

Shalom AZ Ministries

In Pursuit of Israel's Redemption



A Blessing in the Cluster: Good Fruit

Rabbi Cosmo Panzetta

Devotion and Discussion Questions

Key Texts (TLV): *Is 65:8-10; Is. 65:1-7; Is. 1:27-28; Is. 5:4-7; Is. 10:21-22; Is. 27:2-6; Is. 33:9; Is. 35:1-2; Jer. 18:6-12; Jer. 24:4-10; Matt. 7:17-23*

There is a deep tension running through Isaiah 63-65. The people cry out asking why God seems distant, restrained, and silent. *"Look down from heaven and see"* (Is. 63:15). *"ADONAI, will You stay silent?"* (Is. 64:11). The accusation beneath the prayer is that perhaps the problem is God's absence. But when the LORD answers in Isaiah 65, His response turns the accusation upside down. He says, in essence, "I was never hiding. I was already speaking. I was already reaching. I was already saying, 'Hineni! Hineni! Look at Me!' before anyone was even asking."

The tragedy is not that God was silent, but that people insisted on walking in their own ways. The LORD stretched out His hands all day long to a stubborn people who preferred their own thoughts over His covenant ways. Yet even in the midst of warnings about judgment, Isaiah 65:8-10 shines with hope. God speaks of a cluster with blessing still in it, a remnant He will preserve, and places once marked by barrenness becoming places of rest. Judgment is not His final word. Mercy still calls to those willing to seek Him.

1. GOD STILL LOOKS FOR THE BLESSING IN THE CLUSTER

"As new wine is found in a cluster, and one says, 'Do not destroy it, for a blessing is in it,' so I will do for My servants' sakes, that I may not destroy them all." (Is. 65:8)

Isaiah returns to the imagery of the vineyard that first appeared in Isaiah 5. The LORD had carefully planted and cultivated His vineyard, expecting good fruit, yet much of what was produced was corrupt. Still, in Isaiah 65, God says there is blessing in the cluster. The word used for "new wine" (*tirosh*) points to the precious first drippings before the winepress is fully trodden. In light of Isaiah 63 and the imagery of the winepress of wrath, this becomes a powerful picture: the LORD knows how to distinguish between what is faithful and what is corrupt. He does not destroy the righteous with the wicked. He still searches the cluster for fruit that blesses His heart.

This is deeply encouraging for weary believers trying to remain faithful in spiritually dark times. The LORD still notices faithfulness. He still sees hearts that seek justice, righteousness, humility, and obedience. Even when surrounded by compromise, the faithful are not overlooked. The cluster may contain many bad grapes, but the LORD says, "Do not destroy it, for a blessing is in it." Faithfulness matters to Him. Those who walk in covenant obedience and seek Him sincerely have nothing to fear from His refining work. The winepress of judgment discriminates, and the LORD preserves what belongs to Him.

2. GOD PRESERVES A REMNANT WHO WILL RESPOND TO HIS VOICE

“A remnant will return, even the remnant of Jacob, to the Mighty God.” (Is. 10:21). Throughout Isaiah, the LORD repeatedly declares that a remnant will return. That remnant is not simply defined by outward religious activity, but by hearts that soften before God and respond to His voice. The people in Isaiah’s day often chose another path. Even after warnings, they said, *“It’s hopeless! So we will walk after our own plans” (Jer. 18:12).* They used hopelessness as an excuse to continue in stubbornness. But the LORD’s warnings were never proof that destruction was unavoidable. In fact, the very existence of the warning was evidence that mercy was still being extended.

Isaiah 65:9 speaks of hope rising like a seed from Jacob and an heir from Judah. Even from burned stumps and devastated places, God can raise up life. The holy seed still remains. This points ultimately toward Messiah and also toward the faithful remnant joined to Him. The LORD always preserves those who truly belong to Him. The question, then, becomes personal: Will we continue insisting on our own ways, or will we turn when He calls? As long as the LORD is still speaking, there is still opportunity to repent, soften our hearts, and follow Him. His warnings are invitations to return before destruction takes root.

3. GOD RESTORES WHAT SIN AND DESOLATION HAVE RUINED

“Sharon will be a fold of flocks, and the valley of Achor a place for herds to lie down in, for My people who seek Me.” (Is. 65:10). The contrast between Sharon and the Valley of Achor is striking. Sharon was known for beauty, fertility, and abundance, yet Isaiah once described it as dried up and desolate because of the people’s spiritual condition. Achor, on the other hand, was already associated with trouble, barrenness, and the memory of Achan’s rebellion. Yet the LORD promises restoration to both places. Sharon will again become fruitful, and even Achor will become a resting place. God is able to restore what has withered and redeem what carries the weight of shameful history.

This promise reaches deeply into personal life as well. Some people feel like Sharon—once fruitful, but now spiritually dry and exhausted. Others feel more like Achor, marked by failure, regret, and painful memories. Yet the promise is the same: *“for My people who seek Me.”* Seeking the LORD is not mere religious performance. It is wholehearted covenant faithfulness that bears fruit. Yeshua warned in *Matt. 7:17–23* that outward religious activity without obedience is empty. But for those who truly seek Him, there is hope. God restores barren places, renews ruined hearts, and transforms desolation into rest. Whatever your past may be, the LORD is able to restore you to what you were intended to be.

CONCLUSION

Isaiah 65 reminds us that God has not been hiding. He has been calling all along. *“Hineni! Hineni!”* — “Look at Me! Look at Me!” The difference between destruction and restoration is not whether God speaks, but whether people are willing to respond. The

remnant are described simply as *“My people who seek Me.”* They are not perfect people, but responsive people. They hear His warnings, turn from stubbornness, and walk in His ways.

The invitation still stands today. The LORD still stretches out His hands. He still searches the cluster for fruit that blesses Him. He still preserves a remnant. He still restores barren places. The question is not whether God is speaking. The question is whether we will soften our hearts and respond to His voice. As long as He is calling, there is opportunity to return. If you have been blaming God’s silence while resisting His voice, today is the day to turn. If your heart has grown stubborn, if you have continued in your own plans, or if you feel spiritually barren and hopeless, the LORD is still calling, *“Hineni! Hineni!”* He is not looking for empty religious performance. He is looking for hearts that seek Him sincerely.

DISCUSSION QUESTIONS:

1. Why do you think people sometimes accuse God of being distant when He has actually been speaking and calling all along?
2. What does the imagery of “a blessing in the cluster” teach us about how God sees faithfulness in difficult times?
3. In what areas of your life are you tempted to follow your own thoughts instead of God’s ways?
4. Do you relate more to Sharon or to the Valley of Achor right now? Why?
5. Yeshua taught that good trees produce good fruit (*Matt. 7:17–20*). What kind of fruit is your current walk with God producing?

CLOSING PRAYER:

Avinu Malkhenu, Our Father, Our King, thank You that You are not silent and that You have never stopped calling Your people to Yourself. Thank You for Your mercy that continues to reach toward us even when we have wandered into stubbornness and self-reliance. Teach us to recognize Your voice and to respond with humble and obedient hearts.

Lord, produce good fruit in us. Where there is dryness, bring renewal. Where there is failure and shame, bring restoration. Make us part of the remnant that truly seeks You with wholehearted devotion. Help us to walk in Your ways rather than our own thoughts, and let our lives become a blessing that brings You honor.

B’Shem Yeshua, In the name of Yeshua, amen.