



Isaiah 62-63

Tape #7272
Isaiah 62-63
By Chuck Smith

So God's promise is faithfulness to the promises that He made. That Jerusalem shall become really the center of the earth. We're told that when Jesus comes to reign, He will establish there in Jerusalem, His throne. That the nations of the world will flow unto it. This is to be fulfilled in the kingdom age, or the millennial reign of Christ. God's program is going to go right on. God is not going to stop His program. There will be no rest until it is accomplished. So we look forward to that glorious day when the Lord shall return!

Now as Peter said, "God is not slack concerning His promises to usward, as some men count slackness." He, he said that in the last days there would be scoffers that would begin to say, "Oh you know, where is the promise of His coming? Things aren't gonna change. They're gonna go on like this forever. Since our fathers have fallen asleep, all things continue as they were from the beginning." There would be that sort of putting down, giving up of the hope of the fulfillment of the promises and the purposes of God. But God here is declaring that they shall come to pass. He will not rest until He has established His work. That Jerusalem becomes really the light of the world, as God intended Her to be.

And the Gentiles shall see thy righteousness, and all of the kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name (62:2).

So it's interesting that the Lord so often has new names for people. He gave to Abram a new name, called him "Abraham". To Jacob, He gave him the name of "Israel", and to Saul, He gave the name "Paul". To Simon He gave the name, "Peter". In the book of Revelation to those that overcome, the Lord promised to give them a new name, that no man would know. "A white stone, on it a new name written, which no man knows except he that receives it". So it will be interesting what we will call you when we get there. God will give you a new name that sort of fits your characteristics as, as Barnabas was given that name, "Son of Consolation", he was a fellow that was always just bringing people together. A great mediator and counselor. So the Lord has for us that new name. For the, "thou shalt be called by a new name, which the mouth of the Lord shall name."

Thou shalt [no more be a crown of, and thou shalt] also be a crown of glory in the hand of the Lord, a royal diadem in the hand of God (62:3).

So Jerusalem the crowning glory of the earth. A beautiful diadem. Now...

Now thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: [Now the word "Forsaken" in Hebrew is, "azab", and "Desolate" is "shemamah", so she was called, became called "Forsaken", it had become desolate.] But God will change their names and they will be called Hephzibah, and the land of Beulah: for the Lord delighteth in thee, [That's what "Hephzibah" means, "My delight is in her", and the name Beulah means "married".] and you and your land shall be married. [So no longer forsaken, no longer desolate, but now, the Lord delights in thee, and married.] For as a young man marries a virgin, so shall thy sons marry thee: and as a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee (62:4-5).

I love that! "The Lord rejoicing over thee." Paul the apostle, as he was praying for the Ephesians, his prayer for them is that, "they might know", have the spirit of wisdom and understanding and being enlightened, that, "they might know what is His exceeding great inheritance in the saints". What he is saying is that you might know just how much God does love you, and God does value you, and God does prize you! If you only knew the value God put on you, the relationship with you! How, how God delights in that relationship with you! So here we get a glimpse of it. "The bridegroom rejoicing over his bride, so shall thy God rejoice over thee."

Now that's hard for us to really grasp and understand, that God should have that much care and concern for me. That God should love me that much. But you know through the years, those people who have really

been blessed of God, and used of God are those people that came to the understanding of God's love, and the value that God had placed upon their lives.

I think that too many times, we sort of are deprecating ourselves. Satan is constantly accusing us. The Bible said that he was the accuser of the brethren. He is constantly accusing us, and sometimes we listen to Satan's accusations. As he points out our flaws, as he points out our failures, and as he seeks then to drive us away from the Lord. You know, "You're so rotten, you're so miserable, you're so weak! You know, you ought not to even try anymore! You ought to just give it up! God's not interested in you! He's tired of your failings, He's tired of your coming and saying you're sorry!" He just tries to discourage you, getting you to look at yourself, and look at your weaknesses and your failings, and just sort of give up, and say, "Well it's just not any use."

But the Lord loves you and prizes you. He doesn't see you in your present state of imperfection, but He sees you complete in Christ. To me it is a glorious thought to realize that God doesn't even acknowledge our works of the flesh, which are so miserable anyhow! You remember when God promised to Abraham, that He was going to give him a son. Abraham got in the flesh, getting tired of waiting for the promise, he, and Sarah said to him, "Well take my handmaiden, have a son through her, and, and so we'll help God out! We'll help God fulfill His promises!" So he took Hagar. Now that was the work of the flesh. The, the son Ishmael was always related to the flesh, to the life of the flesh, to the fleshly efforts, fleshly endeavors, were related to Ishmael.

But there was yet to come the son of promise, and when Ishmael was about thirteen years old, God repeated the promise. That He was gonna give him a son and bless them. Abraham said, "Oh Lord, let Ishmael live before you. You know, you know, don't, that's alright God, you know, I, here he is, I, I you know, I'm not gonna try anymore. Let Ishmael live before you." The Lord said, "I will make of Ishmael a nation also, but through Sarah shall thy seed be called." So Paul, in the New Testament points out that the, Isaac became the type of the Spirit, where Ishmael became the type of the flesh. The work of the Spirit versus the works of the flesh.

Now it is interesting when God said to Abraham later on, "Take now thy son, thine only son Isaac", God did not recognize Ishmael. "Thy only son Isaac", for Ishmael was the work of the flesh, and God did not recognize that. He only recognized the work of the Spirit. So in your life, aren't you glad that the Lord doesn't recognize the works of the flesh, only recognizes that work of the Spirit? I love that! So God loves us, and God rejoices over us as a bridegroom rejoices over her bride! Oh the glory of the Lord!

I have set [The Lord said] my watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: and ye that make mention of the Lord, do not keep silence, Give him no rest, till he establishes, and till he makes Jerusalem a praise of the earth (62:6-7).

So this is something that we are to pray continually until it is accomplished, the glorious day of the Lord, and the kingdom of God established. Now Jesus said, "When you pray, you should pray, Thy kingdom come, thy will be done in earth as it is in heaven." Here, "I will set watchmen on the walls, who will day and night be interceding for this day to come." Don't give the Lord rest until He's established this work of His kingdom.

It is interesting in the book of Revelation when, in chapter five, that day has finally come for the redemption of the purchased possession. Jesus purchased the world when He died upon the cross. He has not yet taken that which He has purchased. He purchased you. You belong to Him, He has not yet claimed His goods.

He has given us, in the meantime, the Holy Spirit, as an earnest of our inheritance, until the redemption of the purchased possession. The Holy Spirit is God's down payment, He is God's guarantee. He is the earnest of the inheritance. It shows that God is, is earnest in His intent of redeeming you.

Now every creature which is in heaven and earth, so when Jesus finally steps forth to take the scroll, the title deed of the earth, from the hand of the Father, and the redemption has come, the day of redemption, it talks about these saints in heaven who are singing, "Worthy is the Lamb to take the scroll, and loose the seals." But it tells us that when He does that, that the elders come forth with these little bowls, that are filled with incense, which are the prayers of the saints.

Now these prayers that have been going up, actually by the church and by the Jews also, as they are praying for the Messiah, and we are praying for the kingdom to come, for the Lord, the Messiah, to come, when that is accomplished, in the heavenly scene, all of these prayers will be brought then before the Father as, as a, as incense arising before Him. So, "Give Him no rest until He establishes and He makes Jerusalem the praise of the earth. Pray", the Bible says, "for the peace of Jerusalem."

For the Lord has sworn by his right hand, the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; nor thy sons of the stranger shall not drink thy wine, [Or, for the sons of the stranger shall not drink thy wine] for the which thou hast laboured (62:8):

Israel is not again, at this time, when the kingdom is established, to go again into captivity. They will not labor and someone else reap the benefits of it, as so often is the case in war.

But those that have gathered it shall eat it, and the praise of the Lord; and they that have brought it together shall drink it in the courts of my holiness. 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 the standard for the people (62:9-10).

In other words, the idea is that of, preparing the way for the Lord to come. "Take the stones out of the pathway. Open the gates, and go through for the Lord to come."

For behold, the Lord hath proclaimed unto the end of the world, Say to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken (62:11-12).

So the various names. Notice first of all, "named Forsaken", and then, "named Desolate", but the Lord in His work will give them new names, "Hephzibah", which means, "my delight is in her", and "Beulah", which means "married", and finally, the last name, verse twelve, "you will be called "Darash", which is, "sought out". Because it'll be a city not forsaken.

Now before this is to take place, before the kingdom comes, before Jerusalem becomes the glory of the earth, before the King comes to reign in righteousness, the earth is to through a blood bath. The earth is going to experience a time of great tribulation. The Old Testament speaks of the indignation of God's wrath that is to be poured out upon the world. So we are praying, "Lord thy kingdom come!", but we do understand, that it will be preceded by a purging of the earth.

There are those elements in the world today, that would quickly defile a righteous kingdom. So those wicked elements will be purged from the earth. The wicked will be purged from the earth. When the Lord reigns, He will reign in righteousness, in true justice, and, and to have this glorious kingdom age, which will be marked by peace, by righteousness, it is necessary to first of all purge the world of the unrighteous, the sinner.

Chapter 63

So chapter sixty three goes into the day of God's vengeance, the day of God's wrath. We read in the book of Revelation, that as the judgements of God are proceeding upon the earth, that they cry for the rocks and the mountains to fall on them and to hide them from the, the Lord. For it says, "The day of His wrath has come, and who shall be able to stand?" So Isaiah here tells us of this day of, of judgment. It's sort of in a conversation, a question, answer. It begins with the question...

Who is this that cometh from Edom, with dyed garments from Bozrah? that is glorious in his apparel, [Here He comes from Edom, and He has on this beautiful, gorgeous apparel, "this that is glorious in His apparel"] and traveling in the greatness of his strength (63:1)?

In august majesty He comes from the area of Edom with this beautiful apparel and in the august majesty of His strength. The question is, "Who is this?" The answer is...

I that speak in righteousness, mighty to save (63:1).

So the Lord identifies Himself. "I am the One coming, I speak in righteousness, I'm glorious to save, mighty to save." The question...

Why are you crimson in your apparel, [Or, "Why is your apparel stained with the crimson?"] and your garments look like a person who has been treading in the winevat (63:2)?

Now in those days, and I guess still today, in some places in the world, when they gather the grapes

they'd pour them into these big vats and the people take off their shoes, and they just jump on them, and stomp on them to crush the grapes to get the juice out. When you do, as the grapes burst, the concord grapes, and all, the stain gets all over your clothes. It looks, you know, it just discolors your clothes and all. You get covered with this juice, the stains of the juice. So He talks about His garments, beautiful as they are, have become stained. "Crimson in your apparel, your garments look like those who have been treading in the wine vat." The answer...

I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, I will trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment (63:3).

The Lord is speaking, the day of His judgment is come. He has brought His judgment upon the earth.

For the day of vengeance is in mine heart, and the year of my redeemed is come (63:4).

The time to take vengeance upon the earth in order that He might then take the earth as His own. His redemption.

Now going back to chapter sixty-one, as Isaiah is prophesying concerning the Messiah, he declared, "The spirit of the Lord God is upon me, because the Lord has anointed me to preach good tidings to the meek. He has sent me to bind up the broken hearted and to proclaim liberty to the captives, and the opening of the prison to those that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God." Notice he is talking here of the day of the vengeance of our God. Now verse four in our text tonight, "for the day of vengeance is in my heart, and the year of my redemption is come."

Now when Jesus came to the synagogue in Nazareth, when He began His earthly public ministry, after He was baptized by John, coming back to Nazareth, He went into the synagogue on the sabbath day, they handed Him the scriptures to read, He opened the scroll to where it was written, "The Spirit of the Lord God is upon me, because the Lord has anointed me to preach the good tidings to the meek."

Now when Jesus came to the words, "to proclaim the acceptable year of the Lord", He closed the scroll and handed it back to the chief of the synagogue, and He sat down and began to teach them saying, "This day this scripture is fulfilled in your eyes." In other words, "Here I am. I am the fulfillment of this promise, or prophecy. Here I am."

Now it was significant that He closed the scroll before He read, "And the day of the vengeance of our God." Because He did not come in His first coming to bring God's vengeance upon the earth for sin. He actually came to bring atonement and God's redemption for sin. It's the acceptable year of the Lord, and thus the vengeance was not to come until later. The vengeance has not yet come. It is still future. So Jesus, knowing His mission, was not at this time to bring the vengeance of our God, and to establish His kingdom, closed the scroll, and said, "This day is this scripture fulfilled in your eyes."

Now when He comes again, and God's kingdom is established upon the earth, then we will see the day of the vengeance as the earth is purged, making room really for the Lord to establish His kingdom.

Now as we read through these chapters in Isaiah, and we read of the glory that God had promised in chapters fifty nine, sixty and all, the glory that should come to Israel when the Messiah comes, it is easy to understand why the Jews failed to recognize Jesus. When He did not fulfill those prophecies that spoke of the glory of Israel, that God would establish, and of the honor and the glory that would come to Israel. They had difficulty, even His own disciples had a problem with that! Jesus said, "All of you are gonna be offended because of me. You're going to be offended because you're expecting me to establish and set up the kingdom right now. When I'm crucified, you're, you're just gonna be offended because of me." And, they were. It was, it was offensive to them, and, and so Paul speaks about the offense of the cross to the Jew. It offends them. That is not in keeping with their idea of the Messiah, who is to reign over the earth in glory and power. All of the nations recognizing Israel, the blessed of God. So as the disciples were offended, so were the Jews.

Now, what they did not recognize, is that there were many other prophecies concerning the Messiah that declared, "He would be despised and rejected, a man of sorrows, acquainted with grief. But He would be wounded for our transgressions, and bruised for our iniquities, the chastisement of our peace would be upon Him, and with His stripes we would be healed. That though we, like sheep, had gone astray, God laid on

Him the iniquities of us all. For the transgression”, God said, “of my people, He was smitten. He would make His grave with the rich, and with the transgressors in His death.” They, they, they did not want that.

When Jesus began to say to His disciples after they recognized He was the Messiah, as Peter said, “Well you are the Messiah! The Son of the living God!” It is obvious that in the New Testament times, the leaders and the people were expecting the Messiah to be the Son of God. Because the question of the High Priest to Jesus was, “Art thou the Messiah?” Then he said, “Then are you the Son of God?” In other words, he wanted Jesus to make that confession so they would have cause to stone Him. Because they believed that the Messiah would be the Son of God. Peter said, “You are the Messiah, the Son of the living God!” They were expecting the Messiah to be the Son of God.

Now Jesus, when He came and presented Himself as their Messiah, they were offended, because He was not raising an army to overthrow the Roman yoke, so even the disciples were offended. But you see, the problem was these seemingly contradictory prophesies. One that speaks of His suffering, one that speaks of His death, and then the others that speak of His glory, of His reign, and, of His kingdom.

The answer of course is in the two aspects of His coming. He came as Zechariah promised, “Riding on a donkey, lowly, humble”, and He made His triumphant entry on a donkey as was prophesied by Zechariah. When He comes again, Zechariah said, “And He shall come and set His foot in that day on the mount of Olives, and it’ll split in two”, and he speaks of the glory! So you have coming on a donkey from the mount of Olives, and then, coming splitting the mountain in glorious power, and majesty!

So the diverse prophesies when He first came, He was riding on a donkey. When He comes again, it will be in power and glory, and the mount of Olives will split in the middle! When He came the first time, He was despised and rejected, a man of sorrows, acquainted with grief. When He comes the second time, He will establish God’s glorious kingdom over the earth. Jerusalem will become the glory of the earth.

So the judgment of God, the vengeance of God shall precede that day, as the earth is purged and cleansed of wickedness and of sin, of the wicked and sinful people, in order that He might reign in righteousness over the whole earth. “The day of vengeance is in my heart. The year of my redemption is come.” Where He comes to claim that which He purchased.

And I looked, [The Lord is still speaking] and there was none to help; and I wondered that there was none to uphold: therefore my own arm brought salvation unto me; and my fury, it upheld me. 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 (64:5-6).

“The day of the Lord’s wrath has come, and who shall be able to stand?” Tribulation period. But it will be followed by the glorious day of the Lord, the kingdom age.

Now it is interesting that in these verses that speak of God’s anger, God’s fury, God’s vengeance, the treading down, the bloodshed and all, as the earth is being purged, that almost in the same breath, the prophet said...

I will mention the lovingkindnesses of the Lord, and the praises of the Lord (63:7),

It’s hard to put together this scene of awesome judgment with the lovingkindnesses of the Lord! Yet there they are! Paul said in Romans eleven, “Behold the severity and the goodness of God”, severity on those that fell, but goodness upon those who continue in His goodness. The wrath of God will be revealed from heaven against all ungodliness, and unrighteousness of men who hold the truth of God in unrighteousness. But this judgment, the day of vengeance must indeed precede the glorious day of the Lord, and His righteous reign. So this whole judgment was to just set the scene, so the Lord could come and establish a righteous kingdom upon the earth.

God’s lovingkindness for His children. I don’t think that you can fully understand that. I don’t think we ever will. I don’t think that we can even partially understand that until we have children of our own. Then when we have grandchildren you understand it even a little more. The lovingkindnesses of the Lord for His children. According to all that the Lord has bestowed upon us. The, in, in God in His lovingkindness has bestowed upon us, His love, His grace, His goodness. We look around and we see all of the good things that God has given to us, bestowed upon us.

the great goodness toward the house of Israel, which he bestowed on them according to his mercies

(63:7),

I'm so glad when God deals with us, He deals with us with grace and with mercy.

Now when He deals with the unrepentant sinner, He deals in justice. But to those who repent of their sins, God deals with them in mercy and in grace. "Be merciful unto me O Lord", David cried, "according to the abundance of your tender mercies, blot out my transgressions! For against thee, and thee only have I sinned and done this great evil in thy sight."

So the Bible speaks so much of the mercies of God, and the grace of God, to those who will receive, to those who repent and, and turn to the Lord, you'll find that God is merciful, you'll find that God is gracious. You'll find that His grace is sufficient for you. Whatever the past may be, and whatever the present failure may be, God's grace is sufficient for you, if your heart is towards the Lord.

But if you have set your heart against the Lord, if you have set your heart to do evil and to rebel against God, then you're going to find the judgment of God. The righteous judgment of God. He will be righteous when He judges. But to those who repent, He is gracious. To Israel, He is, goodness He's bestowed according to His mercies.

according to the multitude of his lovingkindnesses. [Not just lovingkindness, "multitude of His lovingkindnesses."] *For he said, Surely they are my people,* [God has claimed them, God has called them, even as God has claimed you, and called you, His people, you've been called of God, chosen of God that we should be joint heirs with Jesus Christ, of the glorious inheritance of God!] *children* [He said] *that will not lie: so he was their Saviour.* [Even as He is our Savior.] *In all of their afflictions, he was afflicted* (63:7-9),

He bears our sorrows, He bears our griefs, He bears our burdens, in all of our afflictions, He is afflicted. The heart of the Lord for His children! You know, we look at the world, we look at the things that are going on in the world, and we find that we can understand a little bit what the Bible said about Lot, who was living in Sodom. It said, "That righteous man Lot who was vexed, his righteous spirit was vexed by the way people were living around him." I find that every time I read the newspaper, my righteous spirit gets vexed by the things that are going on. It just disturbs me to see what's happening in this world, the ungodliness as it flourishes!

So he speaks of, "in all of their afflictions". What vexes me of sin certainly vexes the Lord much more! You see, I am of a sinful nature, and I am not as pure as He. So if it vexes me in, in my condition, how much more must it vex Him! I think that when we feel that vexation against the evil in the world, we're only beginning to feel a little of the heart of God, coming into sort of a harmony with the heart of God, who is vexed by evil. "In all of their afflictions He was afflicted", He was with them through that whole wilderness experience.

and the angel of his presence saved them: and in his love and in his pity he redeemed them (63:9);

They were there in Egypt going through that horrible oppressive bondage, and slavery. They cried unto Him by reason of their task masters. In His love, and in His pity He redeemed them from the hands of the Egyptians.

and he bore them, and he carried them the days of old. [Through the wilderness the Lord was with them, He protected, He watched, He preserves, "He bore them and carried them all the days of old."] *But they rebelled* (63:10),

Read the story! Here's God's multitude of lovingkindnesses, brought them out of Egypt, carried them through the wilderness. Yet, read the book of Judges, read the book of Exodus and Numbers, and see how even in the wilderness they were rebelling against the Lord. "We want meat! Tired of this manna! We want water! You brought us out here to kill us!" Rebelled against the Lord. And thus...

they vexed his holy spirit (63:10):

Even as Lot's righteous spirit was vexed, we can vex the Holy Spirit. Paul said, "Grieve not the Holy Spirit of God". He is grieved with our complaining, with our murmurings, with our challenging of, of God. "Vexed His Holy Spirit"...

and therefore he was turned to be their enemy, and he fought against them (63:10).

Rather than being the protector, and preserver, God allowed the enemies to come in. The book of Judges is that story over, and over again! They sought the Lord, and God brought a deliverer, and they lived for that

period of time. But then again, they turned from the Lord, they began to turn after idols and so forth, and so they came into bondage to the Midianites, and the different groups as, as it was just a cycle, a repeated cycle.

Yet he remembered the days of old, [That is, Israel as, as their, as, as they were oppressed by their enemies, they would remember the days of old.] they would remember Moses and his people, and they would say, Where is he that brought them out of the sea with the shepherd of his flock? where is he that put his holy spirit within him (63:11)?

“Where is God? The God that brought our fathers out of the sea, the God who gave them His Holy Spirit when Moses gathered with the elders and the Spirit of God came upon them to guide the people?”

That led them by the right hand of Moses with his glorious arm, [“The God who demonstrated His power”] who divided the water before them, to make himself an everlasting name? That led them through the deep, as a horse in the wilderness, that should not stumble? As a beast that goes down to the valley, the spirit of the Lord caused him to rest: and so did you lead your people, to make yourself a glorious name (63:12-14).

“Where is God, the God who delivered them, the God who brought them safely through?” So their prayer...

Look down from heaven, and behold from your habitation of your holiness and of your glory: where is your zeal and your strength, and the sounding of thy bowels and of thy mercies toward me? are they restrained (63:15)?

“God where are you? The God of our fathers, the God that manifested Himself in such a glorious way! Where are you? Are you restraining yourself from helping us?”

Doubtless you are our father, though Abraham is ignorant of us, and Israel acknowledged us not: thou, O Lord, art our father, our redeemer; and thy name is from everlasting (63:16).

So calling upon God, the God of their fathers, the God that brought their fathers safely through the wilderness experience.

Oh Lord, thou hast made us to err from thy ways, and hardened our heart from thy fear (63:17)?

Or, “Lord why has thou made us to err from our ways?” Now the truth of the matter, the Lord didn’t make them to err from their ways. Isn’t it interesting how we’re always ready to blame God for what we are, or what we do! “Well why did God make me this way? Why did God give me those desires?” We’re always seeking to blame God for our weaknesses. Whenever something goes wrong, we’re always ready to find fault with God! We’re so reluctant to take the blame ourselves. It’s so hard to say, “Well I was wrong. I have sinned.”

Return [the prayer is] for thy servants’ sake, the tribes of your inheritance. The people full of your holiness have possessed it but a little while: our adversaries have trodden down your sanctuary (63:17-18).

So the place of worship, trodden down by the adversaries. It is still trodden down by the adversaries. The place of worship.

But we are yours: you never bore rule over them; they were not called by your name (63:19).

“Lord, we’re your people!” That acknowledgment that now is coming, that you know, “They, they’re not your people! They’ve never been called by your name! We are your people!” So the prayer and the cry for God to establish His work in and amongst His people. Of course we’re coming to that kingdom, to that new age, as we move on in the next couple of chapters in Isaiah, we’re going to, we’re going to see the response of the Lord to the prayer of the faithful remnant, who had been calling for Him. It gets quite exciting as we see the kingdom come, and the various aspects of that kingdom.

Shall we pray?

Father we thank You again for Your goodness and Your blessings to us. Lord, we do long for Your kingdom to come, Your righteous kingdom. We want You to bear rule over the earth. Lord we thank You that we are your people, we are called by Your name. Lord You’ve given to us this glorious promise, that we would be heirs of that kingdom, and of eternal life. Lord we long for Your righteousness to come. We long Lord to see a world of righteousness and peace. We long Lord to see the wars to cease, the oppression of man to cease, the powers of wickedness to be brought low, and Your kingdom come, and Your righteous reign over the earth. So Lord help us take heart. Even as the prophet said Lord, may we not give You rest.

May we continue in our prayers and our interceding until that glorious day dawns, the day of our Lord, and His reign over the earth! In Jesus' name, Amen.

Next week let's finish, if we can, the book of Isaiah. Let's go for it, let's give it a try, and we'll then enter into the prophesies of Jeremiah. Shall we stand?

May the Lord bless, and keep, may the Lord strengthen, may the goodness of the Lord attend your paths this week! May He fill you with that knowledge of Himself, and of His love, and may you grow in His grace, and in your understanding of His grace, in His love for you. May it be a blessed week of great spiritual growth in, and through Jesus, our Saviour!