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And the Day of Vengeance of Our God

61: 2b-3

And the day of vengeance of our God DIG: During times of grief, people would put on sackcloth and cover themselves with ashes as a sign of their mourning. What will God clothe the Jews with?

REFLECT: How do these verses relate to your experience of the Good News? Do you feel as though you are “wearing ashes?” Or are you “trying on new clothes?” Why? In what way do you especially want to see God being this freedom to you?

The Second Coming (Revelation 19), and the many lesser events leading up to and following it, is primarily what prophecy is all about. It is without a doubt the greatest story of the future to be found anywhere in our world. No religion, no culture, and no literature offers anything comparable. In fact, the Bible’s teachings about the future have inspired many to turn from their sins to find **Messiah** as their **Lord** and **Savior**.



Where is **the bride of Christ**, the Church, at the time of the Second Coming? At the Rapture (see the commentary on **Revelation**, to see link click [By - The Rapture of the Church](#)) **Jesus** will come *for His holy ones (Psalm 16:3)*. Before the Great Tribulation and the Second Coming of **Christ**, the Church will **be caught up together in the clouds (First Thessalonians 5:17)**. The Church is **not appointed to suffer the wrath** of the Tribulation (**First Thessalonians 5:9** and **Revelation 3:10**). Therefore, at the end of the Tribulation and at the Second Coming, **Yeshua** comes *with His Church* made up of Jewish and Gentile believers (**Ephesians 2:14**). Believers, or the **armies of heaven**, will be **following Christ, riding on white horses and dressed in fine linen, white and clean**

(Revelation 19:14).

While the purpose of the First Coming was to preach the gospel, to conquer sin, and to bring a spiritual redemption, the purpose of **His** Second Coming was to bring physical redemption to a restored **Isra'el**. So when **He** comes a second time it will be **the day of vengeance of our God (61:2b)**. This phrase is one of the many names in the Bible for the Great Tribulation and follows **His** First Coming, or **the year of ADONAI's favor (61:2a)**. **The "day" of vengeance**, a sharp, quick, day of judgment, contrasts **the "year" of ADONAI's favor**.

He will **comfort all** Jews **who mourn** at the end of the Great Tribulation. Those **who mourn** for their own sin and for the sin of the devastated condition of Jerusalem will hear words of **comfort** from **God**. This theme goes all the way back to the song of praise in **12:1-6**, where it's clear that their grief is over the fear they had committed unpardonable sins that would banish them from **the LORD's** presence forever (also see **40:1-2** and **49:13**). But here, **ADONAI** declares a time of favor, where **He** will accept them despite their sin. That is the Good News! But how can a holy **God** accomplish this fact? It is the ministry of the Servant (see [Iy - The Death of the Suffering Servant](#)). But **the LORD** has reconciled **His** people on the cross and they didn't need to **mourn** any longer.

More specifically, He was **anointed to provide for those who grieve in Zion (61:2c-3a)**. So **Messiah** was **anointed to** accomplish **three things** for **the Jews** in **His** Second Coming. Note the downward movement of heavenly outpouring (**psalm 133**); from the **crown (Exodus 39:28; Isaiah 3:20, 61:10)**, to the **head of oil**, to the **garment** on the body.

First, He will **bestow on them a crown of beauty instead of ashes (61:3b)**. In **60:17** **Isaiah** promised the best (gold) for the better (bronze), but here **the Servant** promises the best for the worst. **Mourners, like others in distress, sprinkled ashes on their heads (Second Samuel 13:19 and Jeremiah 6:26)**. **But the crown of beauty will replace the symbols of mourning and misery**. **Isaiah** makes a play on words with **beauty** and **ashes**. It would be like saying in English that **God** will exchange a song for a sigh. After the sighing and **mourning** there will be **joy** and singing.

Secondly, **the oil of gladness instead of mourning (61:3c)**. This wording is used in **Psalms 45:7**, the Messianic Psalm where **the Messiah** is anointed **with the oil of joy**. Thus, **the Anointed One** replaces **mourning** with new life.

Thirdly, instead of a spirit of despair, **He** will **bestow on them a garment of praise**,

another sign of **joy (Ecclesiastes 9:7-8)**. And the reason for it all is that **Isra'el will be called the oaks of righteousness, a planting of the LORD for the display of His splendor (61:3d)**. **Isra'el will be righteous (54:14, 58:8, 60:21, 62:1-2)** and like stalwart oak trees will **display God's splendor (35:2, 46:13, 49:3, 55:5, 60:9 and 21, 62:3)**. In other words, **God will replace the spirit of despair with the garment of praise** so that **He** may be glorified, so that **Isra'el's establishment in the Kingdom and all that God said would happen in Chapter 60 will come to pass in Chapter 61 by means of the Servant of the LORD, the Messiah.**

Speaking earlier of **Isra'el** during the Messianic Kingdom, **God** had said: **Then your people will be righteous and they will possess the Promised Land forever. They are the shoot I have planted, the work of My hands for the display of My splendor (60:21)**. So here **ADONAI** says that the reason **Isra'el will be called the oaks of righteousness**, symbolizing stability, permanence and abundance, is precisely **for the display of His splendor (61:3e)**.

But what are **the oaks of righteousness**? When we look back at the beginning of the book, **Isaiah** chastised **Isra'el** for her spiritual adultery: **You will be ashamed because of your sacred oaks in which you delighted; you will be disgraced because of the gardens that you have chosen. You will be like an oak with fading leaves, like a garden without water. The mighty man will become tinder and his work a spark; both will burn together with no one to quench the fire (1:29-31)**. There, the sin and rebellion of glorifying idols over **God** would cause the **oaks** to burn up **like tinder**. The idols would be nothing more than seared **leaves**. Only faith, trust and belief in **Jesus Christ** produces **righteousness (First Corinthians 15:3-4)**. This is one of the great paradoxes of **Isaiah** and the Bible. If we try to glorify anyone but **ADONAI**, we are doomed. But if we admit our helplessness and dependence upon **Him, God** gives us **His righteousness**.

So **Chapter 61:1-3** tells us the means by which **Chapter 60** is to find its fulfillment. It will be by the means of the ministry of **the Messiah**, both in **His** First and Second Coming.