

Isaiah 64

Is. 64:1 Oh, that Thou wouldst rend the heavens and come down, That the mountains might quake at Thy presence—

As we begin this chapter, it might be helpful to read the notes associated with Isaiah 10:20 that relate to the proper meaning of the term “remnant.”

The remnant’s prayer of repentance that began in Isaiah 63:7 continues throughout the twelve verses of this chapter. This remnant at the end of the Tribulation will request that God *come down* in order *That the mountains might quake at His presence*. And quake they will; for Zechariah 14:1-8 states that once Jesus stands on the Mount of Olives during the latter portion of The Campaign of Armageddon, an earthquake will occur of unprecedented magnitude (for more input, read the notes associated with Isaiah 13:3: **Stage 8 of The Campaign of Armageddon**). The third and fourth phrases of Habakkuk 3:6, as well as the first phrase of Habakkuk 3:10, also point to this colossal event.

Note: Based on Hosea 5:15, the Jews must call Jesus back before He can return, and evidently this call begins during the two days of national repentance addressed in Isaiah 63:7-64:12. (Note the wording of the first phrase of Isaiah 64:1: “*Oh, that Thou wouldst rend the heavens and come down.*”) It will continue through the next day, *the third day* of Hosea 6:2, the day that Jesus returns. (For more input concerning this subject, read the notes associated with Isaiah 13:3: **Stage 5 of The Campaign of Armageddon**.) It is this call from Israel for Christ to *return* (addressed in Hosea 5:15) that Satan has feared most since Christ’s death, burial, resurrection, and ascension; for he knows that if Jesus is to return, the Jews must call Him back. This is a wonderful explanation of past, present, and future history; for Satan’s unwavering passion to exterminate the Jews is understood only within the parameters of this amazing truth.

Is. 64:2 As fire kindles the brushwood, as fire causes water to boil-- To make Thy name known to Thine adversaries, That the nations may tremble at Thy presence!

The Jewish remnant at the end of the Tribulation will request that Jesus return at the Second Coming so Jehovah’s *name* can be made *known* to His *adversaries* and *That the nations* might *tremble at His presence*.

Jehovah's *name* is who He is—His heart (1John 4:8), character (Isaiah 6:3), power (Psalm 18:1-15), and etc. He has always been willing to risk His reputation at the expense of doing what is right (read the notes associated with Isaiah 52:5). At the Second Coming, however, He will be totally vindicated, humiliating those who doubted His ability to fulfill His promises to Israel.

Jesus' enemies will indeed *tremble*, for His return will wipe out every unredeemed Gentile on the earth (all Jews on the earth will be believers by this time). Read Psalm 2:1-12 for additional input relating to what awaits the *nations* at Jesus' return.

Is. 64:3 When Thou didst awesome things which we did not expect, Thou didst come down, the mountains quaked at Thy presence.

The remnant at the end of the Tribulation will request that God repeat some of the miraculous works that He performed for Israel during her storied past. As they speak these words, they will have to have Exodus 19:16-18 in mind; for when Jehovah descended upon Mount Sinai, it *quaked*, leaving an enduring impression on the minds of the Hebrew people (read Judges 5:5 and Psalm 68:8).

Is. 64:4 For from of old they have not heard nor perceived by ear, Neither has the eye seen a God besides Thee, Who acts in behalf of the one who waits for Him.

Isaiah, along with Paul, understood well that unredeemed man has never *heard* nor *seen a God* like Israel's *God* (Paul makes use of this verse in 1Corinthians 2:9). The Jewish remnant at the end of the Tribulation will be assured of this fact as well, understating too that He always *acts in behalf of the one who waits for Him* (the notes associated with Isaiah 40:31 fit well here). Can we even begin to imagine the voice inflection with which this portion of the prayer of Isaiah 63:7-64:12 will be stated as the remnant *waits* for Christ's return, while observing at the same time the approaching armies of the Antichrist?

Is. 64:5 Thou dost meet him who rejoices in doing righteousness, Who remembers Thee in Thy ways. Behold, Thou wast angry, for we sinned, We continued in them a long time; And shall we be saved?

The Jewish remnant at the end of the Tribulation will remind Jehovah that He honors the person *who rejoices in doing righteousness* and *remembers Him in His ways*. The remnant will then confess the nation's sins and admit that they have, for *a long time*, disobeyed. In so doing, they will confess the nation's gross misjudgment and lack of discernment (especially on the part of the leadership) in rejecting Christ at His First Coming—the major factor as to why the Jews have suffered so since the cross. As a result of the magnitude of this sin, the remnant will ask if it is possible for the nation to *be saved*. She can *be saved* for sure; for the confession of sin by the Jewish leaders at the end of the Tribulation (as well as the confession of all Jews on the earth at that time) is what brings about Israel's national regeneration, fulfilling not only Romans 11:26, but Jesus' words of Matthew 23:39 as well.

Is. 64:6 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.

The remnant of Jews will describe the nation as *unclean* and admit that their *deeds are like a filthy garment* ("*garment*" pointing to "a monstrous rag" worn by a woman during her *menstrual* cycle—read Leviticus 15:33). In other words, they will finally view their good works as useless in gaining a right standing with God. As a result of sin and its consequences, they will view themselves as a withered *leaf* being blown away by *the wind*.

Is. 64:7 And there is no one who calls on Thy name, Who arouses himself to take hold of Thee; For Thou hast hidden Thy face from us, And hast delivered us into the power of our iniquities.

The Jews who pray this prayer at the end of the Tribulation will admit that *no one* among them (*no one* among their particular group) will have called upon Jehovah's *name*, nor attempted to *take hold of* Him (through repentance and faith in Christ), previous to this time. (Be aware that there will be Jewish believers elsewhere on the earth at this time, even though the Jews addressed in this verse will have yet to come to Him through faith—review the notes associated with Isaiah 10:20). Their sin will have caused this, for Jehovah never reveals Himself to the ungodly nor to the highly religious who attempt to work themselves into a righteous standing with God. In fact, He not only hides His *face*, but delivers them *into the power of* their *iniquities*, which explains why these Jews will have suffered so severely during the Tribulation. This will change due to their repentance (addressed in Isaiah 53, 63, 64, and other passages in God's word), causing Jehovah to reveal Himself so they, along with the other Jewish believers alive at this time, can become part of a fully redeemed *Israel* (Romans 11:26).

Is. 64:8 ¶ But now, O Lord, Thou art our Father, We are the clay, and Thou our potter; And all of us are the work of Thy hand.

The remnant that prays the prayer of Isaiah 63:7-64:12 will understand well that Israel is the *clay* and the *Father* is the *potter*, Israel being *the work of His hand*. But what does this mean? When taken through the full counsel of God's word, we can conclude that Jehovah can reshape the manner in which He chooses to use a particular vessel that He has molded on the potter's wheel. God's original plan for Israel was that she be an obedient *kingdom of priests* (Exodus 19:6), and in so doing, bring Him glory. Instead, she disobeyed through making less than excellent choices. This caused Jehovah to remold the original *vessel* (Jeremiah 18:4) into two different vessels, one *for honorable use* (Romans 9:21) and the other *for common use* (Romans 9:21). These two phrases in Romans 9:21 are interesting, in that; "*for honorable use*" can actually be interpreted, "for honor," while the phrase, "*for common use*," can be rendered, "no honor." In the case of the *vessel* "for honor," who is it who receives the honor—the *vessel* or Jehovah? From 2Timothy 2:20-21, it is obvious that it is God who receives the *honor*; for the *vessels* mentioned there bring *honor* to the master of the home—not themselves. Therefore, we can conclude from Romans 9:21 that the *vessel* "for honor" (*for honorable use*) points to the redeemed within Israel who, through their choice to love Jehovah (their *Master*—2Timothy 2:21), bring honor to His Person. The *vessel* for "no honor" (*for common use*), however, points to those within Israel who choose to disobey, consequently bringing "no honor" to Him. Note that this reshaping of the one *vessel* into two different *vessels* occurs after, and not before, the individuals within the nation have made the choice to either obey or disobey. In other words, each member of Israel is molded into one of the two *vessels* after he or she has chosen whether or not to bring "honor" or "no honor" to Jehovah.

Is. 64:9 Do not be angry beyond measure, O Lord, Neither remember iniquity forever; Behold, look now, all of us are Thy people.

The remnant at the end of the Tribulation will ask that Jehovah *not be angry beyond measure*. This remnant will also ask that He not *remember iniquity forever*, reminding Him that they are His *people* in the sense that they are all part of the nation of Israel. The spiritual regeneration of the remnant (that occurs as a result of this repentance) will truly wipe away all their *iniquity* (sin).

Is. 64:10 Thy holy cities have become a wilderness, Zion has become a wilderness, Jerusalem a desolation.

By the end of the Tribulation, the *holy cities*, including Jerusalem, will have become desolate. The remnant of the Jews praying this prayer will, obviously, remind God of this fact. The notes associated with Isaiah 13:3 (**Stage 8 of The Campaign of Armageddon**) give more input concerning the destruction of Jerusalem during the Tribulation.

Is. 64:11 Our holy and beautiful house, Where our fathers praised Thee, Has been burned by fire; And all our precious things have become a ruin.

The remnant will also remind Jehovah that the Tribulation temple has been destroyed. This destruction, brought about by the Antichrist and his armies, is also addressed in Psalm 74:1-8.

Is. 64:12 Wilt Thou restrain Thyself at these things, O Lord? Wilt Thou keep silent and afflict us beyond measure?

The remnant will end its prayer by asking if Jehovah, after hearing their pleading for forgiveness and reconciliation, will continue to *restrain* Himself from retaliating against their enemies. They will then ask if He will *keep silent* and continue to *afflict* them *beyond measure*. Of course, He will alter the manner in which He deals with Israel once she repents and accepts Christ as Messiah! He will immediately take action by destroying all her adversaries through the Second Coming.