

Isaiah Chapters 62-63 – Assurance of Zion’s Salvation; The LORD in Judgment and Salvation; God’s Mercy Remembered; A

Prayer of Penitence!

Monday 7:00pm, H 112 (1st floor, backside of the High School, facing Mac Arthur, near the east corner, adjacent to the High School office), Tuesday 7:00am, Family, Room, CCCM – [Phil Twente, cell #714 425 9221](mailto:Phil.Twente@cccmlife.com); email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

OBSERVATION

INTERPRETATION

APPLICATION

“The Lord’s Prayer:!”

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

ISAIAH 40:1-66:24

The prophecies of chapters 1-39 addressed Judah in her situation during Isaiah's ministry (739 B.C. until c. 686 B.C.). The prophecies of chapters 40-66 address Judah as though the prophesied Babylonian captivity (Isa 39:5-7) were already a present reality, though that captivity did not begin until 605-586 B.C. The words "'There is no peace,' says the Lord, 'for the wicked'" (Isa 48:22; Isa 57:21) signal the divisions of this section into three parts: chapters 40-48 (Comfort of Jehovah), chapters 49-57 (Salvation of Jehovah) and chapters 58-66 (Glory of Jehovah). Four Messianic Prophecies-Songs of the Suffering Servant: #1 Chapter 42:1-9 -Servant of Jehovah-Jesus; #2 Chapter 49:1-13-Servant of God; Savior of the World; #3 Chapter 50:4-9-Jehovah Adonai-Humility of Rejected Prophet; #4 Chapter 52:13-53:12-Suffering Servant-Jehovah’s Servant-Sin Bearer.

ISAIAH CHAPTER 62 So God’s promise is faithfulness to the promises that He made. That Jerusalem shall become really the center of the earth. When Jesus comes to reign, He will establish His throne in Jerusalem and that the nations of the world will flow unto it. This is to be fulfilled in the kingdom age, or the millennial reign of Christ. God’s program is going to go right on. God is not going to stop His program. There will be no rest until it is accomplished. So we look forward to that glorious day when the Lord shall return! God here is declaring that the promises for the Second Coming of Christ to establish His Kingdom on earth, centered in Jerusalem well come to pass. He will not rest until He has established His work. That Jerusalem becomes really the light of the world, as God intended Her to be.

CHAPTER 63 goes into the day of God’s vengeance, the day of God’s wrath. In the book of Revelation, that as the judgements of God are proceeding upon the earth, that men cry for the rocks and the mountains to fall on them and to hide them from the, the Lord. For it says, “*The day of His wrath has come, and who shall be able to stand?*” Isaiah here tells us of this day of judgment. It begins with the question... *Who is this who comes from Edom, With dyed garments from Bozrah, This One who is glorious in His apparel... Here He comes from Edom, and He has on this beautiful, gorgeous apparel.... and traveling in the greatness of His strength (63:1)?*

Isaiah – Bible Timeline

739 BC	Isaiah Complains of Zion's Corruption	<u>Isaiah 1 - 5</u>
739 BC	Isaiah's Vision and Commission	<u>Isaiah 6</u>
735 BC	Isaiah's Prophecy of Immanuel	<u>Isaiah 7</u>
734 BC	Uriah/Zechariah Verification	<u>Isaiah 8</u>
730 BC	Isaiah Prophecies a Child Is Born	<u>Isaiah 9</u>
730 BC	Isaiah Prophecies Judgments Upon Israel	<u>Isaiah 9:8</u>
730 BC	Isaiah Prophecies Judgment on Assyria	<u>Isaiah 10</u>
730 BC	Isaiah Prophecies The Root of Jesse	<u>Isaiah 11</u>
730 BC	Isaiah's Joyful Thanksgiving	<u>Isaiah 12</u>
725 BC	Isaiah Prophecies against the Nations	<u>Isaiah 13 - 22</u>
725 BC	Isaiah's Valley of Vision	<u>Isaiah 22</u>
725 BC	Isaiah's Burden of Tyre	<u>Isaiah 23</u>
725 BC	Devastation on the Earth	<u>Isaiah 24</u>
725 BC	Isaiah's Songs of Praise	<u>Isaiah 25 - 27</u>
725 BC	Isaiah's Further Warnings	<u>Isaiah 28 - 32</u>
725 BC	Isaiah Prophecies a King Shall Reign	<u>Isaiah 32</u>
725 BC	Isaiah Declares God's Judgments	<u>Isaiah 33, 34</u>
725 BC	Isaiah Declares the Joyful Will Flourish in Zion	<u>Isaiah 35</u>
712 BC	Hezekiah's Illness and Healing	<u>2 Kings 20, Isaiah 38</u>
711 BC	Hezekiah Shows Treasures	<u>2 Kings 20:12, Isaiah 39</u>
711 BC	Isaiah Prophecies Captivity and Restoration	<u>Isaiah 40 - 66</u>
701 BC	Sennacherib Threatens Jerusalem	<u>2 Kings 18, Isaiah 36, 2 Chron. 32</u>
701 BC	Hezekiah's Prayer	<u>2 Kings 19, Isaiah 37</u>

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OBSERVATION

INTERPRETATION

APPLICATION

A GLORIOUS FUTURE FOR ZION

Zion's Coming Salvation

Isa 62:1 For Zion's sake I will not hold My peace, And for Jerusalem's sake I will not rest, Until her righteousness goes forth as brightness, And her salvation as a lamp that burns.

Isa 62:2 The Gentiles shall see your righteousness, And all kings your glory. You shall be called by a new name, Which the mouth of the LORD will name.

Isa 62:3 You shall also be a crown of glory In the hand of the LORD, And a royal diadem In the hand of your God.

Isa 62:4 You shall no longer be termed Forsaken (azab), Nor shall your land any more be termed Desolate (shemamah, shimâmâh); But you shall be called Hephzibah, and your land Beulah; For the LORD delights in you, And your land shall be married.

Isa 62:5 For as a young man marries a virgin, So shall your sons marry you; And as the bridegroom rejoices over the bride, So shall your God rejoice over you.

vs. 1-3 Jerusalem is loved and protected. The coming righteousness and glory of Zion. ***I will not rest, until her righteousness goes forth as brightness:*** Isaiah prophesied in a time when Jerusalem was still a functioning city, but was spiritually corrupt. Here, he looks forward to the time when Jerusalem is desolate because she has been conquered by the Babylonians, and prophetically speaks comfort and assurance to her discouraged and downcast citizens. The LORD assures them that He ***will not rest*** until Jerusalem is restored in a shining ***righteousness***. This prophecy is directed towards ***Zion*** and ***Jerusalem***. Although God is concerned with that area as an actual material place, it also stands as a representation of Israel, and in an even more general sense, as a representation of all God’s people. ***The Gentiles shall see your righteousness:*** When God lifts up Zion, then the nations see it and brought to trust in the LORD themselves. The work God would do for Jerusalem was intended to have an effect for more than just Jerusalem, but would extend to ***the Gentiles*** and unto ***all kings***. ***You shall be called by a new name:*** Jerusalem will be so transformed that she will ***be called by a new name***. Since the LORD is the author of the transformation, He is also the author of the new name (***which the mouth of the LORD will name***). The LORD “exchanges” the old names of Jerusalem for her new names of glory and security. The idea of ***a new name*** in passages like ***Rev 2:17; Rev 3:12***. In heaven, when our transformation is complete, we will receive a new name that matches our completely transformed nature. ***You shall also be a crown of glory in the hand of the LORD:*** Jerusalem will be so special to God that He will regard it as a ***crown of glory***. We may be familiar with the idea that we will ***receive*** a crown; it is deeper and more wonderful to consider that we will ***be a crown of glory in the hand of the LORD***. Paul uses a similar idea in ***Eph 1:8***, where he says that the believer should understand ***what are the riches of the glory of His inheritance in the saints***. The idea is not of our inheritance in the LORD, but in His inheritance in ***us***. We often have only a superficial understanding of how precious we are to God.

vs. 4-5 The LORD loves Zion as a bridegroom loves a bride. ***You shall no longer be termed Forsaken:*** Jerusalem knew the experience of war and defeat and desolation. God’s people knew what it was like to feel ***Forsaken*** and ***Desolate***, so it is as if they could take those names. ***But you shall be called Hephzibah*** (my delight), ***and your land Beulah*** (married): There will come a day when Zion and God’s people will know that God delights in them. ***A day when Zion and God’s people will know the unbroken presence and love of God, as a wife should know the presence and love of her husband.*** Isaiah depicts the loving unanimity that characterizes Zion and her intimate union with the Lord - which ***Rev 19:7*** foresees as the marriage of the Lamb. ***And as the bridegroom rejoices over the bride, so shall your God rejoice over you:*** Zion and God’s people will know how much the LORD loves them. His feeling towards them is more than an obligation-type love; instead, He will ***rejoice over you!*** There is the same idea beautifully communicated in ***Zep 3:17***: ***The LORD your God in your midst, the Mighty One, will save; He will rejoice over you with gladness, He will quiet you with His love, He will rejoice over you with singing.*** No wonder Paul made a special prayer that we could somehow begin to comprehend such love, that we ***may be able to comprehend with all the saints what is the width and length and depth and height; to know the love of Christ which passes knowledge. (Eph 3:18-19)***

vs. 1-3 God here is declaring that He will restore ***Zion/ Jerusalem*** in a shining ***righteousness***. It shall come to pass. He ***will not rest*** until He has established His work. That Jerusalem becomes really the light of the world, as God intended her to be. That it would have an effect for more than just Jerusalem, extending to ***the Gentiles*** and unto ***all kings***. What a reminder and encouragement to every believer to be sharing the good news of the Gospel, that unbelievable great things are ahead, promised to us forever!

vs. 4-5 Here we’re told that God rejoices over Jerusalem (and us believers) ***As a young man marries a virgin, So shall your sons marry you; And as the bridegroom rejoices over the bride, So shall your God rejoice over you. In Zep 3:17 : The LORD your God in your midst, the Mighty One, will save; He will rejoice over you with gladness, He will quiet you with His love, He will rejoice over you with singing.*** How aware are we, right now, in receiving that degree of love from Him?

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OBSERVATION

INTERPRETATION

APPLICATION

Isa 62:6 *I have set watchmen on your walls, O Jerusalem; They shall never hold their peace day or night. You who make mention of the LORD, do not keep silent.*

Isa 62:7 *And give Him no rest till He establishes And till He makes Jerusalem a praise in the earth.*

Isa 62:8 *The LORD has sworn by His right hand And by the arm of His strength: "Surely I will no longer give your grain As food for your enemies; And the sons of the foreigner shall not drink your new wine, For which you have labored.*

Isa 62:9 *But those who have gathered it shall eat it, And praise the LORD; Those who have brought it together shall drink it in My holy courts."*

Isa 62:10 *Go through, Go through the gates! Prepare the way for the people; Build up, Build up the highway! Take out the stones, Lift up a banner for the peoples!*

Isa 62:11 *Indeed the LORD has proclaimed To the end of the world: "Say to the daughter of Zion, 'Surely your salvation is coming; Behold, His reward is with Him, And His work before Him.' "*

Isa 62:12 *And they shall call them The Holy People, The Redeemed of the LORD; And you shall be called Sought Out, A City Not Forsaken.*

vs. 6-9 The LORD promises to protect Zion. *I have set watchmen on your walls, O Jerusalem:* Because God loves and rejoices over Zion, He will protect them. Though they were conquered before by the Babylonians, the day will come when *He makes Jerusalem a praise in the earth.* The *watchmen* have a constant duty. They *shall never hold their peace day or night. You who make mention of the LORD, do not keep silent, and give Him no rest until He makes Jerusalem a praise in the earth.* The *watchmen* are not critics; they are prayer warriors, who constantly pray, giving God “*no rest*” until God’s people and His city are restored. *I have set watchmen . . . who shall never hold their peace day or night:* Note the thoughts (1) The Lord Himself does not rest with regard to Zion; (2) He does not want His petitioners to keep silence in their prayers for Israel; (3) and He does not want His people to leave Him alone concerning Israel’s deliverance. A restless Savior calls upon his people to be restless, and to make the Lord himself restless - to give him no rest till his chosen city is in full splendor, his chosen church complete and glorious. *Give him no rest*’ is our Lord’s own command to us concerning the great God. *The LORD has sworn by His right hand and by the arm of His strength:* No more will Jerusalem be plundered by those who would steal here grain or new wine. Instead, *those who have gathered it shall eat it, and praise the LORD.*

v. 10 The LORD will visit Jerusalem. A way prepared for the coming of the LORD. *Prepare the way for the people:* Isaiah prophetically looks forward to the time for the LORD to fulfill these promises. Since His salvation is coming, they must *prepare the way for the people.* They need to *build up the highway*, so a smooth road without obstacles is ready to usher people to the LORD’s salvation. Previously through Isaiah great promises were made of a massive pilgrimage to Jerusalem, so roads must be built and the way must be prepared. *Lift up a banner for the peoples!* Not only must the way be prepared, but it must also be *marked* by a *banner for the peoples.* Then not only will they be *able* to come, but they will also be *attracted* to come.

vs. 11-12 The Messiah comes to Zion. *Say to the daughter of Zion, “Surely your salvation is coming”:* The way has been prepared and marked; now is the time for the LORD’s salvation and Savior to emerge, and to come to Zion. The Savior came to Zion, but not *only* to Zion. Isaiah makes it clear: *Indeed the LORD has proclaimed to the end of the world* this great news of the coming Savior. *Behold, His reward is with Him:* When the Messiah comes to Zion, *His reward is with Him.* Rev 22:12 is a quotation from this verse: *And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work.* This idea continues in 1Co 3:8-14, saying how when we appear before the Lord, we will be judged according to our work for and with Him. On that day, *each one will receive his own reward according to his own labor.* 1Co 3:8 *And you shall be called Sought Out, A City Not Forsaken:* Through her history, Jerusalem knew what it was like to be *Forsaken.* But in that day, she will be called *Sought Out*; everyone will know she was valued and chosen by God.

vs. 6-10 God, through Isaiah, is giving us these amazing prophecies to us in the Old Testament. Here He says He has *set watchmen* (intercessors – spiritual not military) who are to speak out and not be silent! To continue until He establishes and makes Jerusalem a praise in the earth! (Ps. 122:6) Does He see any “*watchmen*” when He looks down and sees us? The LORD is encouraging intercessors! Go on! Keep keeping on! Press through, even though I have promised to! Jesus is coming back! He will restore *Zion/ Jerusalem* in a shining *righteousness.* Glorious promises are given to His people Israel and to all believers! So keep on! Be faithful! Wait! Work! Watch! Exhortation for our benefit! Prayer changes things! It changes us!

vs. 11-12 *Indeed the LORD has proclaimed to the end of the world this great news of the coming Savior. Behold, His reward is with Him: When the Messiah comes to Zion, His reward is with Him.* This is also quoted in Rev 22:12: *And behold, I am coming quickly, and My reward is with Me, to give to everyone according to his work* How closely are our lives being lived right now, considering these sure prophecies of our LORD’s soon return?

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OBSERVATION

INTERPRETATION

APPLICATION

PRAYER FROM CAPTIVITY

The Lord's Day of Vengeance

Isa 63:1 Who is this who comes from Edom, With dyed garments from Bozrah, This One who is glorious in His apparel, Traveling in the greatness of His strength?—“I who speak in righteousness, mighty to save.”

Isa 63:2 Why is Your apparel red, And Your garments like one who treads in the winepress?

Isa 63:3 “I have trodden the winepress alone, And from the peoples no one was with Me. For I have trodden them in My anger, And trampled them in My fury; Their blood is sprinkled upon My garments, And I have stained all My robes.”

Isa 63:4 For the day of vengeance is in My heart, And the year of My redeemed has come.”

Isa 63:5 I looked, but there was no one to help, And I wondered That there was no one to uphold; Therefore My own arm brought salvation for Me; And My own fury, it sustained Me.

Isa 63:6 I have trodden down the peoples in My anger, Made them drunk in My fury, And brought down their strength to the earth.”

v. 1 The day of vengeance - (question and an answer): *Who is this who comes from Edom:* This prophecy describes the day of the LORD’s vengeance. He has come *from Edom* in the sense that He has judged there first, and now comes to the land of Israel. As the LORD arrives, He is *glorious in His apparel, traveling in the greatness of His strength. With dyed garments from Bozrah* is also significant. **Bozrah** was the capital city of ancient Edom, and “The important city of Bozrah is singled out because its name means ‘grape-gathering,’ and Isaiah developed a detailed comparison between treading grapes and pouring out blood. ii. “God’s act of judgment against Edom is clearly conceived to be a putting right of the wrongs done to Zion, especially since the Edomites took advantage of Judah’s weakness after the Fall of Jerusalem to the Babylonians.” *I who speak in righteousness, mighty to save:* This is the LORD’s reply to the question in the prophecy. He identifies Himself by what He says (*I who speak in righteousness*) and what He does (*mighty to save*). Even in the midst of judgment, in His glory and strength, He wants men to know He is *mighty to save*, not only **mighty to judge**.

vs. 2-6 Why is Your apparel red?: The prophet asks why the garment of the LORD is **red**, and the LORD answers, “**I have trodden the winepress alone . . . their blood is sprinkled upon My garments.**” This promise is fulfilled when Jesus returns to the earth, and this passage is clearly behind passages like (**Rev 19:13, 15**): *He was clothed with a robe dipped in blood, and His name is called The Word of God . . . Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. I have trodden the winepress alone* reminds us that this work of judgment belongs to Jesus Christ and He **alone**. Though we will be part of the heavenly armies that accompany Jesus (**Rev 19:14**), the work of judgment belongs to Him **alone**. The point is even emphasized by Isaiah: *From the peoples no one was with Me . . . My own arm brought salvation for Me; and My own fury, it sustained Me.* In God’s great plan of the Ages, Jesus will accomplish two things **alone**. First, He atones for our sin **alone**. He alone hung on the cross, bearing the weight of all our guilt. Second, He judges the world **alone**. God does not need us to execute His ultimate judgment; we leave that to Him. *The day of vengeance is in My heart:* These words, prophetically spoken by Jesus, sound almost foreign to us. We rarely think of **vengeance** being in the **heart** of Jesus, but He said *the Father judges no one, but has committed all judgment to the Son (Joh 5:22).* *And the year of My redeemed has come:* In this, Isaiah prophetically explains *why* the Messiah can say, “**vengeance is in My heart.**” It isn’t because God loves punishing sinners; but He does love vindicating His **redeemed**. Notice also the comparison: it is a mere **day of vengeance**, but an entire **year of My redeemed**. Each phrase is simply a poetic way of saying “time,” but God fittingly uses the picture of a **day** in communicating His **vengeance**, and a **year** in expressing His grace.

v. 1 Who is this who comes from Edom, With dyed garments from Bozrah?

We have a vivid picture of Jesus’ touchdown on the Lord’s Day of Vengeance, touching down in *Edom* and in a main city of *Bozrah*. The question is answered: It’s the Messiah! “*I who speak in righteousness, mighty to save.*” Are you ready?

vs. 2-6 I have trodden the winepress alone, And from the peoples no one was with Me. For I have trodden them in My anger, And trampled them in My fury; Their blood is sprinkled upon My garments, And I have stained all My robes. Jesus answers the questions, saying He has come to put an end to man’s rebellion against Him and to save! He further says, *I have trodden down the peoples in My anger (the final act of the LORD’s vengeance), Made them drunk in My fury, And brought down their strength to the earth.” - For the day of vengeance is in My heart, And the year of My redeemed has come.* He’s coming back for the redeemed. Will He find any faith in the world? Will He find faith in me? (*Luke 18:8*)

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OBSERVATION

INTERPRETATION

APPLICATION

The Lord's Mercy Remembered
Isa 63:7 *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, Which He has bestowed on them according to His mercies, According to the multitude of His lovingkindnesses.*
Isa 63:8 *For He said, "Surely they are My people, Children who will not lie." So He became their Savior.*
Isa 63:9 *In all their affliction He was afflicted, And the Angel of His Presence (the Passover in Egypt) saved them; In His love (ahavah- 1 X in Isa.; 11X in Song of Sol.) and in His pity He redeemed them; And He bore them and carried them All the days of old.*
Isa 63:10 *But they rebelled and grieved His Holy Spirit; So He turned Himself against them as an enemy, And He fought against them.*

vs. 7-10 The exile’s prayer. Remembering the mercy and the might of the LORD. *I will mention the lovingkindnesses of the LORD . . . according to all that the LORD has bestowed on us:* This prayer is prophetically placed in the mouth of one of Judah’s Babylonian exiles. Despite the agony expressed later in the prayer, the praying one first *will mention the lovingkindnesses of the LORD*. This is a glorious example of how, even in the lowest place, we can praise the LORD and remember His goodness. Look at all that the troubled one has to thank God for: *great goodness . . . mercies . . . He became their Savior . . . His love . . . His pity . . . He bore them and carried them*. If this vocabulary of praise can come from an afflicted one, what excuse can we have for not praising God?. *Lovingkindnesses* “is the Hebrew word *chesed*, the love that is faithful to the covenant.” It can also be translated “steadfast love.” It is one of the great words of the Old Testament, probably the closest Hebrew equivalent to the Greek word *agape*. *Surely these are My people, children who will not lie:* “The Hebrew word for *lie* contains even more than our word. It was applied to a fountain, pit or brook that contained no water any more and so disappointed the thirsty person, and to a fruit tree that no longer yielded any fruit (**Hab 3:17**). With this one significant word, the Lord meant to say that His people will not deceive and disappoint Him.” *In all their affliction He was afflicted:* Isaiah knows the nature of God; that in the affliction of His people, He is afflicted also. God is not a dispassionate, unfeeling observer when His people suffer. He suffers with them when they are afflicted. *In all their affliction He was afflicted* is another reason why anti-Semitism is so wicked. When the Jewish people are persecuted and afflicted, the LORD is *afflicted* also. How tragic that institutional Christianity, pretending to act in the name of Jesus, *afflicted* the LORD Himself by persecuting the Jewish people! d. *And the Angel of His Presence saved them:* This refers to the presence and work of Jesus among ancient Israel, especially among those delivered from Egypt. “**Angel of His presence:** literally ‘of His face’. We recognize people by face; ‘face’ is the Lord’s very one presence (**Psa 139:7**), among them in the person of His angel - that unique ‘Angel of the Lord’ (as in **Gen 16:7 ff; Gen 21:17; Gen 22:11, 15; Exo 3:2; Exo 14:19; Exo 23:20-23; Mal 3:1**) who speaks as the Lord and is yet distinct from Him.” *In His love* (ahavah- 1 X in Isa.; 11X in Song of Sol., meaning the love of bridegroom for his bride) *and in His pity He redeemed them*. Hallelujah! In His great and passionate *love* for Israel-and for us, *He redeemed them and us!* *But they rebelled and grieved His Holy Spirit:* Despite this outpouring of love and mercy from God, His people responded with cold, rebellious, unresponsive hearts. God had to deal with this in His people, so **He fought against them**.

vs. 7-10 Even in his heavy prophecies of heavy judgment against Israel, Isaiah remembers *His sure mercies, the great goodness and the multitude of His lovingkindnesses of God*. How we too must remember that He didn’t destroy us in our sin, but has *redeemed* us! How thankful are we the lovingkindness and goodness of God shown toward us?

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OBSERVATION

INTERPRETATION

APPLICATION

Isa 63:11 Then he remembered the days of old, Moses and his people, saying: "Where is He who brought them up out of the sea With the shepherd of His flock? Where is He who put His Holy Spirit within them,

Isa 63:12 Who led them by the right hand of Moses, With His glorious arm, Dividing the water before them To make for Himself an everlasting name,

Isa 63:13 Who led them through the deep, As a horse in the wilderness, That they might not stumble?"

Isa 63:14 As a beast goes down into the valley, And the Spirit of the LORD causes him to rest, So You lead Your people, To make Yourself a glorious name.

Prayer for Mercy

Isa 63:15 Look down from heaven, And see from Your habitation, holy and glorious. Where are Your zeal and Your strength, The yearning of Your heart and Your mercies toward me? Are they restrained?

Isa 63:16 Doubtless You are our Father, Though Abraham was ignorant of us, And Israel does not acknowledge us. You, O LORD, are our Father; Our Redeemer from Everlasting is Your name.

Isa 63:17 O LORD, why have You made us stray from Your ways, And hardened our heart from Your fear? Return for Your servants' sake, The tribes of Your inheritance.

Isa 63:18 Your holy people have possessed it but a little while; Our adversaries have trodden down Your sanctuary.

Isa 63:19 We have become like those of old, over whom You never ruled, Those who were never called by Your name

vs. 11-14 Then he remembered the days of old: In the midst of the LORD’s discipline - in this case, prophetically speaking, the Babylonians exile - the praying one *remembered the days of old*. He *remembered* the mighty hand of God in *days of old*, and knew that mighty hand could be raised again for His people. Specifically, in this case, *he remembered* what the LORD did in the days of Moses ([Exodus 14:21-31](#)). Since now they were in a place of exile (Babylon), the story of God’s deliverance from Egypt had special relevance. The praying one wasn’t there for the Exodus; he had to read about it in God’s Word. But he saw how God’s great works in the past had meaning right now. *As a horse in the wilderness . . . as a beast goes down into the valley:* Isaiah speaks of the **ease of progress** that Israel made during the Exodus, and how God will bless Israel again in their regathering and restoration. The result will be that *the Spirit of the LORD causes him to rest*.

vs. 15-19 A plea for restoration. *Where are Your zeal and Your strength?* The prophet speaks honest words in the mouth in the praying one. Sometimes it feels that the *zeal* and the *strength* of the LORD are far away, and when we feel like that we should do just what the praying one did: cry out to God. *Return for Your servant’s sake:* “The word ‘return’ may suggest the return of the shekinah glory to the temple as the symbol of God’s dwelling among his people (as in [Eze 43:6-12](#)).” (Grogan) *We have become like those of old, over whom You never ruled:* The praying one looks at the condition of God’s people, and cries out in agony. Why has God allowed this? The praying one isn’t accurate in all his theology, but he is an expert in expressing the pain of the human heart.

vs. 11-14 The prayer reviews God's compassionate acts toward His people in spite of their unfaithfulness to Him, recounting the parting of the Red Sea and destroying the whole Egyptian army as a part of the Exodus of Israel from Egypt. God did the impossible in delivering helpless Israel from the most powerful nation and army in the world. Hence remembering God for His mercy. How we need to remember His mercy toward us!

vs. 15-19 In [Isa 45:11](#) Thus says the LORD, The Holy One of Israel, and his Maker: "Ask Me of things to come concerning My sons; And concerning the work of My hands, you command Me. We see here, Isaiah knowing God’s heart for His people does exactly that! You, O LORD, are our Father; Our Redeemer from Everlasting is Your name. Return for Your servants' sake, The tribes of Your inheritance. We say, [Rev 22:20](#) He who testifies to these things says, "Surely I am coming quickly." Amen. Even so, come, Lord Jesus!

Isaiah Chapters 62-63 – Assurance of Zion’s Salvation; The LORD in Judgment and Salvation; God’s Mercy Remembered; A

Prayer of Penitence!

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March 11th — Evening Reading "Thou shalt be called, *Sought out.*" — Isaiah 62:12

The surpassing grace of God is seen very clearly in that we were not only sought, but sought *out*. Men *seek* for a thing which is lost upon the floor of the house, but in such a case there is only seeking, not seeking out. The loss is more perplexing and the search more persevering when a thing is sought *out*. We were mingled with the mire: we were as when some precious piece of gold falls into the sewer, and men gather out and carefully inspect a mass of abominable filth, and continue to stir and rake, and search among the heap until the treasure is found. Or, to use another figure, we were lost in a labyrinth; we wandered hither and thither, and when mercy came after us with the gospel, it did not find us at the first coming, it had to search for us and seek us out; for we as lost sheep were so desperately lost, and had wandered into such a strange country, that it did not seem possible that even the Good Shepherd should track our devious roamings. Glory be to unconquerable grace, we were sought *out*! No gloom could hide us, no filthiness could conceal us, we were found and brought home. Glory be to infinite love, God the Holy Spirit restored us!

The lives of some of God's people, if they could be written would fill us with holy astonishment. Strange and marvelous are the ways which God used in their case to find His own. Blessed be His name, He never relinquishes the search until the chosen are sought out effectually. They are not a people sought to-day and cast away to-morrow. Almightyness and wisdom combined will make no failures, they shall be called, "*Sought out*!" That any should be sought out is matchless grace, but that *we* should be sought out is grace beyond degree! We can find no reason for it but God's own sovereign love, and can only lift up our heart in wonder, and praise the Lord that this night we wear the name of "*Sought out.*"

January 14th — Morning Reading "Mighty to save." — Isaiah 63:1

By the words "to save" we understand the whole of the great work of salvation, from the first holy desire onward to complete sanctification. The words are multum in parvo: indeed, here is all mercy in one word. Christ is not only "mighty to save" those who repent, but He is able to make men repent. He will carry those to heaven who believe; but He is, moreover, mighty to give men new hearts and to work faith in them. He is mighty to make the man who hates holiness love it, and to constrain the despiser of His name to bend the knee before Him. Nay, this is not all the meaning, for the divine power is equally seen in the after-work. The life of a believer is a series of miracles wrought by "the Mighty God." The bush burns, but is not consumed. He is mighty to keep His people holy after He has made them so, and to preserve them in his fear and love until He consummates their spiritual existence in heaven. Christ's might doth not lie in making a believer and then leaving him to shift for himself; but He who begins the good work carries it on; He who imparts the first germ of life in the dead soul, prolongs the divine existence, and strengthens it until it bursts asunder every bond of sin, and the soul leaps from earth, perfected in glory. **Believer, here is encouragement. Art thou praying for some beloved one? Oh, give not up thy prayers, for Christ is "mighty to save." You are powerless to reclaim the rebel, but your Lord is Almighty. Lay hold on that mighty arm, and rouse it to put forth its strength. Does your own case trouble you? Fear not, for His strength is sufficient for you. Whether to begin with others, or to carry on the work in you, Jesus is "mighty to save"; the best proof of which lies in the fact that He has saved you. What a thousand mercies that you have not found Him mighty to destroy!**

January 25th — Morning Reading "I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us." — Isaiah 63:7

And canst thou not do this? Are there no mercies which thou *hast experienced*? What though thou art gloomy now, canst thou forget that blessed hour when Jesus met thee, and said, "Come unto me"? Canst thou not remember that rapturous moment when He snapped thy fetters, dashed thy chains to the earth, and said, "I came to break thy bonds and set thee free"? Or if the love of thine espousals be forgotten, there must surely be some precious milestone along the road of life not quite grown over with moss, on which thou canst read a happy memorial of His mercy towards thee? What, didst thou never have a sickness like that which thou art suffering now, and did He not restore thee? Wert thou never poor before, and did He not supply thy wants? Wast thou never in straits before, and did He not deliver thee? Arise, go to the river of thine experience, and pull up a few bulrushes, and plait them into an ark, wherein thine infant-faith may float safely on the stream. Forget not what thy God has done for thee; turn over the book of thy remembrance, and consider the days of old. Canst thou not remember the hill Mizar? Did the Lord never meet with thee at Hermon? Hast thou never climbed the Delectable Mountains? Hast thou never been helped in time of need? Nay, I know thou hast. Go back, then, a little way to the choice mercies of yesterday, and though all may be dark *now*, light up the lamps of the past, they shall glitter through the darkness, and thou shalt trust in the Lord till the day break and the shadows flee away. "Remember, O Lord, thy tender mercies and thy lovingkindnesses, for they have been ever of old."

Isaiah Chapters 62-63 – Assurance of Zion’s Salvation; The LORD in Judgment and Salvation; God’s Mercy Remembered; A

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OBSERVATION

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Jewish Marriages: Mt. 25:1-13

The Parable of the Ten Virgins

Mat 25:1 "Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom.

Mat 25:2 Now five of them were wise, and five were foolish.

Mat 25:3 Those who were foolish took their lamps and took no oil with them,

Mat 25:4 but the wise took oil in their vessels with their lamps.

Mat 25:5 But while the bridegroom was delayed, they all slumbered and slept.

Mat 25:6 "And at midnight a cry was heard: 'Behold, the bridegroom is coming; go out to meet him!'

Mat 25:7 Then all those virgins arose and trimmed their lamps.

Mat 25:8 And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.'

Mat 25:9 But the wise answered, saying, 'No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.'

Mat 25:10 And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut.

Mat 25:11 "Afterward the other virgins came also, saying, 'Lord, Lord, open to us!'

Mat 25:12 But he answered and said, 'Assuredly, I say to you, I do not know you.'

Mat 25:13 "Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.

The Parable of the Wedding Feast

Mat 22:1 And Jesus answered and spoke to them again by parables and said:

Mat 22:2 "The kingdom of heaven is like a certain king who arranged a marriage for his son,

Mat 22:3 and sent out his servants to call those who were invited to the wedding; and they were not willing to come.

Mat 22:4 Again, he sent out other servants, saying, "Tell those who are invited, "See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding." "

Mat 22:5 But they made light of it and went their ways, one to his own farm, another to his business.

Mat 22:6 And the rest seized his servants, treated them spitefully, and killed them.

Mat 22:7 But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city.

Mat 22:8 Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy.'

Mat 22:9 Therefore go into the highways, and as many as you find, invite to the wedding.'

Mat 22:10 So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests.

Mat 22:11 "But when the king came in to see the guests, he saw a man there who did not have on a wedding garment.

Mat 22:12 So he said to him, 'Friend, how did you come in here without a wedding garment?' And he was speechless.

Mat 22:13 Then the king said to the servants, 'Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.'

Mat 22:14 "For many are called, but few are chosen."

[Isaiah 62-63](#)

Tape #7272
Isaiah 62-63
By Chuck Smith

Isaiah Chapters 62-63 – Assurance of Zion’s Salvation; The LORD in Judgment and Salvation; God’s Mercy Remembered; A Prayer of Penitence!

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So God’s promise is faithfulness to the promises that He made. That **Jerusalem shall become really the center of the earth**. We’re told that when Jesus comes to reign, He will establish there in Jerusalem, His throne. That the nations of the world will flow unto it. **This is to be fulfilled in the kingdom age, or the millennial reign of Christ**. God’s program is going to go right on. God is not going to stop His program. There will be no rest until it is accomplished. So **we look forward to that glorious day when the Lord shall return!**

Now as Peter said, “God is not slack concerning His promises to usward, as some men count slackness.” He, he said that in the last days there would be scoffers that would begin to say, “Oh you know, where is the promise of His coming? Things aren’t going to change. They’re going to go on like this forever. Since our fathers have fallen asleep, all things continue as they were from the beginning.” There would be that sort of putting down, giving up of the hope of the fulfillment of the promises and the purposes of God. But God here is declaring that they shall come to pass. **He will not rest until He has established His work. That Jerusalem becomes really the light of the world, as God intended Her to be.**

And the Gentiles shall see thy righteousness, and all of the kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name (62:2). So it’s interesting that the Lord so often has new names for people. He gave to **Abram** a new name, called him “Abraham”. To **Jacob**, He gave him the name of “Israel”, and to **Saul**, He gave the name “Paul”. To **Simon** He gave the name, “Peter”. In the book of Revelation to those that overcome, the Lord promised to give them a new name, that no man would know. “A white stone, on it a new name written, which no man knows except he that receives it”. So it will be interesting what we will call you when we get there. God will give you a new name that sort of fits your characteristics as, as **Barnabas** was given that name, “**Son of Consolation**”, he was a fellow that was always just bringing people together. A great mediator and counselor. So the Lord has for us that new name. For the, “thou shalt be called by a new name, which the mouth of the Lord shall name.”

Thou shalt [no more be a crown of, and thou shalt] also be a crown of glory in the hand of the Lord, a royal diadem in the hand of God (62:3).

So **Jerusalem the crowning glory of the earth. A beautiful diadem**. Now...

*Now thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: [Now the word “Forsaken” in Hebrew is, “**azab**”, and “Desolate” is “**shemamah**”, so she was called, became called “Forsaken”, it had become desolate.] But God will change their names and they will be called Hephzibah, and the land of Beulah: for the Lord delighteth in thee, [That’s what “Hephzibah” means, “**My delight is in her**”, and the name Beulah means “**married**”.] and you and your land shall be married. [So no longer forsaken, no longer desolate, but now, **the Lord delights in thee, and married.**] For as a young man marries a virgin, so shall thy sons marry thee: and as a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee (62:4-5).*

I love that! “**The Lord rejoicing over thee.**” Paul the apostle, as he was praying for the Ephesians, his prayer for them is that, “they might know”, have the spirit of wisdom and understanding and being enlightened, that, “**Eph 1:18 the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,**”. What he is saying is that **you might know just how much God does love you, and God does value you, and God does prize you!** If you only knew the value God put on you, the relationship with you! **How, how God delights in that relationship with you! So here we get a glimpse of it. “The bridegroom rejoicing over his bride, so shall thy God rejoice over thee.”**

Now that’s hard for us to really grasp and understand, that God should have that much care and concern for me. That God should love me that much. But you know through the years, those people who have really been blessed of God, and used of God are those people that came to the understanding of God’s love, and the value that God had placed upon their lives.

I think that too many times, we sort of are deprecating ourselves. Satan is constantly accusing us. The Bible said that he was the accuser of the brethren. He is constantly accusing us, and sometimes we listen to Satan’s accusations. As he points out our flaws, as he points out our failures, and as he seeks then to drive us away from the Lord. You know, “You’re so rotten, you’re so miserable, you’re so weak! You know, you ought not to even try anymore! You ought to just give it up! God’s not interested in you! He’s tired of your failings, He’s tired of your coming and saying you’re sorry!” **He just tries to discourage you, getting you to look at yourself, and look at your weaknesses and your failings, and just sort of give up,** and say, “Well it’s just not any use.”

But the Lord loves you and prizes you. He doesn’t see you in your present state of imperfection, but He sees you complete in Christ. To me it is a glorious

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thought to realize that God doesn’t even acknowledge our works of the flesh, which are so miserable anyhow! You remember when God promised to Abraham, that He was going to give him a son. Abraham got in the flesh, getting tired of waiting for the promise, he, and Sarah said to him, “Well take my handmaiden, have a son through her, and, and so we’ll help God out! We’ll help God fulfill His promises!” So he took Hagar. Now that was the work of the flesh. The, the son Ishmael was always related to the flesh, to the life of the flesh, to the fleshly efforts, fleshly endeavors, were related to Ishmael.

But there was yet to come the son of promise, and when Ishmael was about thirteen years old, **God repeated the promise.** That He was going to give him a son and bless them. Abraham said, “Oh Lord, let Ishmael live before you. You know, you know, don’t, that’s alright God, you know, I, here he is, I’m not going to try anymore. Let Ishmael live before you.” The Lord said, “I will make of Ishmael a nation also, but through Sarah shall thy seed be called.” So Paul, in the New Testament **points out that Isaac became the type of the Spirit, where Ishmael became the type of the flesh. The work of the Spirit versus the works of the flesh.**

Now it is interesting when God said to Abraham later on, “Take now thy son, thine only son Isaac”, **God did not recognize Ishmael. “Thy only son Isaac”, for Ishmael was the work of the flesh, and God did not recognize that. He only recognized the work of the Spirit. So in your life, aren’t you glad that the Lord doesn’t recognize the works of the flesh, only recognizes that work of the Spirit? I love that! So God loves us, and God rejoices over us as a bridegroom rejoices over her bride! Oh the glory of the Lord!**

I have set [The Lord said] my watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: and ye that make mention of the Lord, do not keep silence, Give him no rest, till he establishes, and till he makes Jerusalem a praise of the earth (62:6-7).

So **this is something that we are to pray continually until it is accomplished, the glorious day of the Lord, and the kingdom of God established.** Now Jesus said, **“When you pray, you should pray, Thy kingdom come, thy will be done in earth as it is in heaven.”** Here, “I will set watchmen on the walls, who will day and night be interceding for this day to come.” **Don’t give the Lord rest until He’s established this work of His kingdom.**

It is interesting in the book of Revelation when, in chapter five, that day has finally come for the redemption of the purchased possession. Jesus purchased the world when He died upon the cross. **He has not yet taken that which He has purchased. He purchased you. You belong to Him, He has not yet claimed His goods.**

He has given us, in the meantime, the Holy Spirit, as an earnest of our inheritance, until the redemption of the purchased possession. The Holy Spirit is God’s down payment, He is God’s guarantee. He is the earnest of the inheritance. It shows that God is, is earnest in His intent of redeeming you.

Now every creature which is in heaven and earth, so when Jesus finally steps forth to take the scroll, the title deed of the earth, from the hand of the Father, and the redemption has come, the day of redemption, it talks about these saints in heaven who are singing, **“Worthy is the Lamb to take the scroll, and loose the seals.”** **But it tells us that when He does that, that the elders come forth with these little bowls, that are filled with incense, which are the prayers of the saints.**

Now these prayers that have been going up, actually **by the church and by the Jews also, as they are praying for the Messiah, and we are praying for the kingdom to come, for the Lord, the Messiah, to come, when that is accomplished, in the heavenly scene, all of these prayers will be brought then before the Father as, as a, as incense arising before Him.** So, **“Give Him no rest until He establishes and He makes Jerusalem the praise of the earth. Pray”, the Bible says, “for the peace of Jerusalem.”**

For the Lord has sworn by his right hand, the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; nor thy sons of the stranger shall not drink thy wine, [Or, for the sons of the stranger shall not drink thy wine] for the which thou hast laboured (62:8):

Israel is not again, at this time, when the kingdom is established, to go again into captivity. They will not labor and someone else reap the benefits of it, as so often is the case in war.

But those that have gathered it shall eat it, and the praise of the Lord; and they that have brought it together shall drink it in the courts of my holiness. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up the standard for the people (62:9-10).

In other words, **the idea is that of, preparing the way for the Lord to come. “Take the stones out of the pathway. Open the gates, and go through for the Lord to come.”**

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*For behold, the Lord hath proclaimed unto the end of the world, Say to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and **thou shalt be called, Sought out.** A city not forsaken (62:11-12).*

So the various names. Notice first of all, “named Forsaken”, and then, “named Desolate”, but the Lord in His work will give them new names, “Hephzibah”, which means, “my delight is in her”, and “Beulah”, which means “married”, and finally, the last name, verse twelve, “you will be called “**Darash - Da rasha**”, which is, “sought out”. **Because it’ll be a city not forsaken.**

Now **before** this is to take place, before the kingdom comes, before Jerusalem becomes the glory of the earth, before the King comes to reign in righteousness, **the earth is to go through a blood bath.** The earth is going to experience **a time of great tribulation.** The Old Testament speaks of the indignation of God’s wrath that is to be poured out upon the world. So **we are praying, “Lord thy kingdom come!”, but we do understand, that it will be preceded by a purging of the earth.**

There are **those elements in the world today, that would quickly defile a righteous kingdom.** So those wicked elements will be purged from the earth. **The wicked will be purged from the earth.** When the Lord reigns, **He will reign in righteousness, in true justice, and, and to have this glorious kingdom age, which will be marked by peace, by righteousness, it is necessary to first of all purge the world of the unrighteous, the sinner.**

Chapter 63

So chapter sixty-three goes into the day of God’s vengeance, the day of God’s wrath. We read in the book of Revelation, that as the judgements of God are proceeding upon the earth, that they cry for the rocks and the mountains to fall on them and to hide them from the, the Lord. For it says, “The day of His wrath has come, and who shall be able to stand?” So Isaiah here tells us of this day of, of judgment. It’s sort of in a conversation, a question, answer. It begins with the question...

Who is this that cometh from Edom, with dyed garments from Bozrah? that is glorious in his apparel, [Here He comes from Edom, and He has on this beautiful, gorgeous apparel, “this that is glorious in His apparel”] and traveling in the greatness of his strength (63:1)?

In august majesty He comes from the area of Edom with this beautiful apparel and in the august majesty of His strength. The question is, “Who is this?” The answer is...

*I that speak in righteousness, **mighty to save** (63:1).*

So the Lord identifies Himself. “I am the One coming, I speak in righteousness, I’m glorious to save, mighty to save.” The question...

Why are you crimson in your apparel, [Or, “Why is your apparel stained with the crimson?”] and your garments look like a person who has been treading in the winevat (63:2)?

Now in those days, and I guess still today, in some places in the world, when they gather the grapes they’d pour them into these big vats and the people take off their shoes, and they just jump on them, and stomp on them to crush the grapes to get the juice out. When you do, as the grapes burst, the concord grapes, and all, the stain gets all over your clothes. It looks, you know, it just discolors your clothes and all. You get covered with this juice, the stains of the juice. So He talks about His garments, beautiful as they are, have become stained. “**Crimson in your apparel, your garments look like those who have been treading in the wine vat.**” The answer...

***I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, I will trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment** (63:3).*

The Lord is speaking, the day of His judgment is come. He has brought His judgment upon the earth.

***For the day of vengeance is in mine heart, and the year of my redeemed is come** (63:4).*

The time to take vengeance upon the earth **in order that He might then take the earth as His own.** His redemption.

Now going back to chapter sixty-one, as Isaiah is prophesying concerning the Messiah, he declared, “The spirit of the Lord God is upon me, because the Lord has anointed me to preach good tidings to the meek. He has sent me to bind up the broken hearted and to proclaim liberty to the captives, and the opening of the prison

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to those that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God.” **Notice he is talking here of the day of the vengeance of our God.** Now verse four in our text tonight, “for the **day of vengeance is in my heart, and the year of my redemption is come.**”

Now when Jesus came to the synagogue in Nazareth, when He began His earthly public ministry, after He was baptized by John, coming back to Nazareth, He went into the synagogue on the sabbath day, they handed Him the scriptures to read, He opened the scroll to where it was written, “The Spirit of the Lord God is upon me, because the Lord has anointed me to preach the good tidings to the meek.”

Now when Jesus came to the words, “to proclaim the acceptable year of the Lord”, He closed the scroll and handed it back to the chief of the synagogue, and He sat down and began to teach them saying, “**This day this scripture is fulfilled in your eyes.**” In other words, “**Here I am. I am the fulfillment of this promise, or prophecy. Here I am.**”

Now it was significant that He closed the scroll before He read, “**And the day of the vengeance of our God.**” Because He did not come in His first coming to bring God’s vengeance upon the earth for sin. He actually came **to bring atonement and God’s redemption for sin.** It’s the acceptable year of the Lord, and thus the vengeance was not to come until later. The vengeance has not yet come. It is still future. So Jesus, knowing His mission, was not at this time to bring the vengeance of our God, and to establish His kingdom, closed the scroll, and said, “**This day is this scripture fulfilled in your eyes.**”

Now **when He comes again, and God’s kingdom is established upon the earth, then we will see the day of the vengeance as the earth is purged, making room really for the Lord to establish His kingdom.**

Now as we read through these chapters in Isaiah, and we read of the glory that God had promised in chapters fifty nine, sixty and all, the glory that should come to Israel when the Messiah comes, **it is easy to understand why the Jews failed to recognize Jesus. When He did not fulfill those prophecies that spoke of the glory of Israel, that God would establish, and of the honor and the glory that would come to Israel. They had difficulty, even His own disciples had a problem with that!** Jesus said, “**All of you are going to be offended because of me.** You’re going to be offended because you’re expecting me to establish and set up the kingdom right now. When I’m crucified, you’re, you’re just going to be offended because of me.” And, they were. **It was, it was offensive to them, and, and so Paul speaks about the offense of the cross to the Jew. It offends them. That is not in keeping with their idea of the Messiah, who is to reign over the earth in glory and power. All of the nations recognizing Israel, the blessed of God. So as the disciples were offended, so were the Jews.**

Now, **what they did not recognize, is that there were many other prophecies concerning the Messiah that declared, “He would be despised and rejected, a man of sorrows, acquainted with grief. But He would be wounded for our transgressions, and bruised for our iniquities, the chastisement of our peace would be upon Him, and with His stripes we would be healed. That though we, like sheep, had gone astray, God laid on Him the iniquities of us all. For the transgression”,** God said, “of my people, He was smitten. He would make His grave with the rich, and with the transgressors in His death.” They, they, **they did not want that.**

When Jesus began to say to His disciples after they recognized He was the Messiah, as Peter said, “**Well you are the Messiah! The Son of the living God!**” It is obvious that in the New Testament times, **the leaders and the people were expecting the Messiah to be the Son of God. Because the question of the High Priest to Jesus was, “Art thou the Messiah?” Then he said, “Then are You the Son of God?”** In other words, he wanted Jesus to make that confession so they would have cause to stone Him. Because they believed that the Messiah would be the Son of God. Peter said, “**You are the Messiah, the Son of the living God!**” **They were expecting the Messiah to be the Son of God.**

Now Jesus, when He came and presented Himself as their Messiah, they were offended, because He was not raising an army to overthrow the Roman yoke, so even the disciples were offended. But you see, **the problem was these seemingly contradictory prophecies.** One that speaks of His suffering, one that speaks of His death, and then the others that speak of His glory, of His reign, and, of His kingdom.

The answer of course is in the two aspects of His coming. He came as Zechariah promised, “**Riding on a donkey, lowly, humble**”, and He made His triumphant entry on a donkey as was prophesied by Zechariah. **When He comes again, Zechariah said, “And He shall come and set His foot in that day on the mount of Olives, and it’ll split in two”, and he speaks of the glory!** So **you have coming on a donkey from the mount of Olives, and then, coming splitting the mountain in glorious power, and majesty!**

Isaiah Chapters 62-63 – Assurance of Zion’s Salvation; The LORD in Judgment and Salvation; God’s Mercy Remembered; A

Prayer of Penitence!

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So the diverse prophesies when He first came, He was riding on a donkey. When He comes again, it will be in power and glory, and the mount of Olives will split in the middle! **When He came the first time, He was despised and rejected, a man of sorrows, acquainted with grief. When He comes the second time, He will establish God’s glorious kingdom over the earth. Jerusalem will become the glory of the earth.**

So the judgment of God, the vengeance of God shall precede that day, as the earth is purged and cleansed of wickedness and of sin, of the wicked and sinful people, in order that He might reign in righteousness over the whole earth. “The day of vengeance is in my heart. The year of my redemption is come.” Where He comes to claim that which He purchased.

And I looked, [The Lord is still speaking] and there was none to help; and I wondered that there was none to uphold: therefore my own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth (64:5-6).

“The day of the Lord’s wrath has come, and who shall be able to stand?” Tribulation period. But it will be followed by the glorious day of the Lord, the kingdom age.

Now it is interesting that in these verses that speak of God’s anger, God’s fury, God’s vengeance, the treading down, the bloodshed and all, as the earth is being purged, **that almost in the same breath, the prophet said...**

I will mention the lovingkindnesses of the Lord, and the praises of the Lord (63:7),

It’s hard to put together this scene of awesome judgment with the lovingkindnesses of the Lord! Yet there they are! Paul said in Romans eleven, “Behold the severity and the goodness of God”, severity on those that fell, but goodness upon those who continue in His goodness. The wrath of God will be revealed from heaven against all ungodliness, and unrighteousness of men who hold the truth of God in unrighteousness. But this judgment, the day of vengeance must indeed precede the glorious day of the Lord, and His righteous reign. So **this whole judgment was to just set the scene, so the Lord could come and establish a righteous kingdom upon the earth.**

God’s lovingkindness for His children. I don’t think that you can fully understand that. I don’t think we ever will. I don’t think that we can even partially understand that **until we have children of our own.** Then when we have grandchildren you understand it even a little more. The lovingkindnesses of the Lord for His children. According to all that the Lord has bestowed upon us. The, in, in God in His lovingkindness **has bestowed upon us, His love, His grace, His goodness.** We look around and we see all of the good things that God has given to us, bestowed upon us.

the great goodness toward the house of Israel, which he bestowed on them according to his mercies (63:7),

I’m so glad when God deals with us, He deals with us with grace and with mercy.

Now when He deals with the unrepentant sinner, He deals in justice. But to those who repent of their sins, God deals with them in mercy and in grace. **“Be merciful unto me O Lord”, David cried, “according to the abundance of your tender mercies, blot out my transgressions! For against thee, and thee only have I sinned and done this great evil in thy sight.”**

So the Bible speaks so much of the mercies of God, and the grace of God, to those who will receive, to those who repent and, and turn to the Lord, you’ll find that God is merciful, you’ll find that God is gracious. You’ll find that His grace is sufficient for you. Whatever the past may be, and whatever the present failure may be, God’s grace is sufficient for you, if your heart is towards the Lord.

But if you have set your heart against the Lord, **if you have set your heart to do evil and to rebel against God, then you’re going to find the judgment of God. The righteous judgment of God. He will be righteous when He judges. But to those who repent, He is gracious. To Israel, He is, goodness He’s bestowed according to His mercies.**

according to the multitude of his lovingkindnesses. [Not just lovingkindness, “multitude of His lovingkindnesses.”] For he said, Surely they are my people, [God has claimed them, God has called them, even as God has claimed you, and called you, His people, you’ve been called of God, chosen of God that we should be joint heirs with Jesus Christ, of the glorious inheritance of God!] children [He said] that will not lie: so he was their Saviour. [Even as He is our Savior.] In all of their afflictions, he was afflicted (63:7-9),

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He bears our sorrows, He bears our griefs, He bears our burdens, in all of our afflictions, He is afflicted. The heart of the Lord for His children! You know, we look at the world, we look at the things that are going on in the world, and we find that we can understand a little bit what the Bible said about Lot, who was living in Sodom. It said, “That righteous man Lot who was vexed, his righteous spirit was vexed by the way people were living around him.” I find that every time I read the newspaper, my righteous spirit gets vexed by the things that are going on. **It just disturbs me to see what’s happening in this world, the ungodliness as it flourishes!**

So he speaks of, “in all of their afflictions”. What vexes me of sin certainly vexes the Lord much more! You see, I am of a sinful nature, and I am not as pure as He. So **if it vexes me in, in my condition, how much more must it vex Him! I think that when we feel that vexation against the evil in the world, we’re only beginning to feel a little of the heart of God, coming into sort of a harmony with the heart of God, who is vexed by evil.** “In all of their afflictions He was afflicted”, He was with them through that whole wilderness experience.

and the angel of his presence saved them: and in his love and in his pity he redeemed them (63:9);

They were there in Egypt going through that horrible oppressive bondage, and slavery. They cried unto Him by reason of their task masters. In His love, and in His pity He redeemed them from the hands of the Egyptians.

and he bore them, and he carried them the days of old. [Through the wilderness the Lord was with them, He protected, He watched, He preserves, “He bore them and carried them all the days of old.”] *But they rebelled (63:10),*

Read the story! Here’s God’s multitude of lovingkindnesses, brought them out of Egypt, carried them through the wilderness. Yet, read the book of Judges, read the book of Exodus and Numbers, and see how even in the wilderness they were rebelling against the Lord. “We want meat! Tired of this manna! We want water! You brought us out here to kill us!” Rebelled against the Lord. And thus...

they vexed his holy spirit (63:10):

Even as Lot’s righteous spirit was vexed, we can vex the Holy Spirit. Paul said, “Grieve not the Holy Spirit of God”. He is grieved with our complaining, with our murmurings, with our challenging of, of God. “Vexed His Holy Spirit”...

and therefore he was turned to be their enemy, and he fought against them (63:10).

Rather than being the protector, and preserver, God allowed the enemies to come in. The book of Judges is that story over, and over again! They sought the Lord, and God brought a deliverer, and they lived for that period of time. But then again, they turned from the Lord, they began to turn after idols and so forth, and so they came into bondage to the Midianites, and the different groups as, as it was just a cycle, a repeated cycle.

Yet he remembered the days of old, [That is, **Israel as, as their, as, as they were oppressed by their enemies, they would remember the days of old.**] *they would remember Moses and his people, and they would say, Where is he that brought them out of the sea with the shepherd of his flock? where is he that put his holy spirit within him (63:11)?*

“Where is God? The God that brought our fathers out of the sea, the God who gave them His Holy Spirit when Moses gathered with the elders and the Spirit of God came upon them to guide the people?”

That led them by the right hand of Moses with his glorious arm, [“The God who demonstrated His power”] *who divided the water before them, to make himself an everlasting name? That led them through the deep, as a horse in the wilderness, that should not stumble? As a beast that goes down to the valley, the spirit of the Lord caused him to rest: and so did you lead your people, to make yourself a glorious name (63:12-14).*

“Where is God, the God who delivered them, the God who brought them safely through?” So their prayer...

Look down from heaven, and behold from your habitation of your holiness and of your glory: where is your zeal and your strength, and the sounding of thy bowels and of thy mercies toward me? are they restrained (63:15)?

“God where are you? The God of our fathers, the God that manifested Himself in such a glorious way! Where are you? Are you restraining yourself from helping us?”

Doubtless you are our father, though Abraham is ignorant of us, and Israel acknowledged us not: thou, O Lord, art our father, our redeemer; and thy name is from

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everlasting (63:16).

So calling upon God, the God of their fathers, the God that brought their fathers safely through the wilderness experience.

Oh Lord, thou hast made us to err from thy ways, and hardened our heart from thy fear (63:17)?

Or, “Lord why has thou made us to err from our ways?” Now the truth of the matter, **the Lord didn’t make them to err from their ways.** Isn’t it interesting **how we’re always ready to blame God for what we are, or what we do!** “Well why did God make me this way? Why did God give me those desires?” We’re always seeking to blame God for our weaknesses. Whenever something goes wrong, **we’re always ready to find fault with God!** We’re so reluctant to take the **blame ourselves. It’s so hard to say, “Well I was wrong. I have sinned.”**

Return [the prayer is] for thy servants’ sake, the tribes of your inheritance. The people full of your holiness have possessed it but a little while: our adversaries have trodden down your sanctuary (63:17-18).

So the place of worship, trodden down by the adversaries. It is still trodden down by the adversaries. The place of worship.

But we are yours: you never bore rule over them; they were not called by your name (63:19).

“Lord, we’re your people!” That acknowledgment that now is coming, that you know, “They, they’re not your people! They’ve never been called by your name! We are your people!” **So the prayer and the cry for God to establish His work in and amongst His people. Of course we’re coming to that kingdom, to that new age, as we move on in the next couple of chapters in Isaiah, we’re going to, we’re going to see the response of the Lord to the prayer of the faithful remnant, who had been calling for Him. It gets quite exciting as we see the kingdom come, and the various aspects of that kingdom.**

Shall we pray?

Father we thank You again for Your goodness and Your blessings to us. Lord, we do long for Your kingdom to come, Your righteous kingdom. We want You to bear rule over the earth. **Lord we thank You that we are your people, we are called by Your name.** Lord **You’ve given to us this glorious promise, that we would be heirs of that kingdom, and of eternal life.** Lord we long for Your righteousness to come. We long Lord to see a world of righteousness and peace. **We long Lord to see the wars to cease, the oppression of man to cease, the powers of wickedness to be brought low, and Your kingdom come, and Your righteous reign over the earth. So Lord help us take heart. Even as the prophet said Lord, may we not give You rest. May we continue in our prayers and our interceding until that glorious day dawns, the day of our Lord, and His reign over the earth!** In Jesus’ name, Amen.

Next week let’s finish, if we can, the book of Isaiah. Let’s go for it, let’s give it a try, and we’ll then enter into the prophesies of Jeremiah. Shall we stand?

May the Lord bless, and keep, may the Lord strengthen, may the goodness of the Lord attend your paths this week! May He fill you with that knowledge of Himself, and of His love, and may you grow in His grace, and in your understanding of His grace, in His love for you. May it be a blessed week of great spiritual growth in, and through Jesus, our Saviour!