

Isaiah 63:7-19

Aug 14, 2022

The goodness of God Isa 63:7

Isa 63:7 I shall make mention of the lovingkindnesses of the LORD, the praises of the LORD, According to all that the LORD has granted us, And the great goodness toward the house of Israel, Which He has granted them according to His compassion And according to the abundance of His lovingkindnesses.

“I will make known the LORD’s faithful love and the LORD’s praiseworthy acts, because of all the LORD has done for us— even the many good things He has done for the house of Israel and has done for them based on His compassion and the abundance of His faithful love. (Holman Bible)

“Lovingkindness” [Hebrew = *hesed*]

The words “mercy” or “lovingkindness” is inadequate to convey the meaning of *hesed* when it is asserted of God. *Hesed* is a covenant word. Its original use was to denote the attitude of loyalty and faithfulness which both parties in a covenant should maintain toward each other.

“When the word came to be used predominantly of the Covenant between Jehovah and Israel, it was realized by the prophets that such a covenant could be maintained only by that persistent, determined, steadfast love of God, which transcends every other love by its nature and depth. ... The most important of all the distinctive ideas of the Old Testament is God’s steady and extraordinary persistence in continuing to love wayward Israel in spite of Israel’s insistent waywardness.” This idea is expressed in Isaiah 54:8,10.

8 “In an outburst of anger I hid My face from you for a moment, But with everlasting lovingkindness I will have compassion on you,” Says the LORD your Redeemer. 10 “For the mountains may be removed and the hills may shake, But My lovingkindness will not be removed from you, And My covenant of peace will not be shaken,” Says the LORD who has compassion on you.

Sir George Adam Smith once suggested “real love” as a translation for *hesed*. Others have suggested “sure love.” The RSV committee, after much study and debate, adopted “steadfast love,” and no longer uses “lovingkindness” in the Old Testament. This has one important theological result, Professor Millar Burrows notes in the Introduction to the RSV Old Testament (Thomas Nelson & Sons, 1952, p. 61): “the word “love” now appears far more often in the Old Testament than it did in previous translations, counteracting the erroneous impression of many Christians that the God of the Old Testament was not a God of love.” (from the King James Bible word book)

Definition from Rex Andrews:

“Mercy is God’s supply system for every need everywhere. Mercy is the kindness, compassion and tenderness which has a passion to suffer with, or participate in, another’s ills or evils in order to relieve, heal and restore. It accepts another freely and gladly as he is and supplies the needed good to build up and to bring to peace and keep in peace. It is to take another into one’s heart just as he is and cherish and nourish him there. Mercy takes another’s sins and evils and faults as its own and frees the other by bearing them to God.”

“the LORD has granted us” granted = benefited, graced

God gave Israel His lovingkindness, goodness, compassion, love and mercy

“loving-kindnesses ... praises ... mercies ... loving-kindnesses” – The plurals and the repetitions imply that language is inadequate to express the full extent of God’s goodness. (from Jamieson, Fausset, & Brown Commentary)

God made Israel to be His people Isa 63:8a

8 For He said, "Surely, they are My people, Sons who will not deal falsely."

Israel was first recognized as "a people" in Egypt, when Pharaoh said, "The people of the children of Israel are more and mightier than we" (Ex 1:9). Soon afterwards God acknowledged them as "his people" (Ex 3:7).

Being called "My people" is covenantal language.

Isa 63:16 For You are our Father, though Abraham does not know us And Israel does not recognize us. You, O LORD, are our Father, Our Redeemer from of old is Your name.

Heb 8:10 for this is the covenant that I will make with the house of Israel after those days, says Lord; I will put My laws into their minds, and I will write them on their hearts. And I will be their God, and they shall be My people. (Jer 30:22; 31:33; 32:38)

Rom 9:25 As He says also in Hosea, I will call those who were not My people, "My people," and her who was not beloved, "beloved." (Hos 1:10; 2:23)

God became their Savior and carried them Isa 63:8b-9

So He became their Savior. 9 In all their affliction He was afflicted, And the angel of His presence saved them; In His love and in His mercy He redeemed them, And He lifted them and carried them all the days of old.

Not only does these verses communicate what God did historical for Israel, but it also speaks prophetically of what He would do.

"Savior" is used 6 times as a title for God in OT (Jdg 10:13-14; Isa 43:11; 45:21; Jer 2:28; 3:23; 11:12)

The definition of the name of Jesus is Jehovah is (my) salvation; Savior; the Greek form of Joshua.

"Jesus our Savior" is used 10 X in NT

(Lk 1:69-75; 2:11; 2:28-32; 19:10; Ac 13:23; Tit 1:4; 3:6; 2Pe 1:1; 3:2,18)

"Savior, Jesus Christ" is used 4 X in NT; (2 Pt 1:1, 11; 2:20; 3:18)

"Savior, Christ Jesus" is used 2 X in NT; (2 Tim 1:10; Tit 2:13)

"In all their affliction He was afflicted"

Isa 53:4 Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted.

Isa 53:12 Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors.

1Pt 2:24 and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.

"And the angel of His presence saved them." - occurs only here.

"the angel of God" (Ex 14:19; Jdg 15:6; Acts 27:23),

"the angel of the Lord" (Gen 16:7; Num 22:23; Jdg 6:11-23; 13:3-21; 2Ki 19:35)

"In His love and in His mercy He redeemed them"

Rom 5:8-11 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. 9 Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. 10 For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. 11 And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Spirit gives rest Isa 63:14

14 As the cattle which go down into the valley, The Spirit of the LORD gave them rest. So You led Your people, To make for Yourself a glorious name.

“Spirit of the LORD gave them rest”

Heb 3:7-11 Therefore, just as the Holy Spirit says, “TODAY IF YOU HEAR HIS VOICE, 8 DO NOT HARDEN YOUR HEARTS ... AS I SWORE IN MY WRATH, ‘THEY SHALL NOT ENTER MY REST.’ ”

Heb 3:18 And to whom did He swear that they would not enter His rest, but to those who were disobedient?

Heb 4:1-12 Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it. 2 For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard. 3 For we who have believed enter that rest, just as He has said, “AS I SWORE IN MY WRATH, THEY SHALL NOT ENTER MY REST,” although His works were finished from the foundation of the world. 4 For He has said somewhere concerning the seventh day: “AND GOD RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS”; 5 and again in this passage, “THEY SHALL NOT ENTER MY REST.” 6 Therefore, since it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience, 7 He again fixes a certain day, “Today,” saying through David after so long a time just as has been said before, “TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS.” 8 For if Joshua had given them rest, He would not have spoken of another day after that. 9 So there remains a Sabbath rest for the people of God. 10 For the one who has entered His rest has himself also rested from his works, as God did from His. 11 Therefore let us be diligent to enter that rest, so that no one will fall, through following the same example of disobedience. 12 For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

The Spirit of the Lord gives rest (as He did on the 7th day of creation; Heb 4:4).

We enter rest by hearing the voice of God’s Spirit (Heb 3:7-11).

The rest that Joshua gave them was a picture of the rest to come (Heb 4:8-9).

We rest through faith in the finished work of Christ (Heb 4:2-3, 10).

Unbelief (disobedience) leads to failure of entering His rest (Heb 3:18; 4:6, 11).

Rest comes from faith in God’s word (Heb 4:2, 12).