

Session 6 The Forerunner Message in Isaiah 62-64

I. REVIEW

- A. Isaiah 60-62 is one of the most detailed prophetic descriptions of Jerusalem's glory and destiny. God will transform Jerusalem spiritually, physically, relationally, financially, politically, etc. This passage elaborates on God's promise in 59:16-21—to send Jesus, the Divine Warrior, who was described both *before* (59:16-21) and *after* (63:1-6) this passage (Isa 60-62).
1. In 59:16-21, the Divine Warrior will come to Zion to those who turn from sin.
 2. In 63:1-6, the Divine Warrior will destroy the Antichrist's armies who attack Zion.
- B. Isaiah 62 Jesus' zeal for Jerusalem and the beauty He will impart to her
Isaiah 63:1-6 Jesus will come as the Divine Warrior who destroys the Antichrist's armies.
Isaiah 63:7- 64:12 Israel's intercessory lament in the end times and confession of her great sin
- C. Outline for Isaiah 62-64:
- 62:1-12 Jesus' zeal for Jerusalem and the beauty He will impart to her**
 - 62:1-5 Jerusalem's new names
 - 62:6-7 The Lord promised to set intercessors in place for Jerusalem
 - 62:8-9 Jerusalem shall never again be oppressed
 - 62:10-12 Preparation for Jesus' return to Jerusalem
 - 63:1-6 Jesus will come as the Divine Warrior who destroys the Antichrist**
 - 63:7- Israel's intercessory lament in the end times**
 - 64:12**
 - 63:7-14 Remembering God's lovingkindness in the days of Moses
 - 63:15-19 Lament over not seeing God's mighty hand in their time.
 - 64:1-5a Prayer for God to come as the Divine Warrior of 63:1-6
 - 64:5b-12 Israel's confession of her great sin.

II. JESUS' ZEAL FOR JERUSALEM AND THE BEAUTY HE WILL IMPART TO HER (62:1-12)

- A. We see Jesus' zeal to intervene with grace until Jerusalem is filled with God's glory (62:1) and is equipped to impart it to the nations (62:2a). He promised to give Jerusalem new names (62:2b-5) and to establish intercessors to pray for her glorious destiny (62:6-7). He promised that she would never again be oppressed (62:8-9) and called His people to prepare for His coming (62:10-12).
- B. Isaiah 62 elaborates on the themes set forth in Isaiah 60-61. The transformation of Jerusalem will lead to the transformation of the nations in 61:11. The Father clothed Jesus with the "garments of salvation" by anointing Him, sending Him to the cross, raising Him from dead, etc. Jesus is speaking in 61:10-11, expressing His joy in the Father's plan to use Him to bring salvation.

¹⁰*I will greatly rejoice in the Lord...for He has clothed me with the garments of salvation ...*

¹¹*God will cause righteousness and praise to spring forth before all the nations. (Isa. 61:10-11)*

III. THE LORD PROMISED TO GIVE JERUSALEM NEW NAMES (ISA. 62:1-5)

- A. We see Jesus' zeal to intervene with grace until Jerusalem is filled with God's glory (62:1). Some regard the speaker in Isaiah 62:1, 6 and 8 as the Father or as Isaiah, but most agree that it is Jesus as the Servant of Lord or the Anointed One continuing from 61:10-11 (right before 62:1). Zion and Jerusalem are used synonymously (2:3; 4:3-4; 31:4-5, 9; 33:20; 40:9; 41:27; 52:1, etc.)

¹For 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. 62:1)

1. ***I will not hold my peace***: Jesus promised not to be "silent" in response to their prayers for the destruction of their enemies as He had been in the past (42:14; 45:15; 57:11; 64:12; 65:6; 66:4; Ps. 83:1), but to intervene in power to deliver His people. He will seem to allow the Antichrist's oppression against Jerusalem to go unchecked in the Great Tribulation but will lift His voice (42:13) at His coming in glory to Jerusalem (60:1-2) to rule all the nations.
2. ***Not rest***: God promises to act on behalf of Jerusalem instead of resting with regard to delivering Jerusalem. Jesus declared His commitment to arise in power (Ps. 68:1).

¹Let God arise; let His enemies be scattered. Let those also who hate Him flee before Him. (Ps. 68:1)

3. ***Righteousness like brightness***: Righteousness compared to the brightness of the sun or a burning lamp (62:1) points to filling Jerusalem with His glory (60:1-2, 19).
4. ***Salvation as a burning lamp***: Jerusalem's ministry will impact the nations like a torch.

- B. As a result of Jesus' ministry to Jerusalem, they will deeply impact the nations (Gentiles), including their kings and top leaders (62:2). The kings who persecuted Israel in the Great Tribulation will be killed (Rev. 19:19-21) and be replaced by new kings whom Jesus will select from the unsaved survivors of the Great Tribulation. They will be powerfully converted after Jesus' returns.

²The Gentiles shall see your [Jerusalem's] righteousness, and all kings your glory. (Isa. 62:2)

- C. The Lord promised to give Jerusalem new names based on her great value to Him (62:2b-3).

²You shall be called by a new name, which the mouth of the LORD will name. ³You shall also be a crown of glory...and a royal diadem in the hand of your God. (Isa. 62:2-3)

1. ***New name***: Receiving a new name speaks of God relating to Jerusalem in a different way and of the people seeing themselves differently and functioning in a new way (62:3).
2. ***Which the mouth of the Lord will name***: This is God's initiative so no one can stop it.
3. ***Crown of glory***: The Lord is pictured as holding Jerusalem in His hand like a crown that He jealously guards as His special treasure (Ex. 19:5; Mal. 3:17). Jerusalem is compared to a beautiful crown designed for a king, who values it by holding it closely in his hand.

¹⁷"They shall be Mine...on the day that I make them My jewels." (Mal. 3:17)

4. ***In the hand of God***: Being in God's hand is to be protected as a priceless jewel.

- D. The Lord promised to give Jerusalem new names based on His delight in her (62:4-5). The new names promised in verse 2 given here are *Hephzibah* and *Beulah*.

⁴You shall no longer be termed Forsaken, nor...Desolate; but you shall be called Hephzibah, and your land Beulah; for the LORD delights in you, and your land shall be married. ⁵For 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. (Isa. 62:4-5)

1. ***Hephzibah***: This means, “My delight is in her”—revealing that God delights in His people.
2. ***Beulah***: This means “Married”—Jerusalem’s land will be cherished by God’s people.

IV. THE LORD PROMISED TO SET INTERCESSORS IN PLACE FOR JERUSALEM (ISA. 62:6-7)

- A. The Lord promised to establish intercessors to pray for Jerusalem’s glorious destiny (62:6-7). This is a significant end-time prophecy. He will initiate prayer ministries that will be sustained 24/7 until He makes Jerusalem a praise in the earth at the time of His return to Jerusalem.

⁶I have set watchmen [intercessors] 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, ⁷and give Him no rest till He establishes and till He makes Jerusalem a praise in the earth. (Isa. 62:6-7)

- B. ***I have set***: God promised to set intercessors sovereignly in place on the wall of 24/7 intercession.
- C. ***Never silent***: We will not be silent because He will not be silent (62:1). God promised to call people to engage in 24/7 prayer ministries for Jerusalem. Isaiah emphasizes the 24/7 aspect of these prayer ministries in three ways: (1) they would “*never hold their peace*” day or night (62:6b), which some translate as “*never be silent*” day or night; (2) he exhorts the intercessors (who make mention of the Lord) to never be silent (62:7a); (3) he called them to “*give God no rest*” (62:7b).
- D. ***Make mention***: Watchmen are intercessors who “remind” God of His promises in prayer.
- E. ***Watchmen***: This speaks of *teams* of intercessors who remind God of His promises. We know these are teams because one person cannot continue 24/7. Some watchmen are singers (52:8).

⁸Your watchmen shall lift up their voices...they shall sing together (Isa. 52:8)

- F. ***On your walls***: In ancient times, watchmen were stationed on the top of the city walls. They cried out when they saw the approach of an invading army. Ezekiel spoke of a spiritual wall related to interceding for mercy (Ezek. 13:3-5; 22:30).

³⁰I sought for a man [intercessor] among them who would make a wall, and stand in the gap before Me on behalf of the land, that I should not destroy it; but I found no one. (Ezek. 22:30)

³Woe to the foolish prophets...⁵You have not gone up into the gaps to build a wall for the house of Israel to stand in battle on the day of the LORD. (Ezek. 13:3-5)

- G. ***Till He makes Jerusalem a praise***: Jesus will make Jerusalem a praise in the earth at the time of His return. Today, Jerusalem is hated by many and is a source of great controversy.

V. JERUSALEM SHALL NEVER AGAIN BE OPPRESSED (ISA. 62:8-9)

- A. The Lord swore an oath that Jerusalem would never be oppressed again (62:8-9). Gentile armies will never again invade Israel and rob them of their hard-earned food.

⁸The LORD has sworn by His right hand... “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. ⁹But those who have gathered it shall eat it, and praise the Lord... (Isa. 62:8-9)

- B. God promised that those who work the fields will eat what they harvest, instead of it being taken by enemies. Do those who labored refer to priestly Jewish believers or Gentiles who work for them?

VI. PREPARATION FOR JESUS’ RETURN TO JERUSALEM (ISA. 62:10-12)

- A. Jerusalem must be prepared to receive Jesus and the Jewish refugees coming after Him (62:10-12). Isaiah 60-62 begins and ends with a call to action (60:1; 62:10-12). Isaiah emphasizes three points: to prepare a highway for the Gentiles to visit (62:10); to proclaim that salvation is coming (62:11); to declare that Jerusalem will be holy, redeemed, and sought by God and people (v. 12).

¹⁰Go 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 [Gentiles]! ¹¹Indeed the LORD has proclaimed to the end of the world [Gentile nations]: “Say to the daughter of Zion, ‘Surely your salvation is coming; behold, His [Jesus’] reward is with Him, and His work before Him.’”
¹²And they [Gentiles] shall call them [Jerusalem] the Holy People, the Redeemed of the Lord; and you shall be called Sought Out, A City Not Forsaken. (Isa. 62:10-12)

- B. ***Prepare the way:*** The Lord calls Israel to prepare a road for many to come to Jerusalem from the nations (62:10). Isaiah uses the image of preparing an eschatological highway in different ways.

1. First, to prepare a highway ***for God*** to come to Jerusalem (40:3).
2. Second, for the ***dispersed Jews*** to come back to Jerusalem (11:12, 16; 35:8; 49:11, 18; 60:4).
3. Third, for the ***peoples*** or the ***Gentiles*** to come to Jerusalem to worship God and/or escort the Jews home (19:23; Zech. 14:16-18).

- C. ***Build up the highway:*** The Lord’s messengers build spiritual highways by proclaiming the message about Jerusalem’s salvation (60:11) and that she will be sought by God and people, etc. (62:12).

- D. ***Proclaimed to the end of the world:*** The Lord sent His word to believing Gentiles to speak. They are to “say to Jerusalem” that her salvation is surely coming and His reward is with Him.

- E. ***Salvation:*** Jerusalem’s salvation comes when Jesus returns to Jerusalem as seen in 63:1-6.

- F. The bridal revelation of 62:1-5 is essential to sustaining the night-and-day prayer of 62: 6-7, which essential to the effectiveness of the forerunner message of 62:10-63:6.

VII. JESUS WILL COME AS THE DIVINE WARRIOR WHO DESTROYS THE ANTICHRIST
(ISA. 63:1-6)

- A. Isaiah saw a warrior marching from Edom (modern-day Jordan) to Jerusalem (63:1). Jesus, as the Divine Warrior, will come to destroy the end-time armies of the Antichrist surrounding Jerusalem. Jesus answered both questions that Isaiah asked. In 63:1a, Isaiah asked, “Who is this?” and Jesus answered in 63:1c. In 63:2, he asked, “Why are Your garments red?” and Jesus answered in 63:3-6.
- ¹***Who is this who comes from Edom [modern day Jordan], with dyed garments from Bozrah, this One who is glorious in His apparel, traveling in the greatness of His strength?—“I [Jesus] who speak in righteousness, mighty to save.” (Isa. 63:1)***
- B. Jesus answered the question about why His garments are red like one who treads grapes (63:2-3).
- ²***Why is Your [Jesus’] apparel red, and Your garments like one who treads in the winepress?***
³***“I [Jesus] have trodden the winepress alone, and from the peoples no one was with Me. For I have trodden them in My anger...their blood is sprinkled upon My garments, and I have stained all My robes. (Isa. 63:2-3)***
- C. Jesus explained why He must judge with such fury (63:4-5). The Father gave Him the double task of salvation and vengeance (61:2). The day of vengeance includes the trumpet and bowl judgments (Rev 8-9; 16). This is connected with the Divine Warrior in 59:16-21, just before Isaiah 60-62.
- ⁴***“For the day of vengeance is in My heart, and the year of My redeemed has come. ⁵I looked, but there was no one [national leader] 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. ⁶I have trodden down the peoples [nations] in My anger, made them drunk in My fury...” (Isa. 63:4-6)***
- D. John confirmed that the Divine Warrior in 63:1-6 is Jesus at His second coming (Rev. 19:15-16).
- ¹³***He [Jesus] was clothed with a robe dipped in blood...¹⁵He Himself treads the winepress of the ...wrath of Almighty God...¹⁹The kings of the earth and their armies gathered to make war against Him...²⁰The beast was captured...²¹The rest were killed with the sword. (Rev. 19:13-21)***
- E. Jesus will gather, kill, and replace all the wicked governmental leaders in one event. This is referred to as **God’s winepress of wrath** because Jesus will trample the armies of the nations like grapes to establish a new world order as He starts the Millennium.
- F. God will gather the kings and armies of all nations to His winepress of wrath (Joel 3:12-13). The center focus of God’s winepress will be in the Valley of Jehoshaphat outside of Jerusalem.
- ¹²***I will gather all nations, and bring them down to the Valley of Jehoshaphat; I will enter into judgment there...¹³The winepress is full, the vats overflow. (Joel 3:12-13)***
- G. John saw the Lord’s end-time winepress of wrath as resulting in blood flowing for 1,600 furlongs (about 185 miles) which will cover the length of Israel—from Bozrah to Megiddo is 130 miles.
- ¹⁹***The angel...threw it into the great winepress of the wrath of God. ²⁰The winepress was trampled outside the city [Jerusalem], and blood came out of the winepress, up to the horses’ bridles [4 ft.], for 1,600 furlongs [200 miles]. (Rev. 14:19-20)***

VIII. ISRAEL'S INTERCESSORY LAMENT IN THE END TIMES (ISA. 63:7-64:12)

- A. The prayer of Isaiah in 63:7-64:12 expressed Israel's end-time intercessory lament. Israel will confess her sin and cry out to the Lord for mercy in light of her sin in 59:3-15, the great promises of transformation seen in Isaiah 60-62, and her deliverance by the Divine Warrior seen in 63:1-6.
- B. The Divine Warrior comes in context to Israel's prayer and repentance (63:7-64:12). He appointed intercessory watchmen (62:6-7) and sent messengers (62:10-12) to prepare Israel to respond to Him.
- C. Israel will remember God's past lovingkindness shown them in the days of Moses (63:7-14). The Lord carried Israel through the wilderness years under Moses. But Israel rebelled, so the Lord "fought against them" by disciplining them (63:10). Israel remembered the days of Moses, which stirred them up to cry out to experience God's power in their generation (63:11-14).

7I will mention the lovingkindnesses of the LORD ...and the great goodness toward the house of Israel...He bore them and carried them all the days of old [under Moses]. ¹⁰But they rebelled... and He fought against them. ¹¹Then he [Israel] remembered the days of old, Moses...saying: "Where is He who brought them out of the sea...? ¹²and led them by the right hand of Moses..." (Isa. 63:7-12)

- D. Israel's sorrowful lament will be over not seeing God's power like in the days of Moses (63:15-19).
- E. They will pray for God to come to them in power (64:1-5a)—as the Divine Warrior of 63:1-6. He will come from heaven to Jerusalem with power like He showed in the days of Moses (64:2-3).

1Oh, that You would rend the heavens! That You would come down! That the mountains might shake at Your presence...².to make Your name known to Your adversaries, that the nations may tremble at Your presence! ³When You did awesome things [at the Red Sea and Mt. Sinai] for which we did not look, You came down, the mountains shook at Your presence. (Isa. 64:1-3)

- F. Isaiah's identificational confession of sin expresses the confession that Israel will make (64:5b-12). Isaiah outlined her great sin in 59:3-14.

6But 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. ⁷And there is no one who calls on Your name [consistently], 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. (Isa. 64:6-7)

- G. Isaiah prayed that God not be angry and appealed to God as their Father (tenderness) and their master potter (sovereignty), asking Him to look (64:8-9) at their desperate situation (64:10-11). This prayer describes Jerusalem in desolation and the ruined cities of Israel as wilderness (61:4).

8But now, O LORD, You are our Father; we are the clay, and You our potter; and all we are the work of Your hand. ⁹Do not be furious, O LORD ... please look—we all are Your people! ¹⁰Your holy cities are a wilderness...Jerusalem a desolation. ¹¹Our holy and beautiful temple, where our fathers praised You, is burned up with fire...¹²Will You restrain Yourself because of these things...? Will You hold Your peace [be silent], and afflict us very severely? (Isa. 64:8-12)