

INITIATION INTO ISAIAH

by

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CHAPTER SIXTY-FOUR

THEME:

The pleading prayer of the remnant of God's people (continued).

REMARKS:

This chapter continues the pleading of the hungry hearts for the presence of God in life's affairs, no child of God today can be immune to such ardent petitions. The Christian can cry, with the same passionate desire, "**Even so, come Lord Jesus!**"

OUTLINE:

1. **God's CONTROL of the Universe Recognized.** Verses 1-5
2. **Man's CONDITION in the Universe Confessed.** Verses 6-12

COMMENT:

Verse 1—**Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence.**

The prophet is a representative of the remnant of Israel in a future day, he is pleading with an heart welling up with emotion for God to break through the iron curtain of space and come down, he wants, above all else, to have God on the scene.

Verse 2—**As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!**

Just as fire makes water to boil, so the presence of God would make the nations to tremble. This is axiomatic.

Verse 3—**When thou didst terrible things which we looked not for, thou earnest down, the mountains flowed down at thy presence.**

The very mountains would melt at His presence. The enemies then will cry for the mountains to hide them.

Verse 4—**For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.**

Paul expresses this same thought in I Corinthians 2:9.

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

Verse 5—**Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.**

Here begins the acknowledgment of sins, and at the same time a confidence in the redemption of the Saviour.

Verse 6—**But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.**

This verse is familiar because of the extensive use of it in establishing the fact that man has no righteousness per se. This is not only true of Israel but also of the entire human family.

Verse 7—**And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.**

There is not only iniquity in man, but also there is no potential for good.

Verse 8—**But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.**

This, again is not the New Testament revelation concerning the sons of God.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (John 1:12-13).

Rather this is the recognition of God as Creator.

For in him we live, and move, and have our being; as certain also of your own poets have said, for we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver, or stone, graven by art and man's device (Acts 17:28-29).

Man is the offspring rather than the son.

Verse 9—**Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.**

The prophet pleads for mercy, which God is not reluctant to bestow.

Verse 10—**Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.**

This was not true in Isaiah's day but it came to pass shortly afterwards in the coming of Babylon against Jerusalem.

And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about (II Kings 25:9-10).

Verse 11—**Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.**

The temple was destroyed at the same time that Jerusalem was destroyed.

Verse 12—**Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict us very sore?**

The prophet closes with a question. Will God refuse to act? The remainder of the prophecy of Isaiah is God's answer.

God only rejected them after they rejected God.

~ end of chapter 64 ~

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