 10a
 - b) Zion was a wilderness. Vs. 10b
 - c) Jerusalem was a desolation. Vs. 10c
- 3) The plead is for their temple. Vs. 11
 - a) The beautiful temple is burned with fire and the pleasant things waste. Vs. 11a, c-d
 - b) The place was where their fathers praised Jehovah. Vs. 11b
- 4) The plead is for Jehovah’s mercy and lovingkindness and forgiveness. Vs. 12
 - a) To not restrain Himself in view of the devastation. Vs. 12a-c
 - b) To not keep silent and afflict them severely any more. Vs. 12d
* The response of God is given in the last two chapters!