

# Isaiah 63 - The Second Coming; The Penitential Prayer of the Remnant

## III. Prophecies of comfort (Is 40:1–66:24)

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## Isaiah 63

### (iv) Judgment on Edom (63:1-6)

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, the One who speaks in righteousness, mighty to save."

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."

1 "Who is this coming from Edom, from Bozrah, in garments stained crimson? Who is this, robed in such splendor, marching in his great might? It is I, speaking in vindication, mighty to save.

1 Who is this that cometh from Edom, with **dyed garments** from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

- "...dyed garments" [KJV] - His garments are stained red as if someone had drenched them in wine. It's the blood of His enemies. Standing alone against them He has defeated them all, powered by the wrath He has held in check for so long, now released in its full measure.

— John saw the same thing (Rev 19:12-13)

- "...Bozrah" - Greek: *Petra*, sheepfold" or "fortress" (Amos 1:11-12; Jer 49:13)

— Bozrah was the capital of Edom, a city of great antiquity (Gen 36:33; 1 Chr 1:44; Is 34:6; 63:1; Jer 49:13; Amos 1:12)

- Only one person can possibly fit this description: the One who marches in grandeur and splendor, the One whose clothing is arrayed with the Shekinah Glory, is none other than

Jesus the Messiah.

-- Only one Man can make this claim: I that speak in righteousness, mighty to save. Again, this is none other than Jesus the Messiah described, not in His First Coming, but in His Second Coming when He comes in His glorified state. He is now returning to Israel, but notice where He is coming from according to v1: the place is the land of Edom, specifically the city is the city of Bozrah.

— Contrary to popular Christian thought, the first location of the return of Christ at the Second Coming is not the Mount of Olives...it is *Bozrah* (Is 34:1-7; Hab 3:3; Micah 2:12-13) See note: **(6) The 6th Stage: The Second Coming** in [Armageddon: Chronology to the Second Coming](#) for more details.

2 Why is Your **apparel** red, And Your garments like one who **treads** in the wine press?

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

2 "Why is your clothing red, and your garments like those worn by the ones who tread in the winepress?

2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?

- "...apparel" usually speaks of righteousness, or lack thereof

— Isaiah noticed that His clothing, though glorified with the Shechinah Glory, is nevertheless stained with blood, and inquires why.

- Edom location and pun "red" [traditional enemies of Israel (God)]:

- "...treads" - refers to stomping grapes; clothing would get stained red

3 "I have trodden the wine trough alone, And from the peoples there was no one 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 clothes.

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.

3 "I have trodden the winepress alone, and from my people no one was with me, I trampled them in my anger and trod them down in my wrath; their lifeblood spattered on my garments, and I stained all my clothing.

3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

- The answer to why His garments are stained in blood is in v3-6...

— He fought against the nations "alone", to protect His Chosen and Regenerated People, hidden in Bozrah from the terror of Satan and the Antichrist (Micah 2:12).

— The Church and angels were with them, but they were not necessary to win the battle.

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

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

4 "For the day of vengeance was in my heart, and the year for my redeeming work had come.

4 For the day of vengeance is in mine heart, and the year of my redeemed is come.

- Rev 14:15-20; 19:15; Joel 3:13; Lam 1:15

- God's wrath - spoken of as Bowls of wrath (Revelation); wrath sometimes spoken of as the wine of His wrath

Jesus warned the Jews in Judea to flee into the mountains as soon as they learned of the Abomination of Desolation (Matt 24:15). When it happens He'll take them there, as if on eagle's wings (Rev 12:14). He'll protect them there for 3½ years, and will defeat the enemy forces that are arrayed against them.

In Hosea 5:15, "offense" is singular, not sins in a generic sense, but a specific offense. Jesus performed his duty of Kinsman-redeemer at the cross by paying for our sins. He has yet to perform the second part of His duty as Kinsman, that of the Avenger of Blood! Here in Is 63 we see Jesus in this role.

- Whose blood? His enemies!

Is 61:1-2:

1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God...

- "..." - Jesus, reading at the synagogue at Nazareth (Luke 4:10-21), stopped at this comma, and declared, "This day is this Scripture fulfilled in your ears." He now is completing this mandate.

5 "I looked, but 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.

5 "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.

5 I looked, but there was no helper, I was appalled that there was no one to give support; so my own arm brought me victory, and as for my wrath, it supported me.

5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

6 "I trampled down the peoples in My anger And made them drunk with My wrath, And I poured out their lifeblood on the earth."

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

6 I trampled people in my anger; in my wrath I made them drunk and I poured out their lifeblood on the ground."

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

Hosea 5:15: I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me earnestly.

- What was their offense? — not recognizing their Messiah

— Zech 9:9 - triumphal entry not recognized

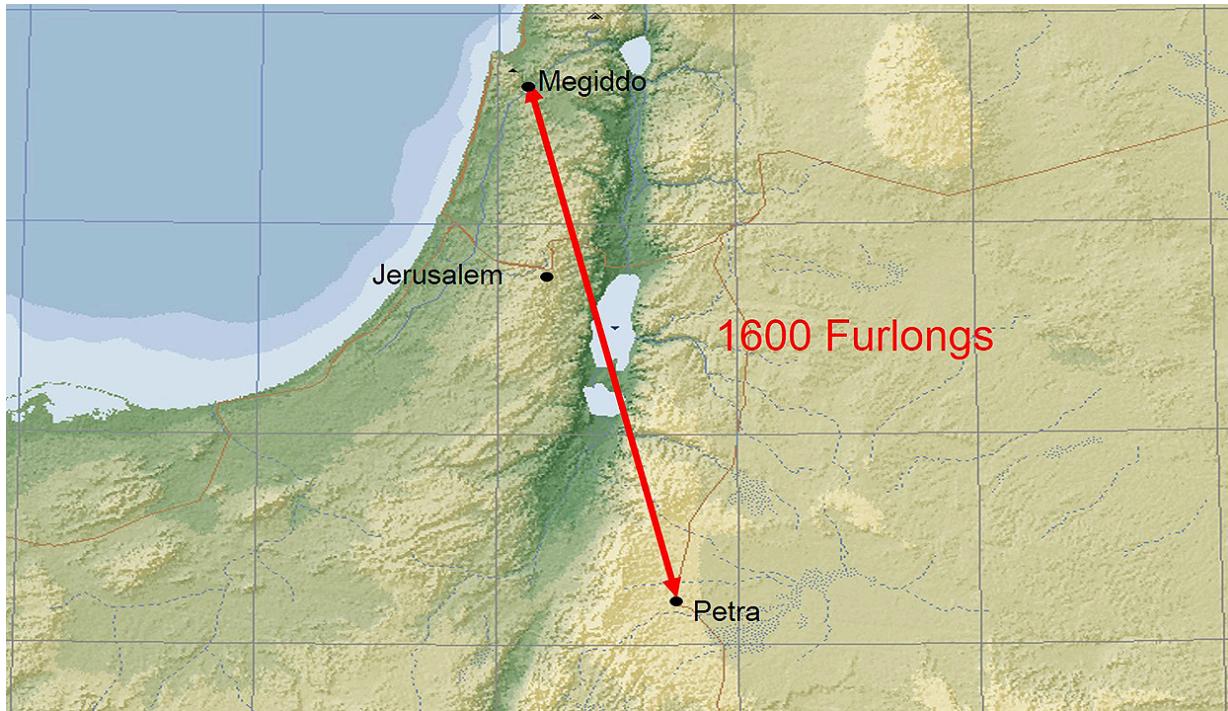
— One view is that the remnant flee to *Bozrah* and recognize their need to call upon His Name, and Jesus then returns to fight for them in *Bozrah* before He touches down on the Mount of Olives.

Rev 14:20: And the winepress was trodden without the city, and blood came out of the winepress, even unto the **horse bridles**, by the space of a thousand and six hundred furlongs.

- "...horse bridles" - four feet deep

— 1,600 furlongs = from Megiddo to Bozrah is 182 miles, which is 20 mi SE Dead Sea

— 1 furlong = 600 feet



We tend to think of nuclear weapons. The 70,000 extinguished at Hiroshima pales before the 125,000 killed by firearms and bayonets at Iwo Jima earlier that same year. We also forget our own bloody Civil War, which was so vast and terrible that it consumed more American lives than World War I and II, Korea, and Vietnam combined—all with merely bayonets, firearms, and cannonballs.

[Source: Richardson: Statistics of Deadly Quarrels ]

Rev 19:11: And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

- The Coming King: Ps 2; 45-47; 50:1-6; 68; Is 11; 24:19-23; 25; 26:20-21; 63:1-6; 65:5-16; Dan 2:44-45; 7:9-14; Joel 3; Hab 3; Zech 14.

Rev 19:12-14:

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

- He leaves heaven to come to the earth for the last battle...

- He warned them of this while under oath before the high priest (Matt 26:64)

- At Pentecost, Peter also referred to this day (Acts 2:19-20)

- Armies (Jude 14; Zech 14:5)
- Angels are with Him (Matt 13:41; 25:31; 2 Thess 1:7)
- ...but also we are with Him (1 Thess 3:13; 2 Thess 1:10; Heb 2:10; Col 3:4; Zech 14:5)

Rev 9:15: And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

- Not the Rapture, but the Revelation!
- Not in the air, but to the earth!
- Not FOR the saints, but WITH the saints!
- Not to comfort, but to conquer!
- Not to protect us in heaven, but to rule with us on earth!

Rev 19:16-21:

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

Zech 14:2-4:

2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and

toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

Joshua 5:13-15:

13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

14 And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

15 And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

(B) Second round (Is 63:7—66:24)

This lament has two parts: (1) a history of God's compassion in the midst of human failures (Is 63:7-14); and (2) two requests for divine intervention, and a confession of sins (Is 63:15—64:12). This emotional prayer for divine action elicits the response of God in Chapters 65-66. In His answer God reveals that man's problems will ultimately be resolved through both the destructive and creative work of God.

(a) Confession (Is 63:7—64:12)

7 I will make mention of the mercies of the LORD, *and* 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 mercies.

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.

7 I will recount the gracious deeds of the LORD, the praiseworthy acts of the LORD, according to all the LORD has done for us— yes, the great goodness to the house of Israel that he has granted them according to his mercy, according to the abundance of his gracious love.

7 I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

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

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

8 For he said, "Surely they are my people, children who won't act falsely." And so he became their savior.

8 For he said, Surely they are my people, children that will not lie: so he was their Saviour.

9 In all their distress He was distressed, 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.

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.

9 In all their distress he wasn't distressed, but the angel of his presence saved them; in his acts of love and in his acts of pity he redeemed them; he carried them and lifted them up all the days of old.

9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

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

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

10 Yet they rebelled and grieved his Holy Spirit; so he changed and became their enemy, and he himself fought against them.

10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.

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,

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,

11 Then they remembered the days of old, of Moses his servant. Where is the one who brought up out of the sea the shepherds of his flock? Where is the one who put his Holy

Spirit among them,

11 Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him?

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,

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,

12 and who made his glorious arm march at Moses' right hand, who divided the waters in front of them to win an everlasting name,

12 That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

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

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

13 who led them through the depths? Like a horse in the open desert, they did not stumble;

13 That led them through the deep, as an horse in the wilderness, that they should not stumble?

14 Like 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.

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.

14 like cattle that go down into the valley, the Spirit of the LORD gave them rest. For you led your people, to win for yourself a glorious name.

14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

Since these events happened long ago, the lamenters wonder aloud, asking, Where is that God who delivered them through the Red Sea, who used Moses to divide the waters, who gave His Holy Spirit to guide His people, who made for Himself a glorious name, and who gave His people rest (Is 63:11-14)? The emotional sense of losing God's love and that feeling of abandonment drips from the lips of the people who are praying, for the wonderful past is no longer known in their present dilemma.

## The State of the Remnant

15 Look down from heaven and see from Your holy and glorious lofty habitation; Where are Your zeal and Your mighty deeds? The stirrings of Your heart and Your compassion are restrained toward me.

15 Look down from heaven and see from Your holy and glorious habitation; Where are Your zeal and Your mighty deeds? The stirrings of Your heart and Your compassion are restrained toward me.

15 Look down from heaven, and see from your holy and glorious dwelling. Where are your zeal and your might? Where are the yearning of your heart and your compassion? They are held back from me.

15 Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?

16 For You are our Father, though Abraham does not know us And Israel does not recognize us. You, LORD, are our Father, Our Redeemer from ancient times is Your name.

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.

16 But you are our Father, even Abraham does not know us and Israel has not acknowledged us; you are he, O LORD, our Father, from long ago, 'Our Redeemer' is your name.

16 Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer; thy name is from everlasting.

17 Why, LORD, do You cause us to stray from Your ways And harden our heart from fearing You? Return for the sake of Your servants, the tribes of Your heritage.

17 Why, O LORD, do You cause us to stray from Your ways And harden our heart from fearing You? Return for the sake of Your servants, the tribes of Your heritage.

17 Why, LORD, do you make us wander from your ways and harden our hearts, so that we do not fear you? Turn back for the sake of your servants, for the sake of the tribes that are your heritage.

17 O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

- They blame God for all their problems, thus they unrealistically expect God to prevent them from making sinful choices

18 Your holy people possessed Your sanctuary for a little while, Our adversaries have trampled *it* down.

18 Your holy people possessed Your sanctuary for a little while, Our adversaries have trodden *it* down.

18 Your holy people took possession for a little while, but now our enemies have trampled down your sanctuary.

18 The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary.

19 We have become *like* those over whom You have never ruled, *Like* those who were not called by Your name.

19 We have become *like* those over whom You have never ruled, *Like* those who were not called by Your name.

19 For a long time we have been those you do not rule, those who are not called by your name.

19 We are thine: thou never barest rule over them; they were not called by thy name.

The lamenters initially ask God to intervene on their behalf. With more than a little emotion and impatience the people ask, "...where is Thy zeal and thy strength?" (v15), for they had not seen God do major miracles on their behalf. They felt cut off from the Lord and from their past.