

## The Lord's Day of Vengeance ~ Part 2

### Yesha'yahu 64:1-12

In my last post, we began to learn about **The Lord's Day of Vengeance ~ Part 1** in **Yesha'yahu 63:1-19**. In this post, we conclude the examination of **The Lord's Day of Vengeance ~ Part 2** in **Yesha'yahu 64:1-12**. Our passage is a prayer to **Adonai** for deliverance.

*<sup>1</sup> We wish You would tear open heaven and come down, so the mountains would shake at Your presence! <sup>2</sup> It would be like fire kindling the brush, and the fire then makes the water boil. Then Your enemies would know Your name; the nations would tremble before You!*

Because God's people were either heading for or in exile when they read the book of **Yesha'yahu**, they cried out for Him to **tear open heaven** like a piece of cloth and **come down** to rescue them. They asked the Lord to act as He had acted before. They wanted **mountains** to **quake** at His **presence** (see 64:1) just as the **mountains quaked** when He performed His **awesome works** in the past (see 64:3).

This is one of the keys for God's people even today. We need to remember how God has come through in our past circumstances so that we can have faith to call on him in our time of need.

*<sup>3</sup> When You did tremendous things that we were not expecting, we wished that You would come down so that the mountains would shake at your presence! <sup>4</sup> No one has ever heard, no ear perceived, no eye seen, any God but You. You work for him who waits for You.*

**Adonai** was distinct from other gods in the ancient Near East in many ways. Most fundamentally, **Adonai** was transcendent, meaning that He was not subject to or locked within the material universe. This is in stark contrast to the gods of Mesopotamia, who inhabited the material world. He was an only God, unlike the gods of other nations, who shared in a multiplicity of power. The specific issue in this verse is the willingness of God to act on behalf of His faithful followers. The key here is that which motivates **Adonai** to action. He does not have to be bribed or coerced into action. The prophet's request was based on God's actions in the past.

If you're living for your job, your bank account, your possessions, or even your family, you'll miss out on the life God has for you both now and eternally. But if like **Yesha'yahu** and **Sha'ul**, you set your heart on heaven, you'll have abundant life on earth thrown in! If, like **Yesha'yahu**, we would just say, *"Lord, we are looking and waiting for that which You have in store for us in heaven,"* you'll not only end up there, but you'll enjoy life as well.

*<sup>5</sup> You favored those who were glad to do justice, those who remembered You in Your ways. When You were angry, we kept sinning; but if we keep Your ancient ways, we will be saved. <sup>6</sup> All of us are like someone unclean, all our righteous deeds like menstrual rags; we wither, all of us, like leaves, and our misdeeds blow us away like the wind. <sup>7</sup> No one calls on Your name or bestirs himself to take hold of You, for You have hidden Your face from us and caused our misdeeds to destroy us.*

The people acknowledged the reason for God's apparent lack of intervention to prevent His land from being destroyed: **You were angry; we kept sinning**. No amount of worship and prayers for deliverance will help if we continue to live by our agenda and for our own glory. Therefore, the people had to say, **All of us are like someone unclean, all our righteous deeds like menstrual rags**. As the old saying goes, confession is good for the soul.

*<sup>8</sup> But now, Adonai, You are our Father; we are the clay, You are our Potter, and we are all the work of Your hands.*

Yirmeyahu (Jeremiah) and Sha'ul would both use the analogy of clay to illustrate the sovereignty of God. God is the Master Potter. He can make us whatever He wishes. How can we trust He will do what's best? By looking at His hands as He shapes us and at His feet as He turns the wheel; for therein we see the scars of the nails that pierced them when He died for us.

*<sup>9</sup> Do not be so very angry, Adonai! Don't remember crime forever. Look, please, we are all Your people. <sup>10</sup> Your holy cities have become a desert, Tziyon a desert, Yerushalayim a ruin. <sup>11</sup> Our holy, beautiful house, where our ancestors used to praise You, has been burned to the ground; all we cherished has been ruined. <sup>12</sup> Adonai, after all this, will You still hold back? Will You still stay silent and punish us past endurance? ~ Isaiah 64:2-12 (CJB)*

**Yesha'yahu** foresaw the time when the Babylonians would destroy the city of **Yerushalayim** and burn the Temple in 586 BCE. **Yesha'yahu** appealed to God to turn things around and restore the city and its **Temple**.

God's people would indeed return to their homeland, but they would find the wall, the city, and, above all, the **Temple** significantly in need of repair (see the story in **Ezra** and **Nehemiah**). God would answer this prayer of His people and provide both the means and the will to rebuild that which was lost. Isn't that always the way of our God?

In my next post, we continue to explore **Adonai's Judgement and Salvation** in **Yesha'yahu 65:1-16**.