

Isaiah 64 - The Plea for the Second Coming

III. Prophecies of comfort (Is 40:1—66:24)

(3) Israel as the delivered (Is 58:1—66:24)

(B) Second round (Is 63:7—66:24)

(a) Confession (Is 63:7—64:12)

Isaiah 64

(a) Confession (Is 63:7—64:12)

1 Oh, that You would **tear open the heavens** and come down, That the mountains would quake at Your presence—

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

1 If only you would tear open the heavens and come down, so that the mountains would quake at your presence—

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

- "...tear open the heavens" - Isaiah prayed that God would "tear open" the heavens and come down. God answered this prayer in Mark 1:10.

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

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

2 just as fire sets twigs ablaze and the fire causes water to boil— to make known your name to your enemies, yes, to your enemies before you, so that the nations might quake at your presence!

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!

3 When You did awesome things which we did not expect, You came down, the mountains quaked at Your presence.

3 When You did awesome things which we did not expect, You came down, the mountains quaked at Your presence.

3 When you did awesome deeds that we expected, you came down, and the mountains shuddered before you.

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

They want God to rescue them from their troubles by rending the heavens and coming down (v1) and by defeating His enemies as in the past (v3-4).

4 For from days of old they have not heard or perceived by ear, Nor has the eye seen a God besides You, Who acts in behalf of one who waits for Him.

4 For from days of old they have not heard or perceived by ear, Nor has the eye seen a God besides You, Who acts in behalf of the one who waits for Him.

4 Since ancient times no one has heard, and no ear has perceived, and no eye has seen any God besides you, who acts on behalf of those who wait for him.

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.

The Confession of Sin

5 You meet him who rejoices in doing righteousness, Who remembers You in Your ways. Behold, You were angry, for we sinned, *We continued* in our sins for a long time; Yet shall we be saved?

5 You meet him who rejoices in doing righteousness, Who remembers You in Your ways. Behold, You were angry, for we sinned, *We continued* in them a long time; And shall we be saved?

5 You come to the aid of those who gladly do what's right, To those who remember you in your ways. See, you were angry, and we sinned against them for a long time, but we will be saved.

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.

6 For all of us have become like one who is unclean, And all our righteous deeds are like a **filthy garment**; And all of us wither like a leaf, And our wrongdoings, like the wind, take us away.

6 For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment; And all of us wither like a leaf, And our iniquities, like the wind, take us away.

6 All of us have become like one who is unclean, and all our righteous acts are like a filthy rag; we all shrivel up like a leaf, and like the wind, our iniquities sweep us away.

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.

- "...filthy garment" - means "used menstrual cloths"

— Righteousness as a garment: Matt 6:33; Gen 3:21; Rev 19:8

7 There is no one who calls on Your name, Who stirs himself to take hold of You; For You have hidden Your face from us And have surrendered us to the power of our wrongdoings.

7 There is no one who calls on Your name, Who arouses himself to take hold of You; For You have hidden Your face from us And have delivered us into the power of our iniquities.

7 There is no one who calls on your name or rouses himself to take hold of you; for you have hidden your face from us, and have given us into the control of our iniquity. God, our Father, will Act

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.

Finally, the lamenters confess their sins and admit that God's anger was deserved (v5b-7), for not even one of them had called on the name of God (v7).

The Cry for Mercy

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

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

8 But as for you, O LORD, you are our Father; and we are clay, and you are our potter; we are all the work of your hands.

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.

- A repeated plea for God to intervene on their behalf, and they ask God not to keep silent forever (v12)

9 Do not be angry beyond measure, LORD, Nor remember wrongdoing forever. Behold, please look, all of us are Your people.

9 Do not be angry beyond measure, O LORD, Nor remember iniquity forever; Behold, look now, all of us are Your people.

9 Don't be angry beyond measure, LORD, and don't remember our iniquity for a season. Please look now, we are all your people.

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

10 Your holy cities have become a wilderness, Zion has become a wilderness, Jerusalem a desolation.

10 Your holy cities have become a wilderness, Zion has become a wilderness, Jerusalem a desolation.

10 Your holy cities have become a desert; Zion has become like a desert, Jerusalem a desolation.

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

- This was not true in Isaiah's day; however, shortly thereafter (100 yrs?)

— 2 Kings 25:9-10 describes what happened when Babylon came against Jerusalem

11 Our holy and beautiful house, Where our fathers praised You, Has been burned *by fire*; And all our precious things have become a ruin.

11 Our holy and beautiful house, Where our fathers praised You, Has been burned *by fire*; And all our precious things have become a ruin.

11 Our holy Temple and our splendor, where our ancestors praised you, have become a conflagration of fire, and all our dearest places have become ruins.

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.

12 Will You restrain Yourself at these things, LORD? Will You keep silent and afflict us beyond measure?

12 Will You restrain Yourself at these things, O LORD? Will You keep silent and afflict us beyond measure?

12 LORD, after all this, can you hold yourself back? Can you keep silent and punish us so severely?

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