

Isaiah 66:13

Authorized King James Version (KJV)

As one whom his mother comforteth, so will I comfort you;
and ye shall be comforted in Jerusalem.

Analysis

God makes an extraordinary promise: "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem." The comparison to maternal comfort is tender and intimate. The Hebrew *nacham* (comfort) appears three times, emphasizing certainty and completeness. God Himself provides the comfort, comparing His care to a mother consoling her child. This reveals divine compassion—God is not distant or uncaring but intimately involved in comforting His people. The location "in Jerusalem" grounds this promise historically while pointing to eschatological fulfillment. From a Reformed perspective, this reveals God's compassionate character. While primarily revealed as Father, God's care includes maternal-like tenderness (Deuteronomy 32:18, Psalm 131:2, Matthew 23:37). The Holy Spirit is the Comforter (John 14:16, 26, 15:26, 16:7), applying Christ's redemptive work to provide comprehensive consolation. Believers experience divine comfort in the church ("Jerusalem"), the community of faith where God's presence dwells.

Historical Context

The exiled community desperately needed comfort after Jerusalem's destruction and decades of captivity (Isaiah 40:1, 51:3, 12). The promise looked to restoration and beyond. Jesus provided comfort through His ministry (Matthew 11:28-30) and promised the Spirit as Comforter (John 14:16-18). The church experiences divine comfort through the Spirit's ministry (Acts 9:31, 2 Corinthians 1:3-5, 7:6). Complete fulfillment comes in the New Jerusalem where God personally wipes

away all tears (Revelation 21:3-4). Then comfort is permanent, not temporary—all sources of sorrow eternally removed.

Related Passages

Ephesians 2:8 — Salvation by grace through faith

John 3:16 — God's love and salvation

Psalms 19:1 — Heavens declare God's glory

Colossians 1:16 — All things created through Christ

Study Questions

1. How does God's maternal-like comfort differ from or complement His fatherly care?
2. In what ways do believers experience divine comfort 'in Jerusalem'—the church community?
3. How can we better mediate God's comfort to fellow believers who are suffering?

Interlinear Text

אֶשֶׁר	אִמּוֹ	תְּנַחֲמוּ:	כִּי	אֲנֹכִי	תְּנַחֲמוּ:
As one	whom his mother	comforteth			comforteth
H376	H517	H5162	H3651	H595	H5162
וּבִירוּשָׁלַם	תְּנַחֲמוּ:				
in Jerusalem	comforteth				
H3389	H5162				

Additional Cross-References

2 Corinthians 1:4 (Parallel theme): Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

1 Thessalonians 2:7 (Parallel theme): But we were gentle among you, even as a nurse cherisheth her children:

Isaiah 51:3 (Parallel theme): For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

Isaiah 40:1 (Parallel theme): Comfort ye, comfort ye my people, saith your God.

Isaiah 66:10 (References Jerusalem): Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

Psalms 137:6 (References Jerusalem): If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.