

Isaiah 62-64

Bible Study

Review

Chapter 60—God's glory and light will come to Zion (Jerusalem)

Spiritual darkness has covered the earth throughout the ages, but spiritual light will cover the earth with Christ ruling

All of the nations will come to the light, and spiritually their eyes will be opened

The nations wealth will be brought to Zion: 1) To rebuild the city 2) To rebuild the temple
Jerusalem will be “an eternal excellence”

The city will be filled with the brightness and glory of the Lord

Chapter 61—The glorious kingdom promised by God

Isaiah prophesies of the One who will rule in the kingdom (Messiah)

Under Christ's rule there will be physical renewal and spiritual renewal

- The old ruins and desolations will be rebuilt
- Priests and servants of the Lord will teach God's word

“The Lord God will cause righteousness and praise to spring forth before all the nations”

Isaiah 62

Preparation for the Lord's coming and His people's restoration

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.

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.

v.1-2 God through Isaiah says that He will not rest (He will continue to work) for Jerusalem, until her righteousness, salvation and glory are seen by all

v. 2 [Last part] "You shall be called by a new name"—a name from God...it will be a name of its new righteous character

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.

4 You shall no longer be termed Forsaken, Nor shall your land any more be termed Desolate; But you shall be called Hephzibah, and your land Beulah; For the Lord delights in you, And your land shall be married.

v. 3 “crown of glory”—of honor/bridal crown
“royal diadem”—the headdress of a high priest

1st “hand” of the Lord (open hand)= power

2nd “hand” of your God (the palm)= displaying an object

➤ Signifies that God will be displaying Zion in glory which comes from His redeeming power

Jerusalem will no longer be called forsaken nor desolate

- Will be called: “Hephzibah”= ‘my delight is in her’ and “Beulah”= ‘married’
 - Hephzibah was the name of Hezekiah’s wife—a type of Jerusalem

v. 4 [Last part] “And your land shall be married”—God is pictured as married to Jerusalem and its land

- The marriage covenant relationship will be established with all of Israel and Judah

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.

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,

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

v. 5 “your sons”—should be ‘your builder or restorer’ will marry you...God will marry Jerusalem in the
covenant relationship, and rejoice over her

- Physical Jerusalem is symbolic of spiritual Zion, the Church, the bride of Christ—God rejoices over us as
part of His family

Shows God’s love—He rejoices over us as part of His family

v. 6-7 The watchmen (spiritual) who are God’s prophets, ministers, who are to continually intercede/pray
until God fulfills His promise, and establishes Jerusalem as a praise and blessing for all

God's promises for the land...it will never again fall to enemies

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.

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."

v. 8 God's promise is confirmed by His power (His right hand And the arm of His strength)

- He promises that enemies will no longer ravage the crops of the land

v. 9 God promises that those who have planted corn would eat it (not enemies) and those who gathered grapes would drink of them

Preparing for Christ's coming to the exalted Jerusalem

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!

“Go through, go through the gates”—a sense of urgency

Prepare the way for the people— to come to Jerusalem

- Prepare spiritually for Christ's coming

Isaiah 35: 8

A highway shall be there, and a road, And it shall be called the Highway of Holiness

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.’ ”

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.

v. 11 An announcement goes to all the world: “you’re salvation is coming”
The Lord is coming to Jerusalem...a coming King

- His reward—for the faithful
His work—to teach all nations

v. 12 “they shall call them the Holy People”

- Israel will finally fulfill what God had intended for them (Ex. 19:6)

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.”

God is pictured as returning from battle with Edom (a nation who often opposed God’s people)

- Edom is used as a representation of Israel’s enemies (v. 6 called ‘the people’)
 - Ties in with future Babylon

“dyed garments”—red of blood from battle

The answer to the question in the first part of the verse:
“I who speak in righteousness, mighty to save”—the Lord returning from battle

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

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.

v. 2 The garments are red (blood) as if they had been in a winepress (a figure of judgment)

- As people trampled grapes in a winepress, some juice would splatter on their clothes

v. 3 Christ will take vengeance on His enemies

- “trodden them in My anger” --peoples

“My anger” —His wrath/judgment is pictured as a winepress in Revelation 14:19-20

Revelation 14: 19-20

19 So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw it into the great winepress of the wrath of God.

20 And the winepress was trampled outside the city, and blood came out of the winepress, up to the horses' bridles, for one thousand six hundred furlongs.

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

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.

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. 4 The day of vengeance spells doom for His enemies...but for God’s faithful it means deliverance and redemption

v. 5 [mid. Part] “Therefore My own arm brought salvation for Me” —only Christ can stand up for what is right

v. 6 The Lord is speaking
“And brought down their strength to the earth” —the peoples/nations have no strength against His power (Rev. 19:15)

Israel's prayer for mercy and deliverance 63: 7—64:12

Description of the Lord's goodness in the past

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.

8 For He said, "Surely they are My people, Children who will not lie." So He became their Savior.

v. 7 Isaiah is speaking...representing the nation in this prayer...God's mercy remembered "I"-- Isaiah describes God's loving kindness and mercy for His people in spite of their sinful behavior

v. 8 God trusted Israel when they promised to obey Him, so He helped them in affliction/trials

Exodus 24: 7

Then he took the Book of the Covenant and read in the hearing of the people. And they said, "All that the Lord has said we will do, and be obedient."

9 In all their affliction He was afflicted, And the Angel of His Presence saved them; In His love and in His pity He redeemed them; And He bore them and carried them All the days of old.

10 But they rebelled and grieved His Holy Spirit; So He turned Himself against them as an enemy, And He fought against them.

v. 9 In Egypt God delivered them out of their affliction

“Angel of His Presence”= Angel of the Lord, the Lord Himself

v. 10 Even though God delivered Israel, they rebelled against Him

- So God allowed troubles, distresses and enemies against them as discipline

“grieved /‘vexed’ (KJV) His Holy Spirit”—only place in the OT this phrase is used

- The attributes of the Holy Spirit characterize the Messiah (He has the power of the Holy Spirit)

Psalm 78: 40

How often they provoked Him in the wilderness, And grieved Him in the desert!

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,

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,

v. 11 “**he** remembered”—Isaiah who appeals to God for mercy and help

v. 11[Last part] “who put His Holy Spirit with them”

...it should be: (KJV) “His Holy Spirit within him” -- referring to Moses, in the 1st part of the verse

v. 12 Moses is remembered dividing the waters of the Red Sea

13 Who led them through the deep, As a horse in the wilderness, That they might not stumble?”

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.

v. 13 Freedom from Egypt was like giving a horse his rein in the country

v. 14 And cattle to graze in the valley
[Last part] As God gave them rest and guided them, His name was made glorious

A Prayer of Penitence—for God to be compassionate to the nation (v. 15-19)

Isaiah is writing for the Babylonian exiles (100 years before the captivity) who viewed their situation as hopeless

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?

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.

v. 15 Isaiah (representing the nation) appeals to God to hear their prayer

To remember their plight as he had looked down on the forefathers in Egypt

v. 16 Even though they had not been following God like Abraham or Jacob, God is still their Father and Redeemer

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.

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

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

v. 17 The remnant asks God to return them to their homeland

v. 18 They say they only lived their a short time, and the enemy had destroyed the temple

v. 19 Though the nation had belonged to God for centuries 'of old' it had been a long time since they had been in a proper relationship with Him

Chapter 64

Israel's prayer for mercy and deliverance continued

v. 1-7 They ask for their enemies to be punished

1 Oh, that You would rend the heavens! That You would come down! That the mountains might shake at Your presence—

2 As fire burns brushwood, As fire causes water to boil— To make Your name known to Your adversaries, That the nations may tremble at Your presence!

v. 1 “rend the heavens”—open them up and come down

“mountains”= nations

“might shake”= quake

(KJV) “flow down” “The reference is to Sinai in these verses (Companion Bible)

v. 2 Fire and boiling water= symbols of judgment

3 When You did awesome things for which we did not look, You came down, The mountains shook at Your presence.

4 For since the beginning of the world Men have not heard nor perceived by the ear, Nor has the eye seen any God besides You, Who acts for the one who waits for Him.

v. 3 “awesome things”—the fire, earthquake and darkness when God gave the law (Ex. 19: 16-19)

v. 4 God is a revealing God...who acts for those who believe in Him and do what is right

- “who waits for Him”— “an attitude of earnest expectation and confident hope” (Theological Wordbook OT)
 - Those in the grave... ‘wait for Him’

I Corinthians 2: 9-10

But as it is written: “Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him.”

But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.

5 You meet him who rejoices and does righteousness, Who remembers You in Your ways. You are indeed angry, for we have sinned— In these ways we continue; And we need to be saved.

6 But we are all like an unclean thing, And all our righteousnesses are like filthy rags; We all fade as a leaf, And our iniquities, like the wind, Have taken us away.

7 And there is no one who calls on Your name, Who stirs himself up to take hold of You; For You have hidden Your face from us, And have consumed us because of our iniquities

v. 5 The remnant ask God to intervene for them, they confess their sin

v. 6 The people confess that their attempts to live God's way is worthless

- Their attempts at righteous living like a filthy rag (spiritual uncleanness)

And weakness: "We all fade as a leaf"

Romans 10: 1-3

Brethren, my heart's desire and prayer to God for Israel is that they may be saved.
For I bear them witness that they have a zeal for God, but not according to knowledge.
For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.

v. 7 Their lack of prayer and not seeking God results in His hiding His face from them

Final part of the prayer—trust in the Lord

8 But now, O Lord, You are our Father; We are the clay, and You our potter; And all we are the work of Your hand.

9 Do not be furious, O Lord, Nor remember iniquity forever; Indeed, please look—we all are Your people!

v. 8 They address the Father as the potter, they are the clay

- They should be obedient children and submissive as clay

v. 9 They ask God to withhold His anger, forgive them, and look upon them

God gives Isaiah a vision of the eventual destruction of Jerusalem

10 Your holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

Judah's cities are destroyed, including Jerusalem

“a wilderness...a desolation”
Isaiah was distressed by the vision he saw

11 Our holy and beautiful temple, Where our fathers praised You, Is burned up with fire; And all our pleasant things are laid waste.

12 Will You restrain Yourself because of these things, O Lord? Will You hold Your peace, and afflict us very severely?

v. 11 Even the temple is destroyed and burned with fire

- Happened in 585 BC when the Babylonians destroyed the temple
 - The Romans destroyed the rebuilt temple in 70 AD

v. 12 Isaiah appeals to God to have mercy and not afflict the people
(Parallel Com.) “The prophet is asking God not to judge them with all of His strength and to the full extreme”

The answer to this prayer is given in the last two chapters of the book

Lessons

Christ is coming, with His reward—for the faithful

- Keep striving to grow in character and spiritual fruit

God hid his face from ancient Israel because of their sin and lack righteousness

- Matthew 6:33 “Seek you first the kingdom of God and His righteousness
 - Walk in the fruits of the Spirit