

**Isaiah 64**  
***Wait For God to Act***  
**J.D. Farag**

Good evening and welcome to our midweek Bible study. On Thursday nights, we're going through the Bible book-by-book and chapter-by-chapter and verse-by-verse, and tonight we are in Isaiah Chapter 64.

And after tonight, well, Lord willing, I should say there are only two more chapters and we're done with this amazing book, so I'm not in any hurry, if you couldn't tell. We're only going to do one chapter tonight, and I'll explain why here in a moment.

But why don't we pray first and just ask God to bless our Bible study tonight, if you would please join with me?

Father in heaven, thank You so much! Lord, we're just so thankful to You, in love with You. Lord, tonight we just really need for You to settle us down and quiet our minds and settle our hearts. We want to devote this time to You, and in so doing, give You our undivided attention. Lord, we don't want any distractions or anything that would take our minds away so that our minds are wandering. Lord, we just want to focus, and we need the Holy Spirit to help us focus and concentrate so we can receive what it is that You have for us tonight.

And Lord, I know that You have a word for us tonight. And we're looking forward to You speaking that word into our lives, into our hearts. Lord, we readily admit and confess and acknowledge that we are needy people, especially with everything that's happening in the world today. Lord, we're hungry, we're thirsty, and we want to drink from that water that You have to offer so that we never thirst again because only You can satiate that thirst that we have in our souls.

So Lord, would You do that? Will You speak clearly, no distractions, nothing, Lord. We want to hear You speak in that still, small voice. So Lord, speak; Your servants are listening, we pray in Jesus' name, amen and amen.

All right, so I made the decision this last week to only take one chapter again tonight. It's again a very short chapter. Please know that whenever it's a short chapter it does not mean it'll be a short Bible study, just let's get that out of the way. It's been said that when it comes to prayer, it's not the length of the prayer, it's the strength of the prayer. That's prayer, not sermons or Bible studies, so we're clear.

But it's just one of those chapters though that I think we should devote a night to and not try to hurry through because it speaks to, of all things, waiting on the Lord. When we get to verse 9, it's - I at least hope it will be for you as it did for me, just kind of leap off the pages of your Bible and kind of in a gentle way, slap you across your face.

Well, that's what God needs to do with me anyway, especially when it comes to the matter of waiting for the Lord, waiting on the Lord. When we get to verse 9, it's very clear that God will act on behalf of those who wait for Him.

Wait? I hate to wait.

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And that's the problem and we're going to talk about that. Actually, this is a continuation from Chapter 63. And the reason is it's a contiguous - I hope you understand that there were not chapter breaks in the original. So they were added later, for which I am very thankful. Can you imagine? What would we do tonight?

So turn to the book of Isaiah towards the end, starting here.

Where? What chapter?

We don't have chapters, we don't have verses.

Well, thankfully, we do. But it's a continuation of a prayer, but really more than a prayer. It's more of a cry. It's not just praying to the Lord; it's crying out to the Lord. And interesting because in Chapter 63, the prayer, the cry was for God to come down from heaven or look down, as we're going to see, from heaven. And now it's not look down but come down. We need You to come now.

Before, it was look down, now it's come down. And that's the cry, that's the prayer, to come down from heaven, to judge the unrighteous and save the righteous. As we're going to see, it's really a plea for mercy, for God's mercy for the sinner who needs to be saved. And it's not because of our righteousness but His righteousness, the imputed righteousness of Jesus Christ.

And again, we're going to see that actually pretty graphically, but I'm getting ahead of myself, so let's jump in, verse 1.

**"Oh," *[listen to the cry here]*. "Oh, that You would rend the heavens! That You would come down! That the mountains might shake at Your presence!**

**As fire burns brushwood *[verse 2]*, as fire causes water to boil - to make Your name known to Your adversaries, that the nations may tremble at Your presence!**

**When You did awesome things *[verse 3]* for which we did not look, You came down, the mountains shook at Your presence."**

Wow, we're off to quite an earth-shaking start, no pun intended! But again, in Chapter 63, the prayer was for God to look down.

Now, here in Chapter 64, the prayer is for God to come down and shake things up, shake the nations, shake the mountains like You did at Mount Sinai, which is what the reference is there in verse 3. Here's the thing: He will, and soon, by the way.

I'm particularly fond of verse 2 because of the specificity to the nations, that they would tremble. There is no fear of God in their eyes, but that day is coming when they will tremble in the fear of God at His presence.

And notice again the specificity that **"You would make Your name known to Your adversaries."**

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The implication being that Your adversaries do not know Your name, do not fear You. There's no fear of God in their eyes, but that day is coming.

And this is the prayer, this is the cry of the heart, that God, You would come down and make it right, right the wrongs, judge the nations, shake up the nations, and make Your name known to Your adversaries.

Verse 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 [*here it is*] for the one who waits for Him."**

Okay, just bear with me, please, if you don't mind. Can you just indulge me and flip this around the other way and just for purposes of illustration, read it this way?

So if God acts for the one who waits for Him, then wouldn't it stand to reason that He would not act for the one who does not wait for Him? I would say yes.

And I can testify personally in my own experience how many times I've rushed ahead of God, not waited for Him to do that which He desired to do in my impatience, in my haste. I have always regretted not waiting for the Lord, and I've never regretted when I have waited for the Lord.

And it's even better than that because the beginning of verse 4 is, I mean, this is not just poetic language in this prayer, but For since the beginning of the world from the beginning of time, there has never been any man who has ever heard or perceived nor has there eye ever seen any God besides You.

Who is like unto You, O, God? No man from the beginning of time has ever seen that.

It kind of echoes what the Apostle Paul wrote. I think it's 1 Corinthians, I want to say Chapter 2. I'm probably wrong. I always am. That's what my wife tells me anyway, but...

He basically says something to the effect of no eye has seen, no mind has ever comprehended, no one has ever perceived that which God has waiting for us. It is incomprehensible. It is unfathomable.

And if you think about it, there's no way that the Infinite could possibly reveal Himself to the finite. And this is why it is, by the way, that we have so many "why" questions that remain unanswered and always will this side of eternity.

There's no way; I mean, it's not that God won't, He can't. Because even if He tried, there would be no way. And our response would be more "why" questions for which we would not be able to comprehend or fathom the answers to.

So we cannot understand. We cannot perceive. No ear has heard, no eye has seen, and here's what no ear has heard and no eye has seen. No eye has seen, no ear has heard any God like You, besides You who will act on behalf of those who wait for Him.

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Isaiah 30:18, remember; I don't know how many weeks ago that was. The Lord will be gracious. **“The Lord will wait so He can be gracious to you.”**

Here's the thing I'm learning in my walk with the Lord. The Lord has His perfect timing, and He will never give us what He wants to give us prematurely, and we don't want Him to. Because if He did, then it would mar even rob, possibly thwart the richness of the blessing of that which He wants to give us. And so we just wait. Just wait.

How much longer, Lord?

Just wait. It's worth the wait, we say. And if you will but wait, God will act on your behalf.

Here's our problem, and I'm saying our problem because you're just like me, whether you like it or not. We don't want to wait. So what do we do? We take matters into our own hands and it's almost like this, and you'll forgive the simplicity with which I illustrate this.

But okay, here's God saying, If you'll just wait, I'll act on your behalf. For those who wait for Me, I will act, but it appears that you're unwilling to wait, and so you're going to go ahead and just do it instead of Me and not wait for Me and just take matters into your own hands, and you will rue the day that you did.

So in my time with the Lord this last week, I was spending some time in 1 Samuel 24 and the account of when David is on the run from Saul, who wants to kill him. And he goes out and he's in Engedi in one of these caves. And for those of you that have been to Israel with us, there are many caves in Engedi.

And so he's hiding out with his 600 loyal men in this one cave among all the caves in Engedi hiding from Saul who is in hot pursuit. So here's Saul with his 3000 men, and these were not just 3000 men. These were special forces. These were elite selected men, 3000 of them, and they are in hot pursuit of David to kill him.

So there they are in Engedi, and again, for those of you that were there it's very hot, very dry, and here's Saul. We don't know how old he is, but he's like, Hey, guys, I need to kind of take a nap and relieve myself. That's actually what the original language says in terms of the narrative. I need to find a cave that I can just go in and just kind of lie down; I need some shade, the heat is killing me.

And so he goes into a cave. And which cave do you think he's going to go into? Hello! The one cave that David is in!

And now he's trapped! And there they are in the back of the cave, and they can't move because if Saul, who doesn't know, thank You, God, who doesn't know that David and his men are in the very cave of all the caves in Engedi to take a nap, take a break, and there he is, and they can't move.

We're not told how long he was there, but David's men took notice when he was fast asleep. And they go to David and they're like, Oh, perfect. This is the Lord! And they even quote scripture to David. **“The Lord has delivered Saul into your hands.”**

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Keep in mind, he has been anointed to be the King of Israel. And Saul stands in his way, and he's a thrust of the sword away from taking the throne.

There's so many lessons; I'll never forget teaching that chapter. I went back into my archive notes and oh, it was just - it was almost like, I want to teach that chapter again because there's so much there. I think it took us two weeks to get through that chapter.

One of the lessons to learn from that is sometimes those closest to you are not the best advisers for you because this was not what God would have him to do.

And to David's credit, he discerned that. I mean, they're like quoting scripture: This is the will of God. God has delivered him. I mean, what are the odds, David, that Saul is going to end up - and he's by himself! And he's snoring because he has sleep apnea and he didn't have his BiPAP with him, but he's snoring. He's asleep. You can kill him right now and take the throne.

So David takes his sword. I could just imagine His 600 men going, Yeah, do it, do it, do it! You know, cheering him in the background, of course quietly, don't want to wake him up. He takes his sword, he does not cut off his head. He cuts off the corner of his robe. And even then, he's mortified because this is the Lord's anointed.

Now here's the point, and I think it speaks to what we're seeing here in verse 4. He took that corner of the robe, and then as Saul wakes up and comes out of the cave, David comes out behind him, says [it's a very loose paraphrase] Hey, Saul, lookie, lookie what I got!

And then Saul's doing the whole thing of: You know, I played the fool, and you're more righteous than I. weh, weh, weh, whatever.

It wasn't genuine because he had been caught. But he realized that David could have killed him right then and right there but didn't.

Why?

He waited, he waited.

Think about this: Let's just say for the purpose of discussion and illustration that David would have just killed him right there on the spot and he took the throne that way. Here's God going, Wow, I wish you wouldn't have done that. It's not the time yet. And not only that, but you have just taken the throne by force, not faith. And it's been by your own hand, not Mine.

Now what's going to happen?

I would suggest that the King David that we read about in scripture, we would not have read about that King David. And by the way, you might as well go to the Book of Psalms and start - don't do this - this is hypothetical.

You would have to remove several Psalms from your Bible, one of which is Psalm 57, which came out of that experience where David talks about how the Lord will deliver you when

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you're trapped. He will deliver you. He will vindicate you. He will avenge you but wait for Him to do it. Don't do it by your own hand. Wait for God to do it.

If you do it your way, in your time, by your hand, God just says, You know, now you're going to rue the day that you did that because the way I was going to do it, when I was going to do it, it would have been perfect. Now you're going to have some serious problems.

I know many of you are familiar with Oswald Chambers, his devotional, 'My Utmost for His Highest.' Well, this is many, many years ago. In fact, January fourth is the devotional, and it's all about this. And Chambers says, "Don't rush ahead of God. Wait for Him to do it. Wait for Him to act on your behalf."

It's not about Isaiah 64:4, but it's about when Peter was kind of getting ahead of the Lord forecasting, predicting, getting ahead of the Lord, not waiting on the Lord. He said, Don't do that. Don't rush in to try to fill in the blank line. Leave a blank, wait for the Lord to fill it in.

Because if you rush ahead of the Lord and you do it instead of the Lord, that severing of a relationship, that decision that you make on the impulse of the moment in your haste not waiting on the Lord, Chambers says it will - sometimes you will make for yourselves problems that will take years to make right.

Oh, I remember when I first - this is many years ago now when I first read that devotional - I have this love-hate relationship with Chambers. You know, it's one of those things where - Tozer's another one, by the way. There was a time when I was really in my devotions reading Tozer and, you know, like, Oh, Ew, Err.

And finally, one time I just took all my Tozer devotionals and put them away and I said, No, no! Then I'd go for like three or four months, and then come back and Okay, now, maybe we'll try again. I mean, just (punching fist) - and this is one of them.

And I just remember thinking to myself, man, that explains everything. And I started rewinding the video in my mind of all of those times that I didn't wait for the Lord act on my behalf, and I cut Saul's head off and I took it by force, not by faith. And I didn't wait and I did it in the energy of my own flesh. And it was riddled with conflict and problems that even, I'm sad to say to this day have never been made right. I've tried in as much as I'm able.

Because you see the Lord knows the heart, and the Lord's timing is perfect. And if David would have cut Saul's head off at that time, all of the 600 men, all of the people in Jerusalem would have heard about it, and their whole service to David, their love for David would have been marred for the rest of his life because after all, this is the guy who didn't wait for the Lord and he just took matters into his own hands and he killed Saul.

Saul was not to die that way and certainly not die by David's hand. Saul would end up dying by the hand of an Amalekite, the very Amalekite that Saul was commanded to eliminate. And there's another lesson too, by the way.

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And we saw that in our study of 1 Samuel, 2 Samuel as well. But you have to deal mercilessly with sin because sin will deal mercilessly with you. Mortify the deeds of the flesh, the Amalekites, a type of the flesh. If you don't kill the Amalekite in your life, you can be rest assured that the Amalekite will kill you.

And that's exactly the end that Saul was met with. But it didn't come by David's hand. It came by God's hand, in God's way, in God's time. Just wait for Him. He'll always do it at the perfect time, in the perfect way. If you try to do it, oh man, you're going to mess it up.

Peter's another one. Oh, why not? You know the account of when Jesus was being arrested?

I was reading there too. I don't know why I do that, but I just identify with these guys, and because that's me; it's you too. So I mean, here they are, and what does Peter do when they come to arrest Jesus? He takes his sword out like David, and he actually goes through with it and he cuts off the ear of this soldier by the name of Malchus.

And Jesus just - and I never imagined Jesus having a disdain or a disgust in His tone, but it was kind of more like, Peter, what are you doing?

Well, first He healed the ear. I know we're going to see that guy in heaven because if that's me and that happened and then Jesus heals my ear - I'm saved. This is the Savior right here. I'm in heaven. So we'll see him, and he'll have a glorified ear.

But how many ears if I cut off? How many Sauls have I killed taking matters in my own hands, fighting a spiritual battle with carnal weaponry? And I've left a bloody mess all over the place.

Wait, just wait. Just wait. God's going to do it. Oh, He's not going to do it the way you think He's going to do it.

And oh, we're so good at just kind of hinting at the way we think God should answer our prayers. They're called directional prayers. They kind of sound like this: Lord, we petitioned the throne, and Lord, if you could just - and then we start giving God directions and instructions on how and when and the way to answer our prayers.

Like God's going, Wow, wait, what, go back, what was that? That's a great idea. I never thought of that.

It is kind of like with our kids, you want to help me? Don't help me. You want to help me? Get out of my way. Just stay out of my way, don't try to help me out. I mean, it's adorable, oh, so adorable, isn't it, when our kids are little and they say, Hey, Baba, can I help you?

Okay, come on. And they just make a mess of the whole - oh, it's so adorable, but it takes you ten hours to do what it should have only taken you a half hour to do because they just got in your way and made a mess.

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Oh, we do that with the Lord. We want to just get in there, and hey, God, let's... Dare I bring up Abraham and Sarah? How about that bloody mess? How many Ishmaels? I'll just speak for myself. I've got a lot of Ishmaels out there. Ishmael, a type of the flesh; Isaac, a type of the spirit.

Why is there an Ishmael? Because they couldn't wait. Just wait.

Yeah, but Lord, how much longer?

Just wait.

Yeah, but Lord, I mean, come on already.

Listen, the Lord is never late. He's never early either, but He's never late. His timing is always perfect.

Now, Sarah is 90 years old. She's like, you know, I can't wait any longer. I mean, look at me, honey. And you're no spring chicken, either, so... So they didn't wait. And what's the result of their unwillingness to wait? They birth an Ishmael.

Do you realize that to this day the repercussions of that, the consequences of that, that one decision all those generations ago, that one decision by one man and one woman - both of them were complicit, by the way.

I read nowhere in the narrative where Abraham's like, no honey, we're going to wait. In fact, it's almost like this: Honey, here's Hagar.

Yeah, I've been, I've been noticing her.

There's no protesting. There's no questioning. There's no nothing from Abraham. I mean, you can try to look and let me know if you find something, but it's just boom, that's it. So they're both complicit, meaning that Abraham was just as impatient as his wife.

And by the way, husbands; now wives, please just bear with us for a minute here, okay?

Can you imagine every day as a husband having your wife say, Honey, God promised us a son, and I had another birthday, and we better do something about this?

And so, in all fairness to Abraham, as a husband myself, I don't blame him for probably thinking to himself, you know, I can't take it anymore, either. I don't mean to like that. That totally came out wrong.

But yeah, honey because as a husband - come on, you guys. As a husband, you want your wife to be happy. You know that saying: Happy wife, happy life? Come on, how true is that? If momma ain't happy, ain't nobody happy.

So here's Abraham like, man, you know what? Okay, fine. And they didn't wait. I'm so convicted right now, I want to move on to verse 5, so...



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**"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."**

Wow! Another translation renders it more accurately to the original.

**"And how can we be saved?"**

So the prayer kind of turns a corner of sorts and in the sense that the problem of sin and the need for salvation is acknowledged. So here you're crying out to God, and Lord, You rejoice in the righteous, those who do righteousness, those who remember You in Your ways. And the problem is we have sinned, and we need a Savior, and we need to be saved. That's the first problem.

It's the sin problem because I'm unrighteous, because I'm a sinner, and You are indeed rightfully so angry. So I got a sin problem, and not only do I have a sin problem in verse 6, I also have a righteousness problem. What?

Listen to verse 6. **"But we are all like an unclean thing, and all our righteousness are like filthy rags." [Hang on to that] "We all fade as a leaf, and our iniquities, like the wind, have taken us away."**

Now, I really got a problem. I'm really in trouble. Not only do I have a sin problem, seems like I have a righteousness problem too because if I'm righteous in myself, my own righteousness, that's like filthy rags.

Now you'll forgive me for pointing out the graphic nature of the meaning of this in the original, but it carries with it the idea of a menstrual cloth. That's what our righteousness, our own righteousness is like to the Lord. Can you imagine if that's what our righteousness is like to Lord, what is our sin like the Lord?

Well, let's talk about our righteousness. Why is it likened unto filthy menstrual cloths? Because what does a menstrual cloth represent? Death, the death of a conception, a death of what would have been a birth.

What are the wages of sin?

Death.

So our own righteousness is like sin which has a wage which is death. And that's what our own righteousness is like. And to Isaiah, who many believe is the one who is praying and crying out here as it's recorded, to his credit, he is acknowledging his state before God, and the state of all man. In our sin, we need a Savior and even in our own righteousness.

**"And [verse 7] there is no one who calls on Your name, who stirs himself up to take hold of You. [Why?]**

**For You have hidden Your face from us and have consumed us because of our iniquities."**

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Now get the picture here. It's powerful and it's profound because here we are in our sin and our own righteousness, and it's as filthy rags. And God can't even look upon it. We are unclean. And He has hidden His face from us. He cannot because God is perfect and God is holy, and God is righteous and we are unrighteous.

So what are we going to do here?

Well, here's the good news: The onus is not on us.

Let me explain. It can be easily missed at first read, but it has to do with God reaching us because we cannot reach Him. Again, stay with me. That's what religion is. Religion says: Man has to do for God. That's religion.

Christianity says: No, you can't. Because we all sin and fall short of the glory of God. So it's impossible. You could never reach God. You will always fall short of the perfect standard of God's righteousness. You can never be righteous. Your own righteousness is as we just described.

So well, then I'm toast. How can anyone be saved? I've sinned, I'm unclean, You've hidden your face from me. I am consumed because of my iniquities.

And God says, I've got a solution. I'm going to reach down to you because you cannot reach up to Me. And here's how I'm going to do it. I'm going to become a man, and I'm going to come down and become a man and take your place in your sin. And I'm going to die for you to pay for that sin so that we can be reunited.

Will that work for you?

I'm like, Lord, yes! Wait, let me see if I got this straight. So it's impossible. I cannot reach You. You knew that so you came down to reach me?

Yeah.

Wow! What God is this? Who is like unto You, oh, God?

See, it's not what man does for God, religion. By the way, Islam, Buddhism, all of the "isms" it's all man doing for God. That's religion.

Christianity is what God has done for man. He's become a man to die for man to pay for the sins of man so that man could be with God.

Wow, I mean, on the mainland, it's goosebumps. I'll have you know, here in Hawaii, it's chicken skin. So we'll leave it at that.

Verse 8, ***"But now [this really is interesting] O Lord, You are our Father; we are the clay, and You our potter, and all we are the work of Your hand."***

Okay, you know what this is?

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Well, first of all, this reference to the potter and the clay is echoed by the prophet Jeremiah, which, by the way, after we're finished with Isaiah, is Jeremiah. I can't wait; I know I say that about every book when we start a book, but I cannot wait to start in the book of Jeremiah.

But the Prophet Jeremiah refers to this and so too does the Apostle Paul refer to this potter/clay, father/child.

Why?

Because the clay belongs to the potter.

See, that clay is the potter's workmanship, poema in the New Testament, where we get our English word for poem. We're His work of art.

**"And He who began a good work in us is faithful to complete it" [key word]** complete it, meaning that He's not finished.

I'm sure you've heard all of those sayings, and back when they used to put bumper stickers on cars - do people still do that? I don't know, I never do that. I especially don't put Christian stuff on there because of the way my wife drives my car. But anyway, I'm just kidding. She's not here, so I can get away with that.

You've doubtless heard, you know, "Christians aren't perfect, they're just forgiven," or "I'm a work in progress," or "God's not finished with me yet"?

Well, that's what Isaiah's saying here and praying here. You're not finished with us yet, and You're our Father and we are Your workmanship, the work of Your hand, and we are the clay in Your hand. And it also kind of has this idea of we're at Your mercy.

We are, our lives are in Your hands as the potter and we as the clay. Will You be gentle with us, be merciful to us? We're the work of Your hand, and You're our Father. You're our Father; we belong to You whether You like it or not. That's kind of what He says now.

**"Do not be furious [verse 9] O Lord, nor remember iniquity forever. Indeed, please look—we all are Your people!"**

This is a plea; this is a plea for mercy. Be merciful, O Lord. Don't be furious, O Lord. And notice the appeal for mercy is on the basis of I'm still Your child; You're still my Father.

It's almost like this, and you'll forgive me for illustrating it like this. But for lack of a better illustration, You're stuck with me, God. Is that okay; in a sanctified way, is that okay? That's what he's saying.

We're Your people, remember? You're my Father; You're the potter, I'm the clay, remember?

I think about the many dialogs between God and Moses concerning the children of Israel. There's this one account where they're kind of going back-and-forth, and God's like, you know, "Your people" and Moses is going, They're not my people: They're Your people.

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And they're going back-and-forth. They don't want to take ownership.

And there's even one point in a different account where God's like, That's it! I'm done. And He says to Moses, Moses come here. I'm just, I'm going to give you the promise that I had given them.

And man, if I'm Moses, I'm like, Yeah, sounds good to me, let's do this.

But not Moses. He's like, No, God, You can't do that.

I'm like, Moses, dude, did you hear what He just offered you?

And Moses says, no, if You do that - see they're Your people. And if You were to do that - see, God already knew this.

It's not like God's going, Okay, fine, whatever.

No, God knew that would be Moses' response or else He would not have made that offer to him. God knows the end from the beginning, and He knew He could entrust Moses with such a thing.

Because see, oftentimes - I think about this with Abraham when He took Isaac to sacrifice him. God already knew what Abraham was going to do.

But here's the thing: Abraham did not know what Abraham was going to do. Same thing is true of Moses.

See, God already knew what Moses was going to do, but Moses did not know what Moses was going to do. And so God has this way, as only He can, to show us: Us.

Because He knows us and He knows our heart. And He knows the heart of Moses in his humility as this meek man of God whom He entrusted, which is why He entrusted the children of Israel to him in the first place. He knew that Moses would refuse and appeal.

There's another instance - well, there's several. I think it's Numbers 16; just hang in there with me. This is one of my favorite accounts, and you'll forgive me for this being one of my favorite accounts.

But it's Moses' cousin Korah who takes issue with Moses and basically challenges him and says to him, You know, you take - you think you're all that. Again, that's a very loose translation. You take upon yourself too much. You know, who do you think you are? God doesn't just use you, speak through you. You know, what about us? You know, you just take too much upon yourself.

And Moses is like, I did not ask for this job. I did not apply. In fact, when God called me, I actually refused. I told him, No, I can't even t-t-t-talk. I've been on the back side of the desert for 40 years with these sheep, bah-bah-bah-bah.

You're not getting out of this Moses. You're gonna have your older brother Aaron then speak for you.

**Isaiah 64**  
***Wait For God to Act***  
**J.D. Farag**

That's why the Old Testament is replete with passage after passage where God says to Moses, Have Aaron command the people. Aaron was the spokesman for Moses.

I mean, You couldn't have picked a worse guy, the worst possible candidate, Moses? I mean, all throughout scripture, God chooses the foolish to confound the wise, the weak to shame the strong.

So here's Moses, right? And he's got his cousin now challenging him, and Moses' going, Really? Okay, whatever, you know what? Here's what we're going to do. Tomorrow morning lets you and I meet here, all your recruits; he had about 250 guys that he'd recruited in his whisper campaign. He was basically forming a coup against Moses to take over the position of Moses.

So Moses is like, Okay, you know what? Let's let God decide the matter.

That's always a good way to handle a situation like that.

So let's just meet here at the Tent of Meeting, the Tabernacle tomorrow morning, first thing bright and early, and let's see what God has to say about this. So they show up first thing in the morning, bright and early.

Here's Korah walking - I can just imagine - this guy chest puffed out, full of pride, full of himself, all right. And Moses doesn't even have to do anything. God just says, Okay, and He opens up the Earth and He swallows them up.

Now, if I'm Moses, I'm like, All right, takes care of that. Anybody else want to challenge me? Now would be a good time.

But that's not what Moses does. You know what Moses does?

He actually prays that God would stop what He's doing. Because then when the Earth swallowed them up, the other Israelites are starting to murmur and complain. This isn't right! This isn't fair! That was Korah, that was Uncle Korah, man! And they're complaining against God. And so God just kills them.

And Moses is like, Stop! I wouldn't have said that; I would have said, Keep going, God, this is good.

Don't look at me like that; you would have done the same thing too.

What's my point?

My point is this: God is a merciful God. God is a saving God. We are the people of God. And this plea for mercy is on the basis of God, we're Your people. We're Your people. Be merciful, God, be merciful.

Verse 10, **"Your holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and beautiful temple where our fathers praised You is burned up with fire, and all our pleasant things are laid waste."**

**Isaiah 64**  
***Wait For God to Act***  
**J.D. Farag**

It's kind of like the prayer circles back to the beginning in this pleading with the Lord and waiting for the Lord to act on behalf of His people, His people, His city, and His temple for His namesake. Because this is His name on His people, which, by the way, was the Aaronic blessing, as we affectionately refer to it in Numbers Chapter 6.

We're always, you know, so good about quoting it, and by the way, please, please, please, I implore you, remove the word "may." "May" is not there.

It's not: "may" the Lord bless you, "may" the Lord keep you, "may" the Lord make His face to shine upon you, no.

It's: **"The Lord bless you, the Lord keep you, the Lord make His face to shine upon you."**

And by the way, Aaron was commanded to pronounce that blessing on the Israelites every single time they came to the Tabernacle. They heard that. God wanted them to hear that and have that blessing pronounced on them.

But it's even more than that, and it's missed in our culture in our day. Because after Aaron pronounces this blessing, God says to Moses here's why.

Because I put My name on My people, My name, My nature. That's what's at stake here. And I want them to know that My name is on them.

In the Middle Eastern culture, it is the highest honor. It is the most - how do I say this? I wish I could just get the word for it, but it is the highest possible way to bless someone when you pronounce the name of God upon them.

Growing up as a little boy, my mom, in Arabic, would always pronounce the name of God on me. And sadly and innocently on her part, she would say, Allah, asm, the name, asm Allah ealayk, the name of God is upon you. And that's the highest possible blessing you can pronounce on anyone.

So I just substituted it: asm yasue ealayk, the name of Jesus is upon you, the highest blessing you could ever pronounce on anyone.

Well, let's finish up the chapter and the Bible study with verse 12. And here's this passionate, powerful plea in the form of a question.

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

Now you read that and the chapter ends with that, and you kind of move on from that, but not so fast, and here's why. This verse with two questions is the expression of a seemingly impossible situation, because the prayer has just acknowledged that they're a sinner, problem, and even if they were righteous, their own righteousness would be as filthy rags. How is it even possible? This is impossible for me to be saved. What am I going to do?

And here's this question that has no answer unless you have a Savior, Jesus. Problem solved. Question's answered, sin paid for, unrighteousness dealt with. That's your answer.

**Isaiah 64**  
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Are You going to afflict us very severely?

No, because I took all of that wrath, all of that affliction, and I put it on My only begotten Son because of My love for you.

Will You restrain Yourself?

No, I will not restrain Myself. In fact, unrestrained; I will not withhold My only begotten Son that I will send to you to die for you, problem solved.

You're a sinner. I have the Savior.

You have a sin problem. I have the solution.

You have a self-righteous problem. I have the solution, the Savior.

His name? His name is above all names. The only name given among men whereby we must be saved.

I guess maybe the best way to end our Bible study tonight is just to simply say that every word in God's Word points to the person of Jesus Christ. Every word in God's Word points to the person of Jesus Christ, and such is the case here.

Kapono, why don't you come up? We'll close in prayer and Kapono will close us in song. And why don't you go ahead and stand up?

Man, 12 verses, hello? That was like - I feel like we studied a whole book. So much, so much here.

Father in heaven, we're just, again, so very grateful to You for Your Word and just what we heard here, what we've seen here, what You've spoken to us here, what You've revealed to us here. Lord, it's not how sinful we are; it's how loving You are. It's not us; it's You. It's all about You and what You did for us.

Lord, thank You. Seems so hollow. How is it possible that we could ever thank You enough? But this cry in this chapter is our cry, the cry of our heart as sinners.

And we look to You, Lord, and we ask of You like Isaiah, Lord, please be merciful to us. Will You be angry with us?

No, You're not angry with us. You're not angry with us; You love us so much, this much.

And so, Lord, thank You so much. We love You so much, in Jesus' name. Amen.