

Isaiah 63

Is. 63:1 Who is this who comes from Edom, With garments of glowing colors from Bozrah, This One who is majestic in His apparel, Marching in the greatness of His strength? "It is I who speak in righteousness, mighty to save."

In Isaiah 63, we will discover how God plans to answer the prayers of Isaiah and the angels who have petitioned Him on behalf of Jerusalem and the Jewish people (read the notes associated with Isaiah 62:1, 6-7). It will be the return of the Messiah to the city of *Bozrah* (Petra being its Greek name) that will set the stage for the restoration of the people (Israel) and the city (Jerusalem). Once the Jews at the end of the Tribulation accept Jesus as Messiah and call Him back (Hosea 5:15), He will return (Revelation 19:11-16) to *Bozrah* (Isaiah 34:5-6) to save the Jews in hiding there. He will then defeat the Antichrist and his armies during The Campaign of Armageddon and establish the Messianic Kingdom. For more input relating to The Campaign of Armageddon, you can read the notes associated with Isaiah 13:3. (Note: In Habakkuk 3:3, we find that Jesus goes north to *Teman* after leaving Bozrah before turning toward Jerusalem.)

Isaiah sees, through the Spirit, the return of Christ at the end of the Tribulation. It is obvious from verses such as Isaiah 63:1 and Jeremiah 49:20-22 that the geographical location of His return will be *Bozrah*, located in *Edom*, *Edom* being situated in modern day southern Jordan. For more input relating to His return at *Bozrah*, read the notes associated with Isaiah 11:11, Isaiah 13:3 (**Stage 6 of The Campaign of Armageddon**), and Isaiah 34:5. His *garments of glowing colors* are actually “crimson” (according to the original Hebrew) due to having been sprinkled with the shed blood of the Antichrist and his armies (this ties in well with verses 2 and 3).

Taking everything that God’s word states concerning Jesus’ Second Coming and tying it in with Isaiah 63:1, there is no doubt that Jesus will be *majestic in His apparel, Marching in the greatness of His strength* at His return (read Revelation 19:11-16 for instance). He will march with much authority, as a conquering general who has been victorious in battle.

The Savior, who speaks *in righteousness* (meaning that He always speaks what is right and true—John 1:17; 8:31-32, 45-46; 14:6; Revelation 19:11; etc.), is also described as *mighty to save*. Being such, He will physically *save* the Jewish remnant from the Antichrist and his forces soon after the remnant accepts Him as Savior—fulfilling everything promised in God’s word concerning this wonderful event. How else would a *righteous* Savior respond than according to what the Father had promised?

Is. 63:2 Why is Your apparel red, And Your garments like the one who treads in the wine press?

Jesus’ *apparel* will be *red* due to His warring against the Antichrist and his armies. Their blood will stain His *garments like the one who treads in the wine press*. Therefore, the *blood* that stains His garments (also described in Revelation 19:13) will not be His own *blood* that was shed on the cross, but rather the *blood* of His enemies at His Second Coming. This spilled *blood* of the Antichrist and his armies is also addressed in Revelation 14:17-20.

Is. 63:3 "I have trodden the wine trough alone, And from the peoples there was no man with Me. I also trod them in My anger, And trampled them in My wrath; And their lifeblood is sprinkled on My garments, And I stained all My raiment."

Jesus will defeat the Antichrist and his armies single handedly. Therefore, neither the church (Revelation 19:11-16) nor the *angels* (Matthew 16:27) who return with Him will aid in the battle. Just think: He will defeat, by Himself, the Antichrist and his entire army—an army that will be gathered from throughout the world. What a Warrior! Note that *their lifeblood* will be *sprinkled on His garments, And it will stain all His raiment*, lining up well with verses 1 and 2 of this chapter.

Is. 63:4 "For the day of vengeance was in My heart, And My year of redemption has come.

There is no doubt that Jesus' *vengeance* will be displayed against His enemies at His Second Coming. Neither is there any doubt that Christ's return will occur in His *year of redemption*—the year that the Jews will experience spiritual *redemption* (shortly before the Second Coming) as well as physical *redemption* (at the Second Coming). Read the notes associated with Isaiah 62:12 as well as Isaiah 13:3 (**Stage 5 of The Campaign of Armageddon**).

Is. 63:5 "And I looked, and there was no one to help, And I was astonished and there was no one to uphold; So My own arm brought salvation to Me; And My wrath upheld Me.

No man will *help* or *uphold* Christ at His Second Coming, for as is confirmed by Isaiah 63:3, He will defeat the Antichrist and his armies by Himself.

Is. 63:6 "And I trod down the peoples in My anger, And made them drunk in My wrath, And I poured out their lifeblood on the earth."

This verse describes the degree to which Christ will overthrow His enemies at the Second Coming. In Revelation 14:17-20, we discover more details as to the overwhelming nature of this destruction—mentioned also in the notes associated with Isaiah 63:2. Obviously, it is the return of Christ that answers Isaiah's prayer of Isaiah 62:1. His return will also fulfill the angels' request of Isaiah 62:6-7; for *Jerusalem* will be a *glorious...city* during the Millennium (Psalm 48:1-3, 12-13; 87:1-7; Isaiah 4:3-6; 60:10-14; 62:1-12; 65:18-19; 66:10-14; Jeremiah 33:9-11; Zechariah 2:1-5; Ezekiel 48:30-35).

Is. 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 multitude of His lovingkindnesses.

Before continuing, read the notes associated with Isaiah 10:20 to make sure that you have fresh in your mind what the Scriptures teach concerning the remnant within the Jewish nation.

In Isaiah 63:7 through Isaiah 64:12, we find a portion of the prayer of repentance offered by the remnant of Jews at the end of the Tribulation. Another portion of this prayer is recorded in Isaiah 53:1-9; so a quick read of those notes might be helpful. Jesus cannot return until the Jewish remnant calls Him back (Hosea 5:15); so this prayer is huge as it relates to the Second Coming.

The prayer begins by addressing God's love directed toward Israel in the past. After all, she is the only nation to receive *the Law, the glory, the covenants, the promises, and the temple service* (Romans 9:4). If this weren't enough, she is also the nation through which *Christ* was born (Romans 9:5). God even married *Israel* in Exodus 24, something He did with no other nation. Therefore, *the lovingkindnesses of the Lord* have been abundant as He has interacted with the nation. The intriguing thing, however, is the manner in which Israel has responded to His love.

They have been, overall, a rebellious people, and will continue to be so until they pray this prayer at the end of the Tribulation.

Is. 63:8 For He said, "Surely, they are My people, Sons who will not deal falsely." So He became their Savior.

God entered into a relationship with the Hebrew people hoping they would *not deal falsely*. Therefore, *He became their Savior* by bringing them out of enslavement in Egypt.

Is. 63:9 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.

The Lord was greatly *afflicted* as He observed Israel's *affliction* in Egypt. Therefore, *the angel of His presence saved them* from their bondage, this *angel* being *the angel of the Lord* who is none other than the second Person of the Trinity, Jesus Christ (we dealt with this subject briefly in the notes associated with Isaiah 51:10 and 52:12). Because *the angel of His presence* and *the angel of the Lord* are one and the same, there is a wealth of truth that explains who He is. For instance, He *appeared* to Moses in Exodus 3:2, protected *Israel* soon after she left Egypt (Exodus 14:19), went *before* the nation in the wilderness (Exodus 32:34), and brought Israel into Canaan, protecting her once she arrived (Exodus 23:20-23; 33:2). We know that this *angel* must be the second Person of the Trinity, Jesus Christ; for He not only carries God's *name* but can forgive sin as well (Exodus 23:21).

It was Jehovah's *love and...mercy* that caused Him to redeem Israel from slavery in Egypt (this physical redemption from Egypt is also dealt with in Isaiah 51:10). In fact, He loved them so much that He *carried them all the days of old*. In other words, it was God who *carried* Israel across the Red Sea, through the wilderness, through the Jordan and into Canaan, throughout the days of the judges, even until the time of Isaiah. And guess what? He continued to carry the nation throughout the history of the Old Testament, the 400 years of silence between the Old and New Testaments, the days of Jesus' First Coming, and the days of the apostles. He continues to carry her today. How can the Hebrew nation's existence (after so many tries by her enemies to wipe her off the earth) be explained otherwise?

Note: If you have never researched the birth of the Jewish state in 1948, as well as the manner in which God has protected the Jews since that date, you should do so at your earliest convenience. It is one of the most fascinating turn of events in the history of mankind, only explained in terms of God's *love* for the Jewish people.

The great news is that the God who continues to carry Israel lives inside every believer today (Galatians 2:20; Colossians 1:27). Therefore, we can rest assured that He will finish the work He *began* in us (Philippians 1:6).

Is. 63:10 But they rebelled And grieved His Holy Spirit; Therefore, He turned Himself to become their enemy, He fought against them.

Instead of obeying God, as He had hoped (Isaiah 63:8), Israel *rebelled And grieved His Holy Spirit*. The fact that the *Holy Spirit* is mentioned confirms that the Trinity has been directly involved in the life of the Jewish nation. The Father (*He*) and the Son (*the angel of His presence*) are addressed in Isaiah 63:9, while the *Holy Spirit* is addressed in Isaiah 63:10. In Isaiah 48:16 and 61:1, we find other Old Testament references to the Trinity; so to read the notes associated

with those verses would add much flavor here. We know that the plurality of the Godhead is addressed in Old Testament passages such as Genesis 1:26, 3:22, 11:7, and Isaiah 6:8; but few Old Testament verses address all three Persons of the Trinity, possibly only in Isaiah 48:16, 61:1, and Isaiah 63:9-10.

Old Testament believers were capable of grieving the *Holy Spirit* (Isaiah 63:10), and they did so each time they rebelled against Jehovah's authority. When this occurred, *He turned Himself to become their enemy and fought against them*. This explains how Israel, having received such abundant blessings (Romans 9:4-5) as God's *first-born* (Exodus 4:22), could reap *Double for all her sins* (Isaiah 40:2). An understanding of this will cause the Jewish remnant at Bozrah to realize their error, repent of their sin, and plead for Christ's return at the end of the Tribulation.

Note: During the Church age (which began in Acts 2), believers can *grieve the Holy Spirit* (Ephesians 4:30); but God's *condemnation* does not follow (Romans 8:1). They reap negative consequences in this life from their disobedience (Colossians 3:25), but receive no condemnation from the Creator. The Romans and Ephesians courses distributed by this ministry walk you, step by step, through why this must be the case.

Is. 63:11 Then His people remembered the days of old, of Moses. Where is He who brought them up out of the sea with the shepherds of His flock? Where is He who put His Holy Spirit in the midst of them,

At this juncture in their prayer, the remnant at Bozrah will begin to remember God's past blessings. Jehovah, during *the days of...Moses*, had allowed Israel to pass through *the sea* (the Red Sea). *He* also allowed *His Holy Spirit* to dwell *in their midst* (read Exodus 31:3, 35:31, and Numbers 11:16-29). Obviously, from Isaiah 63:9-11, the entire Trinity was involved in Israel's deliverance from Egypt.

Is. 63:12 Who caused His glorious arm to go at the right hand of Moses, Who divided the waters before them to make for Himself an everlasting name,

God's *glorious arm*, the second Person of the Trinity that we know to be Jesus Christ, was *at the right hand of Moses* when the *waters* of the Red Sea were *divided*, freeing Israel from Egyptian bondage (also read the notes associated with Isaiah 51:9-10). Note that God orchestrated this deliverance in order *to make for himself an everlasting name*. It is interesting that the Exodus will be viewed as one of the great events (if not the greatest event) in Israel's past until something supercedes it in significance. And what could possibly be greater than the Exodus? The regathering of spiritually redeemed *Israel from* throughout the world to enjoy the blessings of the Millennium (read Jeremiah 23:7-8).

Is. 63:13 Who led them through the depths? Like the horse in the wilderness, they did not stumble;

Jehovah's supernatural protection of Israel as she came out of Egypt is again addressed in this verse.

Is. 63:14 As the cattle which go down into the valley, The Spirit of the Lord gave them rest. So didst Thou lead Thy people, To make for Thyself a glorious name.

God's *Spirit* was responsible for giving Israel *rest* as she came out of Egypt and marched through the wilderness. The *rest* referenced here is not the *Sabbath rest* addressed in Hebrews 4:9 (and

discussed in the notes associated with Isaiah 56:2 and 58:13); for the nation was too spiritually immature to enter into such *rest* (read Hebrews 3:16-19). Thus, the *rest* mentioned in Isaiah 63:14 must point to God's protection; for we know that the nation was grossly disobedient in the wilderness and, therefore, powerless against her enemies. This supernatural protection brought much glory to God's *name*; for only an all-knowing, all-powerful Sovereign could protect such a small and powerless people (Deuteronomy 7:7). The remnant at Bozrah that calls Christ back will remember these events, bringing much comfort to their souls.

Is. 63:15 ¶ Look down from heaven, and see from Thy holy and glorious habitation; Where are Thy zeal and Thy mighty deeds? The stirrings of Thy heart and Thy compassion are restrained toward me.

The Jewish remnant at Bozrah, while encouraging Jehovah to *Look down from heaven*, will ask why His *zeal and...mighty deeds* are no longer being manifested for the good of the nation. After all, the Antichrist and his armies will be in close proximity with one goal in mind—to wipe all Jews off the face of the earth. Therefore, considering their circumstances, they will question why His *compassion* is being *restrained toward* them, why it is not being manifested as it was in the days of old, such as in the days of Moses (Deuteronomy 4:32-39) and Joshua (Joshua 10:12-14). However, peace will enter their souls once they are spiritually regenerated (for more input, read the notes associated with Isaiah 13:3 (**Stage 5 of The Campaign of Armageddon**)); and they will view the Antichrist and his armies from a totally different perspective. In fact, they will perceive him much like David perceived Goliath—as a man who has no right to bring fear upon the nation (read 1Samuel 17:26, 31-37, 45-47). This transformation will also be similar to what occurred in Acts 2—when the disciples were energized by *the Holy Spirit*. What is recorded in Isaiah 63:7-19, however, is their mindset as they repent the *two days* before they are spiritually regenerated (read Hosea 6:1-2). *On the third day* of Hosea 6:2, the *day* that every Jew on the earth accepts Christ as Messiah (and is spiritually regenerated—Isaiah 45:25; Jeremiah 31:31-34; Romans 11:26), abundant peace will enter their souls due to knowing that Christ's return will subdue the enemy and usher in the Kingdom (read the notes associated with Isaiah 40:31 for additional input).

Is. 63:16 For Thou art our Father, though Abraham does not know us, And Israel does not recognize us. Thou, O Lord, art our Father, Our Redeemer from of old is Thy name.

As the remnant of Israel repents at the end of the Tribulation, they will believe that Jehovah is their *Father*. They will also view Him as their *Redeemer*. It is interesting that Jesus is described as *Eternal Father* in Isaiah 9:6-7, Jesus also being *Redeemer* (you might want to read the notes associated with Isaiah 9:6-7). Truly, the Father and the Son are one (John 10:30).

This remnant will understand two things very well. First, that *Abraham* does not know them. After all, he lived hundreds of years before they came on the scene. They will also understand that the unredeemed segment of Israel during the Tribulation (which will be *two-thirds* of the nation according to Zechariah 13:8) does not *recognize* them. In other words, the nonremnant will no longer view the remnant as part of the nation of *Israel*. (It is much the same for the Jew today who has accepted Jesus as Messiah.) Read the notes associated with Isaiah 41:17-20 and 65:13 for input relating to how the physical needs of this remnant will be supplied.

Is. 63:17 Why, O Lord, dost Thou cause us to stray from Thy ways, And harden our heart from fearing Thee? Return for the sake of Thy servants, the tribes of Thy heritage.

In Isaiah 63:17, we have one of the best examples in all of the Scriptures as to why we, as Paul

prescribed, should base what we believe on *the whole purpose of God* (Acts 20:27—NASB)—on *all the counsel of God* (KJV). If we base our theology on this verse alone, without including what the other verses, chapters, and books of the Scriptures have to say about God's dealings with man, we can conclude that the God who desires that Israel repent and *walk* in obedience (Isaiah 65:2, 12) is actually responsible for making her sin. If so, the Creator is nothing more than a confused dictator who has lost His way. If He should judge those whom He has caused to sin, it would make Him totally unjust. In fact, He would be anything but the *God of love* addressed in 1John 4:8 and 1John 4:16. What then is this verse teaching?

A principle is addressed in the Scriptures that adds much flavor to what Isaiah addresses here. In Romans 1, we find that in conjunction with the heathen exchanging *the truth of God for a lie* (Romans 1:25), *God gave them over* to their own desires (Romans 1:24, 26, 28). The same was true in Isaiah's day, even as it is today. Man has a choice. If he chooses to obey, God does wonderful things in and through his life. If man chooses to disobey, God actually strengthens him to do that which he has chosen. It is true, at the same time, that even with God's ability to foresee the evil decisions of man, He does not step in to prevent them. This is what had occurred within Israel; for God had strengthened the nation to do that which she had chosen to do, even though her choices were grossly out of touch with God's will.

This principle is seen vividly in the life of Pharaoh, who had made up his mind to prevent the Jews from leaving *Egypt* even before Moses approached him (Exodus 3:19). Therefore, he not only *hardened his own heart* (Exodus 8:32); but had his heart *hardened* (strengthened) by God after he had made the choice to respond unfavorably to the Jews (Exodus 4:21; 7:13, 22; 8:19; 9:12, 35; and etc.). In other words, Pharaoh had already made up his mind to refuse to allow Israel to depart from Egypt (Exodus 3:19); so God gave him the strength to do that which he had previously chosen. It was only after countless opportunities for Pharaoh to obey that God finally *hardened his heart* (Exodus 10:1—*made his heart heavy*). Jehovah did so, however, not because He took pleasure in Pharaoh's disobedience, but so His name might be glorified within the future generations of Israel (Exodus 10:2). Obviously, when Israel walked out of Egypt and crossed the Red Sea, soon afterwards observing the annihilation of the Egyptian armies by the very waters that Jehovah had parted for Israel's protection and safety, they had much good news to report to their future offspring concerning the greatness and mercy of the God of the Jews. (The notes associated with Isaiah 6:10 tie in well here.)

Taking what has been discussed and plugging it into Isaiah 63:17, we can conclude that God has strengthened Israel to carry out the disobedience she has chosen in the past. Not only this, but Scripture confirms that He will continue to do the same until she repents at the end of the Tribulation. He has always desired that Israel obey (Deuteronomy 28-29) due to His love for the nation; but his love also motivates Him to deliver her *into the power of her iniquities* (Isaiah 64:7) so she might one day repent. Failing to understand this principle causes some to misinterpret a wealth of truth brought forth in God's word, leaving them with a theology that misrepresents who God is to a world so desperately in need of the truth.

Is. 63:18 Thy holy people possessed Thy sanctuary for a little while, Our adversaries have trodden it down.

The remnant of Jews at the end of the Tribulation will, in their prayer of repentance, address the fact that the *sanctuary* (the Tribulation temple) has been *trodden...down* by the Gentiles. This overthrow of the temple will begin during the middle of the Tribulation when the Antichrist *takes his seat in the temple of God, displaying himself as being God* (Thessalonians 2:3-4). This lines

up perfectly with Revelation 11:1-2, which states that the Tribulation temple will be *tread under foot* by the Gentiles for *forty-two months*, or three and a half years (the entire last half of the Tribulation). This temple will be destroyed by the Antichrist and his armies at the end of the Tribulation, as confirmed by Isaiah 64:11, so you might want to read the notes associated with that verse. The Tribulation temple is addressed in more detail in Isaiah 66, so the notes associated with that chapter might be helpful as well if time permits.

Is. 63:19 We have become like those over whom Thou hast never ruled, Like those who were not called by Thy name.

The remnant at the end of the Tribulation will realize that the circumstances facing Israel make her appear as though she has never been *ruled* by Jehovah or *called by His name*. In other words, she will look as though she has never been special to God, even though Deuteronomy 7:6 confirms just the opposite. She, having reaped *Double for all her sins* (Isaiah 40:2), will truly be a broken nation. It will take this for Israel to recognize her error, repent of her sin, and accept Jesus as Messiah.