

Isaiah – Chapter 63

May 10, 2020 · AM · <https://letgodbetrue.com/sermons/2020/isaiah-chapter-63/>

Theme: God destroyed a great enemy of Israel, and captive Israel remembered and prayed for more help.

Outline:

- 1 God in Truth and Strength to Destroy Edom
- 2-6 God in Furious Vengeance to Destroy Edom
- 7-9 Review of God's Historical Love for Israel
- 10-14 Review of God's Historical Mercy to Israel
- 15-19 Prayer for God's Love and Mercy Restored

Preparatory Reading: Isaiah chapters 34 and 57 and 59; Daniel 9; Obadiah 1; Malachi 1.

Related Links:

- 1. [Exposition of Isaiah 34 \(Edom Judged\).](#)
- 2. [Exposition of Isaiah 57 \(Great Mercy\).](#)
- 3. [Exposition of Isaiah 59 \(Mighty Savior\).](#)
- 4. [Daniel 9 \(Confess\).](#)
- 5. [Exposition of Malachi 1 \(Perpetual Hatred of Edom\).](#)
- 6. [Egypt for Thy Ransom \(Terms\).](#)
- 7. [The Cup of Christ \(He Drank the Wrath\).](#)
- 8. [Sonship of Christ \(Angel v.9\).](#)
- 9. [Dominion of God \(Over Human Hearts\).](#)
- 10. [Five Phases of Salvation \(Divide\).](#)
- 11. [Knowing God \(His Glorious Attributes\).](#)
- 12. [God's Distinguishing Love.](#)
- 13. [Peculiar Redemption \(of His elect\) ... https://letgodbetrue.com/sermons/2011/particular-redemption/.](#)
- 14. [Author of Confusion \(Bible\).](#)

Introduction:

- A. This chapter and the next are strongly connected to each other but separate from those before and after.
 - 1. The previous chapter is last of a three-chapter list of great gospel blessings on the Jewish church.
 - 2. The following chapters, 65-66, are God's indictment of the wicked and His promises for the elect.
 - 3. After seeing God as their deliverer, the two chapters before us are reflection and prayer for mercy.
 - 4. Chapter 64 is nothing more than a continuation of the prayer and complaint that begins here in 63.

5. This new section has different content, style, question-answer, and previous section ended neatly.
 6. The style here of question and answer may be found elsewhere (Ps 24:3-10; Song 3:6; 6:10; 8:5).
- B. The setting and timing of this chapter is after the ruin of Jerusalem and during the captivity in Babylon.
1. The temple was burned, trodden down, and Jerusalem was a desolation (Isaiah 63:18; 64:10-11).
 2. Edom as a profane enemy deserving vengeance fits, for wicked cruelty at that event (Ps 137:7-9).
 3. God saw it as fratricide – murder of an innocent brother and theft of his possessions in the time of his chastening calamity (Am 1:11-12; Ob 1:10-14; Lam 4:21-22; Ezek 25:12-14; 35:5-6; 36:1-7).
 4. God cursed them to utter destruction, which began with Nebuchadnezzar (Isaiah 34:5-17; Jer 27:1-11; 49:7-22; Ezekiel 25:12-14; 35:1-15; Joel 3:19; Amos 1:11-12; Obadiah 1:1-21; Mal 1:1-5).
 5. Nebuchadnezzar fulfilled the first stage, but it was a process, like Babylon (Jer 25:8-10,21,29-31).
 6. Judas Maccabees beat them, and so did John Hyrcanus, and Trajan eliminated them in 105 A.D.
 7. Knowing the setting and timing helps appreciate their review of past mercies and plaintive praying.
 8. Their desperate condition in Babylon and great need for God to favor them again is quite poignant.
 9. If this is Christ on the cross (Col 2:15), then why the rest of these two chapters beggars in need?
 10. John Calvin, though very fallible, deserves his remarks on this place at the bottom of these notes.
- C. *Esau* was Jacob's brother = hairy = *Edom* for the red pottage = *Idumea* (the Greek/Roman version).
1. Other references to Esau and Edom and Idumea are the city of Bozrah and location of Mt. Seir.
 2. God had a curse on Esau's descendants, which now were the inhabitants of Edom, south of Judah.
 3. God told Rebekah while Esau was in her womb that the twin Jacob would be over him (Gen 25:23).
 4. Esau was profane in religious things – marrying Hittite wives (Genesis 26:34-35; 27:46; 28:6-9).
 5. His family, Edom, would not allow Israel to pass through from Egypt to Canaan (Num 20:14-21).
 6. David crushed the Edomites and put them in subjection to Israel (II Samuel 8:13; I Chron 18:12).
 7. Jehoram son of Jehoshaphat (think Athaliah) beat them but allowed a rebellion (II Chron 21:8-10).
 8. Amaziah, Uzziah's father, beat them in battle and disgraced 10,000 (II Kgs 14:7; II Chr 25:11-12).
 9. When Babylon destroyed Jerusalem, Edom cheered and joined in cruelty (Ps 137:7; Ezek 35:5-6).
 10. God saw it as fratricide – murder of an innocent brother and theft of his possessions in the time of his chastening calamity (Am 1:11-12; Ob 1:10-14; Lam 4:21-22; Ezek 25:12-14; 35:5-6; 36:1-7).
 11. God cursed them to utter destruction, which began with Nebuchadnezzar (Isaiah 34:5-17; Jer 27:1-11; 49:7-22; Ezekiel 25:12-14; 35:1-15; Joel 3:19; Amos 1:11-12; Obadiah 1:1-21; Mal 1:1-5).
 12. Nebuchadnezzar fulfilled the first stage, but it was a process, like Babylon (Jer 25:8-10,21,29-31).
 13. Judas Maccabees beat them, and so did John Hyrcanus, and Trajan eliminated them in 105 A.D.
 14. Keep in mind all of God's operations in time are the results of eternal decrees (Pr 16:4; Acts 15:18).
- D. A major issue and challenging point of this simple chapter is identity of the bloody, conquering Prince.
1. It is a terrible shame that confusion here by ignorant Christians require effort to deny their heresies.
 2. Instead of fully enjoying the wonderful description of God, we must undo pathetic Arminian ideas.
 3. Simple readers rush to Calvary where they see Jesus dripping in His redemptive blood for sinners.

4. Those with some sense, turn the work of redemption into a work of vengeance, against Isaiah 53.
 5. Other simple readers, admitting the blood is not His, rush to Revelation for the white horse scene.
 6. Imaginative ones see a literal case for Judas Maccabees or angelic one for Michael the archangel.
 7. Eagerness to see Jesus everywhere in the Bible is good, but not if the Spirit intended no such thing.
 8. In summary here for the sake of readers' curiosity, the conquering King is Almighty God Himself.
 9. Jesus was not yet incarnate in 700 B.C., but Almighty God and the Word of God hated Edomites.
 10. John Calvin, though very fallible, deserves his remarks on this place at the bottom of these notes.
- E. The identity of the avenging king here has been complicated and confused by overzealous song writers.
1. *Who Is This That Comes From Far?* (Spaulding).
 2. *Who Is This That Comes from Edom* (Kelly)
... https://hymnary.org/text/who_is_this_that_comes_from_edom_all_his
 3. *Who Is This, With Garments Gory?*
 4. *Mighty to Save* (Todd)
 5. *Who Is This Man of Sorrows?* (Morris).
 6. There are at least fifteen more hymns that use words from Isaiah 63:1 but less than these seven.
 7. See the illustration of the problem at the bottom of these notes, from Joseph Spalding's version.
 8. John Calvin, though very fallible, deserves his remarks on this place at the bottom of these notes.
- F. The identity of the event is the next problem of the opening verses, which causes most to double down.
1. It is a terrible shame the confusion here by ignorant Christians requires effort to deny their heresies.
 2. Instead of fully enjoying the wonderful description of God, we must undo pathetic Arminian ideas.
 3. Since there is blood connected to a mighty conqueror, they only see Calvary and legal redemption.
 4. They overlook to varying degrees that the blood is that of His enemies, not His (Rev 19:11-21).
 5. They overlook to varying degrees Israel's enemy actually named and the battle actually described.
 6. In blissful ignorance, they invent a war that saved their souls, though the foe vanquished is *people*.
 7. In blissful ignorance, they invent Jesus crushing a winepress, but He drank God's wrath (Jn 18:11).
 8. In blissful ignorance, they move Jesus wrecking vengeance from His second coming to His first.
 9. In blissful ignorance, they force Jesus at Calvary into this vision though the N.T. never quotes it.
 10. In blissful ignorance, they force Calvary without any words like sin or justification (Is 53:5-12).
 11. In blissful ignorance, they cannot see Isaiah and Israel using similar against Babylon (Is 64:1-3).
 12. In blissful ignorance, they see the emphasis on Jesus' vengeance while missing 70 A.D. entirely.
 13. In blissful ignorance, they willing tie this chapter with Revelation 19, rather than with Isaiah 34.
 14. In blissful ignorance, they forget to tell us if this is Jesus' second coming, third, or even fourth.
 15. Why is Edom important? Enemy since Esau, blocked Moses, helped Babylon, close neighbor, etc.
 16. What relief would it be, if Cyrus released Israel from Babylon, and Edom waited for their return.
 17. For the sake of readers' curiosity, the event is clearly God crushing the evil Edomites (Is 34:1-17).
 18. The similarities between chapter 34 and the first six verses here are better than Jesus at Calvary.

19. Others, foolish futurists, can only think of Gog and Magog, as future enemies in some tribulation.
 20. If you do not understand or appreciate Edom as a key enemy of the Jewish church, please reread section C above and other verses (Num 20:14-21; Ps 74,83,137; Isaiah 34:5-17; Jer 25,27; 49:7-22; Lam 4:21-22; Ezek 25:12-14; 35-36; Joel 3:19; Amos 1:11-12; Obadiah 1:1-21; Mal 1:1-5).
- G. Honest readers must also correct the confusion regarding redemption, righteousness, salvation, etc.
1. These terms are quickly grabbed by ignorant Christians and applied exclusively to Calvary's work.
 2. They memorize Paul's order to rightly divide, but they never think about applying it (II Tim 2:15).
 3. *Ransom* = price paid (killing others like Egypt and Babylon) to get Israel back home (Is 43:3-4).
 4. *Redeem* = verb to buy Israel from trouble (Isaiah 41:14; 43:14; 44:6,24; 47:4; 48:17; 50:2; 54:5,8).
 5. *Righteous* = character of God, His use of Cyrus, gospel of (Is 41:2,26; 45:8,13; 46:13; 59:16-17).
 6. *Salvation* = deliverance from Babylon or others (Is 37:20,35; 43:3,11-12; 49:26; 59:1; 63:8-9).'
 7. To keep your sense of words honest and not just follow their sound, wisely submit to context.
 8. *Redeemer* and *redeemed* occur 12 times in Isaiah's 40's, which are primarily about God delivering them from Babylon – (Isaiah 41:14; 43:1,14; 44:6,22-24; 47:4; 48:17,20; 49:7,26).
 9. *Save, saved, salvation, and savior* occur 12 times in Isaiah's 40's, which are primarily about God delivering from Babylon – (Isaiah 43:3,11-12; 45:8,15,17,20-22; 46:7,13; 47:13,15; 49:6,8,25-26).
 10. *Righteous* and *righteousness* occur 14 times in Isaiah's 40's, which are primarily about God delivering them from Babylon – (Isaiah 41:2,10,26; 42:6,21; 45:8,13,19,23-24; 46:12-13; 48:1,18).
 11. *Justified* occurs 3 times in Isaiah's 40's, which is mainly about Babylon – (Isaiah 43:9,26; 45:25).
 12. These words and occurrences related to salvation are often for Cyrus sending them out of Babylon.
 13. The point here being the tragic results of silly and simple readers assigning everything to Calvary.
 14. Calvary is the greatest salvation in the Bible, but it is not the only salvation, especially in the O.T.
 15. **Five Phases of Salvation.**
- H. Reviewing, confessing, complaining, and begging praying of the rest of the two chapters has lessons.
1. Knowing the setting and timing helps appreciate their review of past mercies and plaintive praying.
 2. Their desperate condition in Babylon and great need for God to favor them again is quite poignant.
 3. May each reader reach beyond grasping the bare history to embrace and practice godly repentance.
- I. Isaiah's prayer for Israel in this chapter and next sheds light on how to pray – appealing to four things.
1. First, they appealed to the historical event of God's power for His own name at Sinai (Is 64:1-3).
 2. Second, they appealed to the continuing covenant commitment God had for them (Isaiah 64:4-7).
 3. Third, they appealed to the relationship they had with God as their Father and Potter (Is 64:8-9).
 4. Fourth, they appealed to a lack of worship due to a burned temple and desolate city (Is 64:10-12).

God in Truth and Strength to Destroy Edom – Verse 1

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.

- A. Please see the introduction to this chapter above for perspective for these first six verses.
- B. After graphically foretelling ruin of their inveterate enemy Edom, Israel sought mercy.
 - 1. The abrupt and drastic change from chapter 62 is not very unusual (Is 52:13; 56:9).
 - 2. The chapter opened clearly promising divine protection and vengeance (Is 63:1-6).
 - 3. Isaiah then lead the nation to consider God's former love and mercies (Is 63:7-14).
 - 4. He and Israel supplicated God to renew favor and mercy (Isaiah 63:15-19; 64:1-12).
- C. The question and answer form and style of this verse and the next five is quite glorious.
 - 1. This section starts with new form and style, with the previous section ending neatly.
 - 2. The style of question and answer is used elsewhere (Ps 24:3-10; Song 3:6; 6:10; 8:5).
 - 3. The first question is *Who?* With the answer identifying Israel's Redeemer Jehovah.
 - 4. The next question is *Why?* With the answer being vengeance for Edom's many sins.
 - 5. Isaiah by God promised graphically the destruction of a perpetual enemy of Israel.
- D. Who is the enemy here the Traveler has crushed? It is named by nation and a major city.
 - 1. A reading of Isaiah 34 and/or notes will provide help for understanding this chapter.
 - 2. **Exposition of Isaiah 34 (Edom).**
- E. Edom is Esau's descendants; Idumea is the Greek and Roman name; both mean red.
 - 1. Esau was born with red hair covering his body, so he was called Esau for being hairy.
 - 2. He sold his birthright to Jacob for some red pottage, so he was called Edom for red.
 - 3. The Greeks and the Romans used Idumea for Edom, and their word also means red.
 - 4. In the King James, Edom is found 82 times; Edomites 13 times; Idumea only 4 times.
- F. Bozrah, used five times in the Bible, was a major city in the land of Edom or Idumea.
 - 1. Rather than exclusively limit this nation and city to only them, include all enemies.
 - 2. Isaiah has chapters applying to many different nations through the book's first half.
 - 3. The destruction of the fourth kingdom, Rome, applies to both pagan and papal Rome.
- G. God had a curse upon Esau's descendants, which now were the inhabitants of Edom.
 - 1. All of God's operations in time are the results of eternal decrees (Pr 16:4; Ac 15:18).
 - 2. God told Rebekah while Esau was in her that Jacob would be over him (Gen 25:23).
 - 3. Esau was profane in religious things – Hittite wives (Gen 26:34-35; 27:46; 28:6-9).
 - 4. Edom would not allow Israel to pass through from Egypt to Canaan (Nu 20:14-21).
 - 5. David crushed them and put them in subjection to Israel (II Sam 8:13; I Chr 18:12).
 - 6. Jehoram son of Jehoshaphat (think Athaliah) allowed a rebellion (II Chron 21:8-10).
 - 7. Amaziah, Uzziah's father, defeated / disgraced them (II Kgs 14:7; II Chr 25:11-12).
 - 8. When Babylon ruined Jerusalem, they cheered and joined (Ps 137:7; Ezek 35:5-6).
 - 9. God saw it as fratricide – murder of an innocent brother in the time of his calamity (Amos 1:11-12; Obadiah 1:10-14; Lam 4:21-22; Ezekiel 25:12-14; 35:5-6; 36:1-7).
 - 10. God cursed them to utter destruction (Isaiah 34:5-17; Jeremiah 49:7-22; Ezekiel 25:12-14; 35:1-15;

Joel 3:19; Amos 1:11-12; Obadiah 1:1-21; Malachi 1:1-5).

- H. Who is this glorious and mighty traveler? It is easy by context, event timing, and enemy.
1. He is tremendously glorious, great in strength, righteous, and mighty to save at least.
 2. He appears to have dyed garments, for he is stained with the red blood of enemies.
 3. He is full of furious vengeance to totally destroy the people of his previous location.
 4. He is certainly a fulfillment of Agur's things that are comely in going (Pr 30:29-31).
 5. The Chaldeans were bad enough, but they were fair; Edom was worse (Ps 137:1-9).
 6. The setting and timing are clear in context – end of Babylonian captivity by Cyrus.
 7. This is Jehovah, Redeemer and Saviour of Israel, delivering His people from Edom.
 8. If our God viewed like this is new to you, read more of the Bible (Exodus 15:1-21; Psalm 18:1-19; 21:7-13; 24:7-10; 45:1-7; 50:1-6; 93:1-5; Nahum 1:2-6; etc.).
 9. The words describe a mighty knight – a leader and commander – going to conquer.
 10. Never allow any fantasies of men or any Hollywood heroes ever compete with Him.
 11. There is nothing like this conquering prince – Jehovah God – delivering His people.
 12. In other contexts, the work is transferred, and rightly, to Jesus (Is 9:6-7; Ps 45:1-17).
- I. What is His righteousness and salvation? It is easy by context, event timing, and enemy.
1. He answered the question posed – He is righteous in His words and will save Israel.
 2. The LORD Jehovah promised to save in truth (Is 45:19,23; Num 23:19-20; De 32:4).
 3. He is not only righteous; He is also mighty; His strength is enough to back His words.
 4. His righteousness here is His promises to save from Babylon and bless them in Zion.
 5. His might here is His ability and certainty to punish the inveterate neighbor enemy.
 6. His salvation here is the provision for their safe resettlement in Judah and Jerusalem.
 7. Inspect a similar description of God saving Israel in an earlier chapter (Is 59:16-19).
- J. Yes, Jesus of Nazareth spoke in perfect righteousness and was mighty to save from sin.
1. But the context does not allow us to run amok by connecting events totally unrelated.
 2. If you want to see the riches of eternal life secured by Jesus Christ, read Isaiah 53.
 3. If you want to see the riches of eternal life secured by Jesus Christ, read the N.T.
 4. **Unsearchable Riches of Christ.**
- K. But if you want the real value of this verse, connect it to Psalm 18 and trust this God.

God in Furious Vengeance to Destroy Edom – Verses 2-6

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

- A. Please see the introduction to this chapter above for perspective for these first six verses.
- B. The question and answer form and style of this verse and the first six is quite glorious.
1. This section starts with new form and style, with the previous section ending neatly.

2. The style of question and answer is used elsewhere (Ps 24:3-10; Song 3:6; 6:10; 8:5).
 3. The first question is *Who?* With the answer identifying Israel's Redeemer Jehovah.
 4. The next question is *Why?* With the answer being vengeance for Edom's many sins.
- C. The inspired exchange identified the Traveler, and now we learn the reason for battle.
1. The questions posed ask about the bloody stains on this King's apparel and garments.
 2. Forget Edom meaning red and Bozrah meaning vintage as some claim erroneously.
 3. His apparel was stained with so much blood it appeared that it had been dyed red.
 4. His garments were stained with so much blood it seemed He had been in a winepress.
 5. Those that trample the grapes in a winepress splash the red juice all over themselves.
 6. This same picture is used elsewhere in the Bible (Revelation 14:17-20; 19:13,15).
- D. The reason for the great Conqueror to be stained with blood was by a war of vengeance.
1. God declared perpetual war against the worst enemies of His people (Ex 17:14-16).
 2. The reason for fury was perverse cruelty to Israel (Deut 25:17-19; I Samuel 15:2-3).
 3. Edom had treated Israel with the same profane cruelty as Ammon (Num 20:14-21).
 4. When Babylon ruined Jerusalem, they cheered and joined (Ps 137:7; Ezek 35:5-6).
 5. God saw it as fratricide – murder of an innocent brother in the time of his calamity (Amos 1:11-12; Obadiah 1:10-14; Ezekiel 25:12-14; 35:5-6).
 6. God cursed them to utter destruction (Isaiah 34:5-17; Jeremiah 49:7-22; Ezekiel 25:12-14; 27:1-11; 35:1-15; Joel 3:19; Amos 1:11-12; Obadiah 1:1-21; Mal 1:1-5).
 7. Nebuchadnezzar started it, but it was a process, like Babylon (Jer 25:8-10,21,29-31).
- E. Let it be remembered that God gladly sacrifices others for His people (Isaiah 43:1-7).
- F. **Egypt for Thy Ransom.**

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.

- A. Please see the introduction to this chapter above for perspective for these first six verses.
- B. See similar words to these in an earlier chapter of Jehovah's intervention (Is 59:16-19).
- C. The reason for the great Conqueror to be stained with blood was by a war of vengeance.
 1. For perfect clarity and timing, the event is God crushing evil Edomites (Is 34:1-17).
 2. God declared perpetual war against the worst enemies of His people (Ex 17:14-16).
 3. The reason for fury was perverse cruelty to Israel (Deut 25:17-19; I Samuel 15:2-3).
 4. Edom had treated Israel with the same profane cruelty as Ammon (Num 20:14-21).
 5. When Babylon ruined Jerusalem, they cheered and joined (Ps 137:7; Ezek 35:5-6).
 6. God saw it as fratricide – murder of an innocent brother in the time of his calamity (Amos 1:11-12; Obadiah 1:10-14; Ezekiel 25:12-14; 35:5-6).
 7. God cursed them to utter destruction (Isaiah 34:5-17; Jeremiah 49:7-22; Ezekiel 25:12-14; 35:1-15;

Joel 3:19; Amos 1:11-12; Obadiah 1:1-21; Malachi 1:1-5).

- D. But here the answer adds a new angle – Almighty God Jehovah had done it all Himself.
 - 1. He answered that He had done it alone, and no people from any nation had helped.
 - 2. For perfect clarity and timing, the event is God crushing evil Edomites (Is 34:1-17).
 - 3. When it says God did it alone, it does not exclude passive use of others (Is 10:5-15).
 - 4. He used this same expression for Himself in a previous prophecy (Isaiah 59:16-19).
 - 5. He neither needed helpers of the Jews nor helpers of other peoples. He did it alone.
 - 6. Even when God uses people as His tool, like the Assyrians, He is still the only One.
 - 7. Compare other uses of God doing it (Is 25:10; 34:2-5; Lam 1:15; Mal 4:3).

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

- A. Please see the introduction to this chapter above for perspective for these first six verses.
- B. See similar words to these in an earlier chapter of Jehovah's intervention (Is 59:16-19).
- C. The reason for the great Conqueror to combine vengeance and redemption is for Israel.
 - 1. Day of vengeance and year of recompense is for the controversy of Zion (Is 34:8).
 - 2. For perfect clarity and timing, the event is God's fury against Edomites (Is 34:1-17).
 - 3. God declared perpetual war against the worst enemies of His people (Ex 17:14-16).
 - 4. The reason for fury was perverse cruelty to Israel (Deut 25:17-19; I Samuel 15:2-3).
 - 5. Edom had treated Israel with the same profane cruelty as Ammon (Num 20:14-21).
 - 6. When Babylon ruined Jerusalem, they cheered and joined (Ps 137:7; Ezek 35:5-6).
 - 7. God saw it as fratricide – murder of an innocent brother in the time of his calamity (Amos 1:11-12; Obadiah 1:10-14; Ezekiel 25:12-14; 35:5-6).
 - 8. God cursed them to utter destruction (Isaiah 34:5-17; Jeremiah 49:7-22; Ezekiel 25:12-14; 35:1-15; Joel 3:19; Amos 1:11-12; Obadiah 1:1-21; Malachi 1:1-5).
- D. The LORD took vengeance for all Edom had done against the Israelites for many years.
 - 1. Israel begged God to avenge Edom's cruelty – like martyrs (Ps 137:7; Rev 6:9-11).
 - 2. God does not forget righteous vengeance, though His timing seldom matches ours.
 - 3. This glorious text describes God's great integrity and jealousy to save His church.
 - 4. There was no man in the church of sufficient godliness and/or power to save them.
 - 5. So He in holy fury went forth to conquer their enemies Himself and save them all.
 - 6. If you want to know the heart of God, then do not overlook this clear description.
 - 7. He had vengeance in His heart. He is not like the compromisers in your whole life.
 - 8. David, the man after God's heart, had vengeance for Ammon (II Samuel 12:26-31).
 - 9. David, the man after God's heart, crushed Edom (II Sam 8:13-14; I Chr 18:11-13).
 - 10. He did not do it weakly like most Christians; He did it with His might and His fury.
- E. God's actions in the matter – vengeance against Edom – were to *redeem* His elect Israel.

1. It is a shame that simple readers will steal every use of *redeem* for Calvary's work.
 2. God had a timetable of vengeance against enemies of Israel – Babylon, Edom, etc.
 3. It was time for Him to send Cyrus into Babylon and take care of Edomites as well.
 4. He would bring His people home just like He told Jeremiah and Daniel figured out.
 5. Day and year in uses like this do not refer to twenty-four hours or to 365 such days.
 6. The time had come that Israel's chastening was at an end for their return to Zion.
 7. *Redeem*, *redeemer*, and *redemption* should be understood in their captivity context.
 8. *Redeemer* and *redeemed* occur 12 times in Isaiah's 40's, which is about God saving them from Babylon – (Isaiah 41:14; 43:1,14; 44:6,22-24; 47:4; 48:17,20; 49:7,26).
 9. *Redeem* = to buy Israel from back out of trouble (Isaiah 50:2; 54:5,8; 60:16; 63:16).
 10. If a person will read, this is a real sense (Ex 6:6; II Sam 7:23; Ps 25:22; Jer 15:21).
- F. Paul taught submission and obedience, for God would revenge (Rom 12:19; Heb 10:30).
- G. Paul taught trusting God for choice and timing of all things (Rom 1:13; II Cor 12:7-10).
- H. God has a timetable for the eternal redemption of His elect, and it will not be changed.
1. John and Jesus came in the fulness of time and declared it time (Mark 1:15; Gal 4:4).
 2. A time is coming soon when time shall be finished and be no more (Rev 10:5-7).
 3. Only foolish reprobates doubt it, and God has advised us about it (II Peter 3:1-14).

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.

- A. Please see the introduction to this chapter above for perspective for these first six verses.
- B. See similar words to these in an earlier chapter of Jehovah's intervention (Is 59:16-19).
 1. Isaiah for Israel admitted no judgment or salvation (Is 59:11); so did God (Is 59:16).
 2. The LORD of the Bible has a sword, and He is not afraid or timid to use it to kill.
- C. This glorious text describes the helplessness of the church and the greatness of Jehovah.
 1. There was no man in the church of sufficient godliness and/or power to save them.
 2. Therefore, in spite of their sins, and in spite of their weakness, He did it all Himself.
- D. There was no Deliverer or Savior sufficient in righteousness and strength to save Israel.
 1. There was no individual prophet or intercessor e.g. Isaiah or Daniel to save them.
 2. He declares in other places the five great men insufficient (Jer 15:1; Ezekiel 14:14).
 3. Jesus once told the apostles a certain evil required prayer and fasting (Matt 17:21).
 4. A text we appreciate and value about one man declares there was none (Ezek 22:30).
- E. What salvation was gotten through God's fury? That of the nation of Israel at that time.
 1. Since the nation was full of hypocrisy and wickedness, there was no man sufficient.
 2. God had deserted them, but would rescue them, so Hezekiah and others are excluded.
 3. There was no one to defend the poor, and there was no one to deliver from Babylon.

4. The nation needed a thorough reformation, and it needed to be avenged of enemies.
 5. Salvation and righteousness are about Israel's enemies (Is 33:6; 45:8,13; 46:12-13).
- F. This is God by His strength (arm) and for His vengeance (righteousness) saved Israel.
1. God's arm and salvation saved them from Babylon (Is 48:14; 51:9-16; 52:10-12).
 2. God in righteous vindication of His own character saved His people from enemies.
 3. God in righteous vindication of His character destroyed enemies to save the godly.
 4. He saved Israel for His own name's sake (Isaiah 43:25; 48:9-11; 57:16-19; 63:3-5).
 5. The 70-years captivity ended perfectly on time by Cyrus sending all the Jews home.
 6. His proclamation also commenced the 70 weeks of years to bring us to the Messiah.
- G. **Exposition of Isaiah 59:16-19.**

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.

- A. Please see the introduction to this chapter above for perspective for these first six verses.
- B. See similar words to these in an earlier chapter of Jehovah's intervention (Is 59:16-19).
1. Isaiah for Israel admitted no judgment or salvation (Is 59:11); so did God (Is 59:16).
 2. The LORD of the Bible has a sword, and He is not afraid or timid to use it to kill.
- C. This verse summarizes our God's vengeance against Edomites for hurting His people.
1. The issue at hand is vengeance – recompense for adversaries' and enemies' violence.
 2. God would make Israel's enemies drunk by His fury (Is 49:26; 51:21-23; Ps 75:8).
 3. This cannot be Jesus on the cross, for how was it a work of vengeance against men?
 4. Isaiah just showed Jesus going as a lamb to the slaughter, not as a warrior (Is 53:7).
- D. The situation – one of the most significant in the Bible – was Edom's cruelty to Israel.
1. For perfect clarity and timing, the event is God's fury against Edomites (Is 34:1-17).
 2. God declared perpetual war against the worst enemies of His people (Ex 17:14-16).
 3. The reason for fury was perverse cruelty to Israel (Deut 25:17-19; I Samuel 15:2-3).
 4. Edom had treated Israel with the same profane cruelty as Ammon (Num 20:14-21).
 5. When Babylon ruined Jerusalem, they cheered and joined (Ps 137:7; Ezek 35:5-6).
 6. God saw it as fratricide – murder of an innocent brother in the time of his calamity (Amos 1:11-12; Obadiah 1:10-14; Ezekiel 25:12-14; 35:5-6).
 7. God cursed them to utter destruction (Isaiah 34:5-17; Jeremiah 49:7-22; Ezekiel 25:12-14; 35:1-15; Joel 3:19; Amos 1:11-12; Obadiah 1:1-21; Malachi 1:1-5).
- E. **Exposition of Isaiah 34 (Edom).**

Review of God's Historical Love for Israel – Verses 7-9

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.

- A. After graphically foretelling ruin of their inveterate enemy Edom, Israel sought mercy.
 - 1. The abrupt and drastic change from chapter 62 is not very unusual (Is 52:13; 56:9).
 - 2. The chapter opened clearly promising divine protection and vengeance (Is 63:1-6).
 - 3. Isaiah then lead the nation to consider God's former love and mercies (Is 63:7-14).
 - 4. He and Israel supplicated God to renew favor and mercy (Isaiah 63:15-19; 64:1-12).
- B. It is good, even when the goal is eventual petitions, to recall the goodness of the LORD.
 - 1. David prescribed such remembrances for worship (Ps 20:6-9; 77:10-11; 145:1-7).
 - 2. Paul defined effectual prayer as supplications with thanksgiving (Philippians 4:6-7).
 - 3. Isaiah, David, and Paul used ... *mention* ... in praying (Is 12:4; Psalm 87:4; Rom 1:9).
 - 4. It is impossible to list every good thing God has done for us (Ps 40:5; 139:17-18).
- C. Isaiah listed lovingkindnesses, great goodness, mercies, multitude of lovingkindnesses.
 - 1. *Lovingkindnesses*= considerations shown to another out of deep personal affection.
 - 2. *Praises*= those good things God had done for them that caused praises to Jehovah, compare this metonym, effect for the cause, to those elsewhere (Pr 20:30 cp 29:15).
 - 3. *Great goodness*= things given plentifully that add to another's comfort and pleasure.
 - 4. *Mercies*= the giving of things to another where there are no claims or rights to them.
 - 5. Enjoy and embrace the elaborate use of words to verbally flatter the Almighty God.
- D. The use of this grand statement of God's blessings to Israel was to move Him for more.
 - 1. After His love and mercies (Is 63:7-14), they asked for more (Is 63:15-19; 64:1-12).
 - 2. They were His by covenant affection, and they will review His mercy toward sinners.
- E. Make sure you are known by God and men for giving thanks much, especially in prayer.

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

- A. God chose Abraham, Isaac, Jacob, and children to be His own with great commitment.
 - 1. Since they were the descendants of the three patriarchs, He was committed to them.
 - 2. He held out mercy for their descendants all the way to the gospel days (Rom 11:28).
- B. This is God speaking within Himself about His affection and confidence in the nation.
 - 1. Based on His choice, His love, and His confidence, He saved the nation out of Egypt.
 - 2. How could God say to Himself that Israel would never lie? Only by merciful choice.
 - 3. He knew all the rebellious wickedness and profane idolatry coming (Joshua 24:19).
 - 4. He chose to love them, not for their goodness, but by His own choice (Deut 7:6-8).
 - 5. If He marked our sins in His omniscient, prescient mind, who shall stand (Ps 130:3)?
 - 6. But instead, in terms grasped by and of man, He committed Himself to be their God.
 - 7. But instead, He practiced what He requires ... *believe all things, hope all things, etc.*

8. When do we stop loving with Paul's charity? When a person proves unworthy of it.
- C. This rare look inside the Godhead is special; embrace it, and remember it for verse 11.
- D. The closing clause in this verse is a narrative explanation of the matter, like in verse 14.
- E. If it be asked – does God truly talk to Himself and reason – yes, and starting very early.
 1. He talked within the Trinity in the creation chapter about man's creation (Gen 1:26).
 2. He talked within the Trinity about the foolish of man to believe the devil (Gen 3:22).
 3. He talked within the Trinity about how He would respond to Babel (Gen 11:6-7).

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.

- A. God was afflicted with them in Egypt – affected by their own grief (Ex 2:23-25; 3:7-9).
 1. Observe some of the other poignant descriptions of it (Judges 10:16; Zechariah 2:8).
 2. God has counted your troubles and tears and sees them all (Ps 56:8; Mal 2:13-15).
- B. The angel of Jehovah's presence is not complicated or difficult – the angel of the LORD.
 1. Of course, the madam of Rome's brothel and her harlot daughters force Christ again.
 2. Obsessed with their eternal sonship heresy, they force Christ here and in Proverbs 8.
 3. What in the world is the angel of the LORD – he is an angel of Jehovah's presence.
 4. Such angelic position, mission, and message is as God (Gen 32:24,28; Hos 12:3-5).
 5. Jacob wrestling with a man-God-angel is not the only example (Gen 22:11-17; 48:15-16; Ex 3:1-6,13-15 cp Acts 7:30-35; Ex 19:3-9 cp Acts 7:38; Ex 23:20-23).
 6. Ignore the capitalization, for the KJV had no settled rules as shown by spirit and son.
 7. What of Joshua's holy captain of the host (Josh 5:13-15; 6:1-5)? A man-God-angel!
 8. One thing we know for absolute certainly – it was not Jesus Christ (Luke 1:26-38).
 9. **The Sonship of Christ.**
 10. **The Sonship of Christ.**
- C. Please note the use here of It has nothing to do with Calvary, but with Egypt.
 1. Paul told pastors to rightly divide the word of truth for God's approval (II Tim 2:15).
 2. Connecting similar words in different contexts with different senses is total insanity.
 3. This simple point probably contributes 25% of the total interpretation of this book.
- D. Here are tender words describing the gentle care of God for His Old Testament church.
 1. God's love and pity toward Israel was great (Ps 78:38; 106:7-8,43-45; Num 14:19).
 2. Isaiah spoke in detail about God carrying Israel to mock Babylon's gods (Is 46:1-4).
 3. How can you be afraid, when underneath are the everlasting arms (Deut 33:26-29)?

Review of God's Historical Mercy to Israel – Verses 10-14

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

against them.

- A. Israel was the worst objects of God's grace possible as rebellious, stiff-necked people.
 - 1. If you think this indictment too hard, think of Jesus' words (Is 1:10; Matt 11:23-24).
 - 2. This inspired disjunctive is terrible to read, and what follows *but* is even far worse.
 - 3. Recall a few of Isaiah's lessons of Israel's sinfulness (Isaiah 1:2-4; 5:1-4,12; 65:2).
 - 4. The Holy Spirit has been active in this world since creation, not Pentecost (Gen 1:2).
- B. Grieving or quenching the Spirit is our warning (Ep 4:30; I Thes 5:19), here it is vexing.
 - 1. Vex = Trouble, afflict, or harass by aggression, encroachment, or other interference.
 - 2. You know what vexation is, for Solomon said it is the insanity of life in this world.
 - 3. The Holy Spirit is not a force or power, not a thing, He is the Person of God on earth.
 - 4. The Holy Spirit came on men for great exploits and gave Israel their holy scriptures.
 - 5. Israel turned to idols over and over again, which He called whoredom for jealousy.
 - 6. The Spirit deceived prophets and gave them profane ideas (Ezek 14:1-11; 20:25-44).
 - 7. This very context will include Israel complaining of God hardening them (Is 63:17).
- C. If you provoke God, He is unlike most authority today – He will fight back ... and win.
 - 1. When God turned against Israel, all the advantages they had were given to enemies.
 - 2. Moses described this terrible reversal of fortune often (Lev 26:1-46; Deut 28:1-68).
 - 3. David was God's favorite, but read Psalm 51 to appreciate God putting him in pain.
 - 4. God can turn men upside down and inside out in His vengeance against their devices.
 - 5. God knows you better than you could or do know yourself and can terrify you easily.
 - 6. If God did not relent, He would consume your soul – but He does; see the next verse.
 - 7. The next verse introduces four verses to describe God's mercies in hope of more.
- D. Irresistible grace applies to the Holy Spirit in regeneration, not the work of conversion.
 - 1. The Calvinistic scheme of salvation has flaws, like irresistible grace in conversion.
 - 2. Elect resist conversion, lose conversion, and some die unconverted (I Cor 11:28-30).
 - 3. But they cannot and do not resist regeneration, which is the creative giving of life.
 - 4. The same resurrection power by the Spirit of God quickens men from death in sins.
 - 5. Calvinism.
 - 6. Calvinism.
 - 7. Calvinism.
 - 8. Election & Conversion.

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?

- A. This verse introduces four verses reviewing God's mercies in Egypt in hope of more.
- B. There are three options to interpret these four verses reflecting on God's past mercies.

1. There are two issues at hand. Who is *remembering* here? Who is *speaking* here?
 2. He = Israel by a collective noun, who repented after vexing God and being punished, who remembered God's former works through Moses, asking these things for mercy.
 3. He = God by implication from the previous pronouns and their use here, who remembered Israel asking where was their God that had blessed them by Moses.
 4. He = God by implication from previous pronouns and their use here (and verse 8), remembered what He had done for Israel by Moses and asked Himself about it.
- C. We choose the third option – God reasoning with Himself – for the following reasons.
1. We need not change *he* to a collective noun, for *he* continues as God from verse 10.
 2. We include and appreciate God speaking to Himself in Israel's beginning (Is 63:8).
 3. So context rules the sense – the precedent of God speaking to Himself and pronouns.
 4. We read God reason (Ex 2:23-25; 3:7-9; Ps 106:44-46; Jer 2:1-3; 3:1,14; Zeph 3:7).
 5. We do not have confusion of *he* for God to *he* for Israel to *he* for God (Is 63:10-11).
 6. We do not have confusion here of *he* for Israel to *his* for God's or Moses' people.
 7. We do not have confusion of Moses and his people asking about themselves as *them*.
 8. We allow Israel to review history, but not here (Jdgs 6:13; Ps 77:1-10; Is 51:9-10).
 9. We allow collective nouns for Israel like verse 14 (and Jer 31:2), but only if obvious.
 10. If the reader cannot see God reasoning with Himself, these verses are hardly affected.
- D. If it be asked – does God truly talk to Himself and reason – yes, and starting very early.
1. He talked within the Trinity in the creation chapter about man's creation (Gen 1:26).
 2. He talked within the Trinity about the foolish of man to believe the devil (Gen 3:22).
 3. He talked within the Trinity about how He would respond to Babel (Gen 11:6-7).
- E. If it be asked – does God reason like this in mercy before repentance? – we answer, yes!
1. God loves, moves, and relents – even before repentance – for four inspired reasons.
 2. First, He would consume and destroy all souls (Is 48:8-11; 57:16-18; Ps 103:13-14).
 3. Second, He gets a greater name by pure mercy (Isaiah 43:23-25; 48:8-11; 63:12,14).
 4. Third, He operates by covenant in dealing with His elect (Isaiah 63:8; 64:4-5; Exodus 2:24; 4:22-23; Psalm 105:8,42; 106:45; Ezekiel 16:60-63; Rom 11:1-2,28).
 5. Fourth, this is the only way He can convict the rebellious to bring them to repentance (Jeremiah 3:22; 31:3,18-20; Ezekiel 36:22-38; II Sam 12:1-14; Luke 15:20).
- F. We have described this section as reflection on former mercies ... but it is God's inspired help to Isaiah of His own internal reasoning about His mercies for their future mercy.
- G. This history and fact is fabulous – God worked on Himself to show sinful Israel mercy.
1. He remembered. Israel did not remember – they rebelled and vexed Him (Is 63:10).
 2. God remembered His former mercies and kindnesses to Israel to revive His bowels.
 3. Isaiah by God's inspiration is allowed to share this insight for captive, sinful Israel.

4. This privilege of hearing God talk to Himself was introduced in this context (Is 63:8).
 5. How many times has God come after you, though you were not seeking after Him?
- H. God asked these questions to Himself to provoke His Spirit to again love the unlovable.
1. He thought back to His mighty arm He used with Moses to save Israel from Egypt.
 2. Escaping Egypt through the Sea that drowned Pharaoh's army is one of God's best!
 3. The shepherd of His flock through the sea was Moses (Nu 11:17,25; Deut 34:9-12).
 4. God used Aaron and Miriam (Mic 6:4), but this is Moses by singular *shepherd, him*.
 5. It was God that put His Holy Spirit within Moses to make him their great leader.
 6. God gave the Spirit to all (Ne 9:20; Hag 2:5), but not here by singular *shepherd, him*.
 7. Do you remember how wicked Israel was after being delivered through the Red Sea?
 8. Do you remember how many times God forgave and did not destroy due to Moses?
- I. God is asking Himself, much like we examine ourselves under conviction for hardness.

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?

- A. God glorified Himself by saving Israel via the Red Sea and drowning Pharaoh's army.
1. This is one of the very greatest works of God for His people that is often recalled.
 2. The Bible clearly says God raised Pharaoh for His own glory (Ex 9:16; Rom 9:17).
- B. Moses did not make himself an everlasting name – God did so by dividing the water.
- C. Jehovah's glorious arm assisted Moses with God's rod in his right hand (Deut 4:34).

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

- A. God had carefully taken care of Israel on their way out of Egypt through the Red Sea.
1. They did not wade, slip or slide in mud, fear underwater holes, for it was dry ground.
 2. It was God with them, not just dividing the Red Sea but making it easy for passage.
- B. In the same way, good horsemen dismount to lead horses carefully through bad ground.

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.

- A. God led Israel out of Egypt and toward Canaan comparable to a beast moving downhill.
1. Slopes above a valley are barren, unshaded, uneven ground, with inferior grazing.
 2. Beasts, wild or domesticated, slowly move downhill to far better grazing in a valley.
 3. God led Israel through on dry ground, drowned their enemy, and then closed the Sea.
 4. The Spirit of the LORD, Jehovah's presence, took personal, detailed care of them.
 5. Israel did not breathe a sigh of relief; they celebrated in grand style (Ex 15:1-27).
- B. This verse is the transition from reviewing past mercies to the coming prayer for mercy.
1. First, there are no questions as in the previous three verses; it is a summary statement.

2. Second, Isaiah turned from the third person about God to the second person *thou*.
 3. Isaiah inserted a similar kind of summary application in a similar place (Isaiah 63:8).
 4. Isaiah's summary of God getting Himself a name is wise (Isaiah 63:16,19; 64:2).
- C. Note a creative comparison and contrast in the inspired review of Jehovah's Holy Spirit.
1. He was described at the start of this section as a vexed enemy fighting against them.
 2. He was described at the end of this section as a loving friend taking them to a rest.
 3. As we learned in this section, it is all of grace by a merciful, covenant-faithful God.
 4. Never forget there are many more ministries of the Holy Spirit for the truly faithful.
 5. **Holy Spirit – Ephesians.**
- D. Jeremiah also used the singular collective him for the plural people of Israel (Jer 31:2).

Prayer for God's Love and Mercy Again – Verses 15-19

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?

- A. Isaiah prayed for God to deliver captive Israel; the prayer runs to the end of chapter 64.
1. In chapters like this, the reader must recall Isaiah is praying prophetically for Israel.
 2. The setting is clearly Babylon (Is 63:18; 64:10-11), but 150 years away to Isaiah.
- B. When we pray, we appeal to God to consider things here below on earth (Ps 113:4-9).
1. God is in heaven; we are on earth; so let us our words be few (Eccl 5:2; Gen 18:27).
 2. We have no right to claim such an audience with God, but He receives His people.
 3. In the N.T. we have greater boldness through our great high priest (Heb 4:14-16).
- C. Since they were God's people, they appealed to His zeal, strength, bowels, and mercies.
1. They were His own people, as they will elaborate, but they were captive in Babylon.
 2. God had shown Israel great mercy just reviewed, so they called on Him for more.
 3. Zeal is what he had declared was part of His commitment to them (Isaiah 9:7; 59:17).
 4. Strength is what He had used in delivering Israel mightily out of Egypt (Is 63:12).
 5. Bowels are the basis for the multitude of lovingkindnesses in context (Is 63:7-9).
 6. Mercies are also stated in the context that God had for Israel earlier (Isaiah 63:7-9).
- D. The big question Isaiah confronted God with – have you withholding these four traits?
1. Since you showed them to our nation before, may we hope for some for ourselves?
 2. Since you have committed yourself to this nation, may we reason with thee for them?

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.

- A. Isaiah by prayer exalted Jehovah as their glorious divine Father far better than any other.
1. He exalted God as Israel's father and redeemer to move Him to think upon them.

2. He appealed to Israel's special name of God – Jehovah – for its eternal immutability.
3. It is good to remember Bible facts – Jehovah was His perpetual memorial (Ex 3:15).
- B. He exalted God as the nation's doubtless father by denying any real role for progenitors.
 1. Israel had great fathers, but God was greater by Abraham and Jacob's lack of help.
 2. The text can be read indicative (like a fact) or subjunctive (presuming desertion).
 3. For the subjunctive sense here, see the comparison to a nursing mother (Is 49:15).
 4. **The Love of God** (*Nursing Mother*).

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.

- A. Isaiah's prayer included humble admission and submission to God's sovereign justice.
 1. God is the great heart manipulator, and He can do as He pleases with all sinful clay.
 2. God did not make them sin in the sense of forcing them to sin against their own wills.
 3. The Bible clearly condemns any wicked notion of God causing sin (James 1:13-16).
 4. God tempts men by creating opportunity, not infusing lust (II Sam 11:1-4; Gen 22:1).
 5. God can give you over to Satan comparable to allowing him in Eden (I Chron 21:1).
 6. God can incline our hearts, and we should pray that He would (Ps 119:36; 141:4).
 7. God turning men over to a reprobate mind, which they choose by sin, is righteous.
 8. God leaving men to their own folly and withdrawing grace is perfectly righteous.
 9. God can send leanness into our souls when we choose carnal vanity (Psalm 106:15).
 10. When men set up idols in their hearts, get ready for judgment (Ezek 14:1-11; 20:25).
 11. When men reject the love of the truth, God sends strong delusion (II Thess 2:9-12).
 12. It is just judgment to harden men's hearts for rejecting offered truth (Isaiah 6:9-13).
- B. Please note here that Isaiah is praying for something already developing by repentance.
 1. We cannot complicate things by Isaiah praying for mercy 100 years before captivity.
 2. Isaiah prayed prophetically, as if in Babylon; recall the setting (Is 63:18; 64:10-11).
 3. No man ever prayed like this where God had not already returned in a major way.
 4. Do not forget the intercessory prayer of Daniel to appreciate Isaiah's prayer here.
- C. Having declared He was their Father, Isaiah begged for Him to return by His covenant.
 1. The greatest danger and darkest trouble you can experience is for God to leave you.
 2. Isaiah clearly identified the close covenant relationship with God over their fathers.
 3. He reminded Jehovah that the tribes of Israel were His inheritance (Deut 32:7-9).
 4. But not only that, but by reason of the pronoun *it* next, he included Israel's property.
 5. Great evidence of God's love to the patriarchs was the land (Genesis 12:1,7; 24:7).
 6. The promised reversal of judgment would be restoration to the land (Deut 30:1-5).
- D. **Dominion of God** (*Over Hearts*).

- E. **The King of Hearts** (*Over Hearts*).
- F. **Author of Confusion**.
- G. **Daniel's Prayer**.

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

- A. The thrice-holy God had chosen Israel to be His own people, so Isaiah appealed to it.
 - 1. Holiness is one of the strongest ways to appeal to God, for it is a very chief attribute.
 - 2. He swears by His holiness, and He wants be worshipped in the beauty of holiness.
 - 3. Chaldeans were never holy in any sense, but Israel was holiness (Ex 19:6; Jer 2:3).
- B. Israel had only possessed the promised land about 1000 years and the temple about 400.
 - 1. We should make the impersonal *it* here to be the land and or the temple for worship.
 - 2. Embrace pronouns not clearly connected to antecedents (Is 53:14; 61:7; Ps 105:37).
 - 3. Great evidence of God's love to the patriarchs was the land (Genesis 12:1,7; 24:7).
 - 4. The promised reversal of judgment would be restoration to the land (Deut 30:1-5).
 - 5. Since the land promises were perpetual (Gen 13:15), they could mock 1000 years.
 - 6. Embrace pronouns not clearly connected to antecedents (Is 53:14; 61:7; Ps 105:37).
 - 7. Babylonians, by God's departure, had burned His temple down (Jeremiah 52:12-14).
- C. **The Land Promises to Israel**.

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

- A. The thrice-holy God had chosen Israel to be His own people, so Isaiah appealed to it.
 - 1. This a powerful appeal in prayer, for God will honor His elect over all other men.
 - 2. The appeal included submission to His authority and their use of His name Jehovah.
 - 3. Appeal to His name (Christians for Christ) to get His attention (Is 63:12,14,16,19).
- B. The Babylonians were never servants of Jehovah, and were never associated with Him.
- C. This appeal to election is as good as any; it is absolutely true and exalts the relationship.

Who Is This That Comes From Far?

Song Author: Joseph Spalding

Who is this that comes from far,

With His garments dipped in blood?

Strong, triumphant traveler,

Is He man or is He God?

I that reign in righteousness,

Son of God and man I am;
Mighty to redeem your race,
Jesus is your Savior's name.
Wide, ye heavenly gates, unfold,
Closed no more by death and sin;
Lo, the conquering Lord behold,
Let the King of glory in.
Hark the angelic host inquire,
"Who is He, the almighty King?"
Hark again the answering choir,
Thus in strains of triumph sing.
He whose powerful arm alone,
On His foes destruction hurled,
He who hath the victory won,
He who saved you by His blood,
He who God's pure law fulfilled,
Jesus, the Incarnate Word;
He whose truth with blood was sealed,
He is heaven's all-glorious Lord.

Note: Blue highlight is error of Person.

Note: Green highlight is error of Event.

John Calvin on Isaiah 63:1-6

63:1 This chapter has been violently distorted by Christians, as if what is said here related to Christ, whereas the Prophet speaks simply of God himself; and they have imagined that here Christ is red, because he was wet with his own blood which he shed on the cross. But the Prophet meant nothing of that sort. The obvious meaning is, that the Lord comes forth with red garments in the view of his people, that all may know that he is their protector and avenger;...

63:3 The Prophet now explains the vision, and the reason why the Lord was stained with blood. It is because he will take vengeance on the Edomites and other enemies who treated his people cruelly. It would be absurd to say that these things relate to Christ, because he alone and without human aid redeemed us; for it means that God will punish the Edomites in such a manner that he will have no need of the assistance of men, because he will be sufficiently able to destroy them.