

Isaiah 62:8 – 63:3, 7-9

The connection to Numbers 18 is the reference in verse 9 of priests and Levites eating and drinking the first fruits and dedicated things within the Tabernacle/Temple.

This chapter foresees Israel restored from exile, but even more - the New Jerusalem, of believers called by a "new name."

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."

The allusion is to the priests and Levites eating and drinking holy things, within the bounds of the temple. This is a prophecy of the "royal priesthood" of believers.

Especially it refers to **Numbers 18:27** - "And this your heave offering shall be reckoned unto you, as though it were the corn of the threshingfloor, and as the fulness of the winepress."

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."

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."

Entry into the New Jerusalem will be when Jesus is lifted up:

"standard" = *nec* - pole, something lifted up, banner

- **Numbers 21:8** - "And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: (*nec*) and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live."

Tradition said the pole Moses lifted up was Aaron's rod.

- **John 3:14** - "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:"

- **John 12:32** - "And I, if I be lifted up from the earth, will draw all men unto me."

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."

Targum: "Thy Redeemer cometh; behold, a reward to them that do his word is with him, and all their works are manifest before him."

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."

"Holy" as in set apart for God's service.

- **Jude 1:1** - "...them that are sanctified by God the Father, and preserved in Jesus Christ"

Isaiah 63:1-3 - "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. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? 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."

Who is this...?

- **Acts 1:11** - "This same Jesus shall so come in like manner as ye have seen Him go into heaven." He will appear on the Mount of Olives after victory over Edom.

- **Zechariah 14:3-4** - "Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

"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. apud Galatia. de Arcan. Cath. Ver. I. 8. c. 13. p. 579.)

Actually "blood-red garments" = blood-stained garments

This is Christ after victory over the armies of the earth, and "Adam / Edom"

Esau/Edom was the sworn enemy of Israel.

- **Romans 9:13** - "Jacob have I loved, Esau have I hated." (Quoting **Malachi 1:2-3**)

- **Revelation 14:20** - "And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."

- **Revelation 19:12-13** - "He has eyes like blazing fire, and many royal crowns on His head. He has a name written on Him that only He Himself knows. He is dressed in a robe dipped in blood, and His name is The Word of God."

Destruction of God's Enemies Contrasted with His Lovingkindness to Israel

Isaiah 63:7 - "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."

Isaiah 63:8-9 - "For he said, Surely they are my people, children that will not lie: so he was their Savior. 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."

"In all their affliction he was afflicted" - Perfectly applies to Christ as the Suffering Servant of Isaiah 53 bearing our griefs and carrying our sorrows. But this phrase can be interpreted in contrasting ways:

Talmud, Sotah 31a - "But is it true that anywhere that the word lo is written lamed alef, its meaning is: Not? If that is so, then in the verse: "In all their affliction He was [lo] afflicted" (Isaiah 63:9), where the word lo is written lamed alef, so too, does it mean: Not, i.e., God was not afflicted in the afflictions of the Jewish people? ... but isn't it written in the continuation of that same verse: 'And the angel of His Presence saved them,' which clearly indicates that God was concerned with their afflictions? Evidently, the word lo in that verse means: "In all their affliction He was afflicted."

"The angel of his presence" = Messenger of God's divine countenance. Some saw the archangel Metatron, the Shekhinah (or immanent divine presence), or the redeeming angel and was understood by some to be an extension of God and a manifestation of the Holy Spirit."

Appearances of The Angel of His Presence were the pre-incarnation instances in which Christ manifested Himself.