

Isaiah 1-5 <b>Introduction</b> How can one be spared judgement and live happily ever after?	Isaiah 6-39 <b>New Creation</b> God will rule over a new, perfect and eternal creation	Isaiah 40-55 <b>New relationship</b> God will restore his people from exile to a permanent relationship	Isaiah 56-66 <b>Who</b> God will choose the humble and reject the proud
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**Isaiah 62:1-63:6 (NIVUK)**

**Sunday 26 April 2026**

**62** For Zion's sake I will not keep silent,  
for Jerusalem's sake I will not remain quiet,  
till her vindication shines out like the dawn,  
her salvation like a blazing torch.

**1. A secure relationship between YHWH and his people (62:1-12)**

- God will be present!

<sup>2</sup> The nations will see your vindication,  
and all kings your glory;  
you will be called by a new name  
that the mouth of the LORD will bestow.

- treasured in a secure relationship

<sup>3</sup> You will be a crown of splendour in the LORD's hand,  
a royal diadem in the hand of your God.

<sup>4</sup> No longer will they call you Deserted,  
or name your land Desolate.

But you will be called Hephzibah,<sup>a</sup>  
and your land Beulah;<sup>b</sup>

for the LORD will take delight in you,  
and your land will be married.

<sup>5</sup> As a young man marries a young woman,  
so will your Builder marry you;  
as a bridegroom rejoices over his bride,  
so will your God rejoice over you.

- protected by YHWH

<sup>6</sup> I have posted watchmen on your walls, Jerusalem;  
they will never be silent day or night.

You who call on the LORD,  
give yourselves no rest,

<sup>7</sup> and give him no rest till he establishes Jerusalem  
and makes her the praise of the earth.

<sup>8</sup> The LORD has sworn by his right hand  
and by his mighty arm:

'Never again will I give your grain  
as food for your enemies,  
and never again will foreigners drink the new wine  
for which you have toiled;

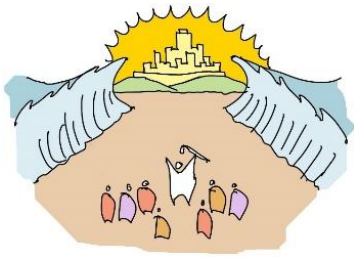
<sup>9</sup> but those who harvest it will eat it  
and praise the LORD,  
and those who gather the grapes will drink it  
in the courts of my sanctuary.'

<sup>a</sup> Hephzibah means *my delight is in her*.

<sup>b</sup> Beulah means *married*.

<b>Isaiah 56-66</b>	<u>56:1-8</u> Any humble 'outsider'	<u>56:9-57:21</u> The lowly and contrite, even if extremely wicked	<u>58:1-14</u> The selfless, not the selfish	<u>59:1-21</u> Jews who acknowledge their many sins	<u>60:1-22</u> In wealth, comfort and luxury	<u>61:1-11</u> With no more sadness	<u>62:1-12</u> In a secure relationship with God
<b>Who gets in?</b>							
<b>Where do they end up?</b>							

- a 2<sup>nd</sup> Exodus!



<sup>10</sup> Pass through, pass through the gates!

Prepare the way for the people.

Build up, build up the highway!

Remove the stones.

Raise a banner for the nations.

<sup>11</sup> The LORD has made proclamation to the ends of the earth:

'Say to Daughter Zion,

"See, your Saviour comes!

See, his reward is with him,

and his recompense accompanies him."

<sup>12</sup> They will be called the Holy People, the Redeemed of the LORD;

and you will be called Sought After, the City No Longer Deserted.

Blessings galore

We have previously read about

- Isaiah 60 *prosperity*, and
- Isaiah 61 *no more sadness*.

What is the cumulative effect of adding

- Isaiah 62 *relationship with God*?

2<sup>nd</sup> Exodus FAQs

**What is a 2<sup>nd</sup> Exodus?**

God promises a 2<sup>nd</sup> Exodus in Isaiah. This is like the 1<sup>st</sup> Exodus event (which spans the books of Exodus, Leviticus, Numbers, Deuteronomy, Joshua), but bigger in scale in many ways:

	<b>1<sup>st</sup> Exodus</b>	<b>2<sup>nd</sup> Exodus</b>
Rescued from	slavery under Pharaoh	death, suffering, evil
Rescued for	promised land Canaan	new heavens and new earth
A people	Israel	gathered from all nations
God's presence	mediated through tabernacle and priests	face-to-face direct access
Journey	winding through a hot, sandy desert	highway through a verdant, lush desert
Outcome	brief joy (Exodus 15)	everlasting joy

**Why does Isaiah use the 2<sup>nd</sup> Exodus motif here?**

To link together the different blessings in various bits of Isaiah into one overall big overarching rescue from God

**If the 2<sup>nd</sup> Exodus is so good, how am I to read about the 1<sup>st</sup> Exodus?**

The 2<sup>nd</sup> Exodus has outrageous, almost unbelievable, promises from God, most of which do not yet appear to have tangibly happened. The 1<sup>st</sup> Exodus is more grounded in history. Therefore, reading about the 1<sup>st</sup> Exodus (especially the books of Exodus and Joshua) gives us confidence that God has the power to deliver on his outrageous promises in the 2<sup>nd</sup> Exodus.

<u>63:1-6</u> On YHWH's side, after he executes his enemies	<u>63:7-64:12</u> Those who pray like Isaiah's model humble prayer	<u>65:1-16</u> The humble, not the proud	<u>65:17-25</u> In a wonderful New Creation (compilation!)	<u>66:1-6</u> Those with humility, not external religion	<u>66:7-14</u> In YHWH's peace and flourishing	<u>66:15-24</u> On the right side of YHWH's judgement day
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**Isaiah:** **63** Who is this coming from Edom,  
from Bozrah, with his garments stained crimson?  
Who is this, robed in splendour,  
striding forward in the greatness of his strength?

**YHWH:** 'It is I, proclaiming victory,  
mighty to save.'

**Isaiah:** <sup>2</sup> Why are your garments red,  
like those of one treading the winepress?

**YHWH:** <sup>3</sup> 'I have trodden the winepress alone;  
from the nations no one was with me.

I trampled them in my anger  
and trod them down in my wrath;  
their blood spattered my garments,  
and I stained all my clothing.

<sup>4</sup> It was for me the day of vengeance;  
the year for me to redeem had come.

<sup>5</sup> I looked, but there was no one to help,  
I was appalled that no one gave support;  
so my own arm achieved salvation for me,  
and my own wrath sustained me.

<sup>6</sup> I trampled the nations in my anger;  
in my wrath I made them drunk  
and poured their blood on the ground.'

## 2. YHWH's day of judgement (63:1-6)

### Censorship!

1. Is your God 'allowed' to execute his enemies with this level of brutality?
2. How willing would you be to share/explain this passage with a non-Christian friend?

### Revelation 14:17-20

<sup>17</sup> Another angel came out of the temple in heaven, and he too had a sharp sickle. <sup>18</sup> Still another angel, who had charge of the fire, came from the altar and called in a loud voice to him who had the sharp sickle, 'Take your sharp sickle and gather the clusters of grapes from the earth's vine, because its grapes are ripe.' <sup>19</sup> The angel swung his sickle on the earth, gathered its grapes and threw them into the great winepress of God's wrath. <sup>20</sup> They were trampled in the winepress outside the city, and blood flowed out of the press, rising as high as the horses' bridles for a distance of 1,600 stadia.<sup>c</sup>

### Revelation 19:11-16 (NIVUK)

<sup>11</sup> I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and wages war. <sup>12</sup> His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself. <sup>13</sup> He is dressed in a robe dipped in blood, and his name is the Word of God. <sup>14</sup> The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. <sup>15</sup> Coming out of his mouth is a sharp sword with which to strike down the nations. 'He will rule them with an iron sceptre.'<sup>d</sup> He treads the winepress of the fury of the wrath of God Almighty. <sup>16</sup> On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.

<sup>c</sup> That is, about 180 miles or about 300 kilometres

<sup>d</sup> Psalm 2:9

**For reflection on Isaiah 62:1-63:6**

- 62:1-12
1. To what extent does the idea of God's presence and relating to him appeal to you? Why?
  2. What obstacles are there to cherishing this promise? How might they be overcome?
  3. What imagery in Isaiah 62 resonates with you most?
  4. Christianity today tends to represent *relationship with God* as an individualistic experience ('*my Bible reading, my prayer life, my forgiveness*' etc). What difference does it make to us today that Isaiah 62 is about the relationship between God and his people *as a collective*?
- 63:1-6
5. To what extent do you agree that salvation and judgement come together as a pair? How would you persuade a sceptic?
  6. In what realm(s) do you hesitate with the idea of God's judgement?
    - a. intellectual
    - b. emotional
  7. What particular imagery resonates with you personally? Why?
  8. Compared to a more propositional/confessional approach to the same idea, e.g. Jesus 'will come again in glory to judge the living and the dead' (from *Nicene Creed*), what advantages does reading/reflecting on Isaiah 63:1-6 have?
  9. Read Revelation 14:17-20 and 19:11-16. How does John the Apostle use Isaiah 63:1-6 and build on the imagery?
- Prayer
10. Where do you need to repent or pray?
  11. How might your church family help you?

Next Sunday (3 May) | Isaiah 63:7-64:12

Lord's supper & Members' meeting | No car parking restrictions