

Isaiah 61:10-63:9 Seven of Consolation

Isaiah 61:10 - "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

Righteousness as a garment

Righteousness is given to us, accredited or reckoned to us by faith, we don't earn it - but we must put it on by acknowledging him in agreement.

Job 29:14 - "I put on righteousness, and it clothed me; My justice was like a robe and a turban."

Isaiah 59:17 - "For he put on righteousness as a breastplate, and an helmet of salvation."

Galatians 3:27 - "For as many of you as have been baptized into Christ have put on Christ."

Ephesians 4:24 - "And that ye put on the new man, which after God is created in righteousness and true holiness."

The garment of righteousness is reflected in our actions - but the works follow us, they don't "precede" us in our consciousness. (See **Matthew 25:31-46** - "When saw we thee a stranger, and took thee in? or naked, and clothed thee?")

Romans 13:14 - "Instead, clothe yourselves with the Lord Jesus Christ, and make no provision for the desires of the flesh."

Colossians 3:9-10 - "Do not lie to one another, since you have taken off the old self with its practices, and have put on the new self, which is being renewed in knowledge in the image of its Creator."

Colossians 3:12 - "Therefore, as the elect of God, holy and beloved, clothe yourselves with compassion, kindness, humility, gentleness, and patience."

Christ's garment of righteousness covers the shame of our nakedness after the Fall.

In fact, He suffered the shame of nakedness on the Cross as a prerequisite of providing us with the garment of righteousness.

Genesis 3:21 - "Unto Adam also and to his wife did the LORD God make coats of skins,

and clothed them."

Revelation 3:18 - "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

Revelation 16:15 - "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

In fact, the next verse harkens back to the Garden of Eden, where Adam and Eve were clothed with garments of light according to Jewish tradition. This is a vision of God restoring us to that time of innocence in the Garden. But now innocence has been transformed into holiness through our repentance.

Isaiah 61:11 - "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations."

How does the earth and the garden produce its fruit?

Mark 4:26-29 - "And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

We can't psyche ourselves up to praise God, or "be" righteous. It manifests itself through us "we know not how"

Light

Isaiah 62:1 - "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

Targum: "till I work salvation for Zion, I will give no rest to the people; and till consolation comes to Jerusalem, I will not let the kingdoms rest, till her light is revealed as the morning, and her salvation as a lamp that burneth."

The "I" is God, or the prophet speaking on God's behalf.

This concerns the New Jerusalem and us as Zion, the people of God.

- **Hebrews 12:22** - "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels"

Brightness

- **Revelation 12:1** - "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars"

Isaiah 62:2 - "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name."

Gentiles

- **Isaiah 65:1** - "I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name."

Righteousness

- **Romans 1:1** - "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

- **Romans 3:21** - "But now, apart from the Law, the righteousness of God has been revealed, as attested by the Law and the Prophets."

Kings

- **Psalms 72:10-11** - "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him."

A New Name

- **Revelation 2:17** - "To the one who is victorious, I will give the hidden manna. I will also give him a white stone inscribed with a new name, known only to the one who receives it."

- **Revelation 3:12** - "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

- **Revelation 14:1** - "Then I looked and saw the Lamb standing on Mount Zion, and with Him 144,000 who had His name and His Father's name written on their foreheads."

- **Revelation 22:4** - "They will see His face, and His name will be on their foreheads."

- **Isaiah 65:15** - "And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name"

- **Philippians 2:9-11** - "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Isaiah 62:3 - "Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God."

Believers serve as a living emblem of Christ's kingship, authority and office. As we confess His eternal sovereignty and dominion - despite what our senses perceive - His kingship is manifest in the world. "The Crown" is often another name for the King, and is the King's most valuable possession.

More on the New Name

Isaiah 62:4 - "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married."

"*Hephi-bah*" = "my delight is in her"

Rashi says the new name is Hephzibah, which is an apt reference to Christ's Bride

"*Beulah*" = married

This refers to believers as the Bride of Christ (see **Isaiah 61:10** - "...as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

The marriage supper of the Lamb (**Revelation 19:7-9**)

The New Jerusalem was "made ready as a bride adorned for her husband" (**Revelation 21:2-9**).

Paul's discussion of marriage reveals a type of Christ and his Bride (**Ephesians 5**)

'Married' to the Land

- **Isaiah 62:5** - "For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

LXX - "as a young man dwells with a virgin, so thy sons shall dwell in thee" or "as a young man hath a virgin, thy sons shall have thee."

The New Jerusalem will display all the harmony, enjoyment and comfort that a good marriage contains. As a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

Isaiah 62:6-7 - "I have set watchmen upon thy walls, O Jerusalem, which shall never

hold their peace day nor night: ye that make mention of the LORD, keep not silence,
And give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

Keep Not Silence

- **Revelation 4:8** - "And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

The responsibility of the watchman is set out in **Ezekiel 33:8** - "if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

See **Ruth 3:18** - "Boaz will not rest today until he settles the matter"

Importunity in prayer:

See the widow with the unjust judge **Luke 18:1-8** - "men ought always to pray, and not to faint"

An End of Captivity

Isaiah 62:8-9 - "The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored: But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness."

Tithes that had gone ungathered during the exile in Babylon will once again be brought to the Temple to be eaten by the priests and Levites

Isaiah 62:10 - "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."

"cast up the highway" - build a highway, smooth it out, reinforce it

"standard" = *nec* - the pole on which a banner is attached. This points to the cross. "If I am lifted up..."

Targum: "the prophet said, pass by, and return through the gates; turn the heart of the people to the right way; publish good things and comforts to the righteous, who remove the thought of the evil imagination, which was as a stone of stumbling; lift up a sign to the people."

The point is to not leave in hinderance, stumblingblock or roadblock that might keep someone from fleeing to the Cross. No rules, or legal requirements before someone can come to Christ. As the Targum says, our evil inclination is also a stumblingblock, so the

watchman must point to repentance to clear the way.

No heresies, schisms, false doctrines, false worship, idolatry, and superstition must be allowed to slow down the penitent.

Isaiah 62:11 - "Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him."

The word "behold" is three times!

"thy salvation" = thy Redeemer (according to the Targum)

"his reward" = "behold, a reward to them that do his word is with him, and all their works are manifest before him." (Targum)

Even More on the New Name

Isaiah 62:12 - "And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken."

Judging by the senses, Zion - a root out of dry ground - is unappealing:

- **Jeremiah 30:17** - "...they called thee an Outcast, saying, This is Zion, whom no man seeketh after."

But in the last days:

- **Isaiah 2:2-3** - "And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem."

Vengeance on Israel's Enemies

Isaiah 63:1 - "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save."

Aben Ezra observes that there are some that say this is the Messiah; others that it is Michael; but, says he, it is right that it respects the glorious name, that is, Jehovah himself.

"when the King Messiah shall come, he will be clothed in purple, beautiful to look at, which in color shall be like to wine for the clothing of the King Messiah shall be silk, red

as blood; and it shall be worked with the needle in various colors, and he shall be the Head of Israel; and this is what is said in Isaiah 63:1 "wherefore art thou red in thy apparel?" - (R. Moses Haddarsan in Bereshit Rabba in Genesis 49.11.)

Targum: "who hath said these things that shall bring the blow upon Edom, the strong vengeance on Bozrah, to execute the vengeance of the judgment of his people, as he hath sworn unto them by his word? he saith, behold I appear as I spake in righteousness, much power is before or with me to save"

Edom represents the flesh, always opposed to the Spirit, and is the traditional enemy of Israel.

- **Romans 9:13** - "As it is written, Jacob have I loved, but Esau have I hated."

Bozrah was for a time the principal city of Idumea/Edom, though properly lying within the boundaries of Moab.

Edom assisted and encouraged Babylon in destroying Jerusalem:

- **Psalms 137:7** - "Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof."

Messiah has just come from punishing Edom. Like a general marching in triumph at the head of his army, and carrying tokens of victory upon his raiment. Red is the color of blood shed:

- **Revelation 19:13** - "And he was clothed with a vesture dipped in blood: and his name is called The Word of God."

This is the resurrected Christ, metaphorically displaying His own blood shed on the cross, which also represented the blood of Esau/Edom/Adam put to death.

- Romans 6:6 - "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Rabbi David Kimchi (1160–1235) say this will occur in the days of Messiah.

Christ's first coming was out of Bethlehem Ephratah. Edom has been dealt a death blow which will be fully realized at the end of time, when He comes the second time, when we will see all enemies - even death - put under his feet and be universally recognized as "King of kings, and Lord of lords" at the time of the resurrection.

- **Revelation 17:14** - "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."

Isaiah 63:2-4 - "Wherefore art thou red in thine apparel, and thy garments like him that

treadeth in the winevat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come."

Isaiah 63:5 - "And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me."

Christ had to face the cross alone. His disciples abandoned him. Now He is depicted at the end of time again finding that He must deal out judgment alone.

Compare **Isaiah 59:16** - "And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him."

Isaiah 63:6 - "And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth."

The cup of the wine of the fierceness of God's wrath. See **Revelation 18** in regard to Babylon the Great Wore.

A Change of Tone

Isaiah 63:7-8 - "I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour."

In contrast to the destruction of Edom, here is the lovingkindness of the Lord toward His people. The same event is seen differently by the two sides.

- **Exodus 14:20** - "Thus it was a cloud and darkness to the one, and it gave light by night to the other, so that the one did not come near the other all that night."

- **2 Corinthians 2:16** - "To the one we are the savor of death unto death; and to the other the savor of life unto life."

Isaiah 63:9 - "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

Or "in all their afflictions there was no affliction" - "In all their affliction, He is afflicted" – wherever they were exiled, the Divine Presence was with them (Megillah 29a).

Alternately, "In all their affliction, there is no affliction" - there is so much love in the afflictions of God's people, and they work so much for their good, and they are so soon delivered out of them, that they scarce deserve the name of afflictions. - (R' Yosef Hayyim of Bagdad (1832–1909), known as the Ben Ish Chai)

The Angel of the Presence

Angel = messenger, sent one

"the angel of his presence (or 'face')" - this is usually speaking of the pre-incarnate Christ, the Messiah.

"The agent of the ruler is like the ruler himself." (Baba Kama 113b, cf. Chagigah 10b, Nedarim 72b)

Jew considered the angel of the face or presence a mysterious being called "Metatron" who is sometimes depicted as participating in God's own being or divinity.

"For [Metat's] name is like that of his Master's, as it is written (Exodus 23:21) "because my name is in Him." This is the lower unification. In other words, the Holy One, blessed-be-He, clothes Himself in Metat during the six days of the week and rules the world through him." (Rebbe Nachman of Breslov, Likutey Moharan 11.5)

Philo called Him the Logos (Word) - "the Eldest of his angels, as the Great Archangel of many names; for he is called the Authority, and the Name of God, and the Word, and Man according to God's image, and he who sees Israel" - (Philo, On the Confusion of Tongues 28) John adopts this association to describe Christ as the Logos in John 1.

See <https://ladderofjacob.com/2016/01/31/metat/>