

# Book of Isaiah



## Chapter 63

*Theme: The winepress of judgment; in wrath the Savior remembers mercy*

**Michael Fronczak  
564 Schaeffer Dr.  
Coldwater, Michigan 49036**

**Bible Study Resource Center  
Copyright © 2018**

## Chapter 63

**THEME:** The winepress of judgment; in wrath the Savior remembers mercy

The content of the first six verses of this chapter is certainly in contrast to the preceding section. It really seems out of keeping with the tenor of this entire section of Isaiah, but judgment precedes the Kingdom, and this has always been the divine order.

When Isaiah 53:1 described Christ at His first coming "there was no beauty that we should desire Him," but here there is majesty and beauty, which identifies this passage with His second coming. Also, the day of vengeance has been identified already with Christ's second coming rather than His first coming, as the Lord Himself clearly stated. Compare Isaiah 61:2 with Luke 24:18-20.

I find no delight in the first part of this chapter, because we see the wrath of Christ likened to a winepress in His coming judgment. Then the second part of the chapter reveals the lovingkindness which Christ manifests toward His own.<sup>1</sup>

This chapter has little to do with Edom and Bozrah. Those words are symbols and are used in accordance with Isaiah's use of "play on words" as a literary device. Bozrah was a place known for the vats in which they dyed cloth crimson in iridescent glowing shades. Edom is inescapably connected with the color "red." It has been since the time that Esau was born covered with red hairy exterior which was one of the reasons he was nicknamed "edom" or "red;" the other event being the selling of his birthright for a pottage of red lentils, Gen 25:30 stating that as the reason he was from then on called Edom. Esau later chose the mountainous country southeast of Israel which then took his name Edom and is known for the red rocks out of which, the capital Petra "the Rose Colored City" of world renown, was carved. Thus, it is the connection of the color red with the one coming to tread down the winepress of fury which is being spoken about in this prophesy. Some commentators of especial reputation still see the chapter as some kind of prophetic destruction meted out on Edom. This has to be a mistake. Notably, Delitzsch makes the chapter to refer to Edom. However it would be out of place if Isaiah had interjected a "Burden" or "Oracle" about Edom in this place. The "Oracles" are in a section all together from Chapters 13 through 23 and even though there is no separate "oracle" about Edom in that listing, Edom is mentioned as being under a curse in Isaiah 34:5.6 and the picture of her final destruction is pictured there. Ezek. 35:15; and Ezek. 36:5 speak of the same final overthrow of Edom. Other mentions of the final disappearance of Edom as a nation are in Jeremiah and Malachi but most notably in Obadiah, but not here. Petra which has one of the most beautiful sites for a city and was very defensible was desolate long before its defense system became obsolete. Idumea was still a strong nation at the time of Christ and the last of the great Idumean Kings was Herod the

---

<sup>1</sup> Thru The Bible with J. Vernon McGee.

Great. Notwithstanding, this chapter does not refer to the downfall of Edom; and the fury in the wine vats is not expended on Edom. The chapter is messianic and the paradoxes of the messianic visitation are interwoven in the chapter. The one coming is furious but full of loving kindness, he is angry and covered with the life-blood of the enemies, but he redeems them; he treads the people down and bestows on them his mercies and calls them his people. It is in these paradoxes that the messianic mission is seen. Only the events from Gethsemane to Calvary can be properly linked to this passage. The one coming red from the sheepcote; crimson from the blood of his enemies; his garments stained with the spurting blood from stamping out the iniquities and the afflictions of the people whom he now calls his own, which afflictions, he himself is now afflicted with, can only be linked to the victim of Golgotha.<sup>2</sup>

The divine warrior. A short and disturbing passage concerning divine vengeance against God's enemies, symbolized especially by the Edomites. This passage is closely connected with ch 34, which also belongs to the Deutero-Isaianic collection; there, too, the prophet predicted a great slaughter in the land of Edom. On the Edomites and the background of this ch, see 34.1-17 n.<sup>3</sup>

**<sup>1</sup>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.**

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

#### **Historical Review**

In Edom: Moses - denied passage (Num 20:14-21); David subdues them (2 Sam 9:14); revolt under Jeroboam (2 Chr 21:8-10); smote Judah under Ahaz (2 Chr 28:17); ready to shed blood (Ezek 35:5); to be cut off (Obad 18).

From Esau, twin of Jacob. Obadiah 3 attributes sin of pride to Edom (Jer 49:16). Cursed in Amos 1:11,12. Rejoiced under Nebuchadnezzar's captivity (Ps 137:7; Obad 10-14; Lam 4:21, 22; Ezek 35:10-13). Esau to serve Jacob (Gen 25:23, 27:40). Edom: Possession for Judah (Num 24:18).

"Bozrah" or Petra (Amos 1:11, 12; Jer 49:13).

"Apparel" usually speaks of righteousness or lack thereof.

Who is this? The Meshiach Nagid, Jesus Christ.<sup>4</sup>

When the Lord returns two questions will be asked of Him: Who is this? (twice in v. 1) and "Why are Your garments red?" (v. 2) He will be coming from Edom (cf. 34:5-9), the wicked nation southeast of Israel that often opposed God's people and therefore is under God's wrath (Mal. 1:4), and from Bozrah, a city (modern-day Buseirah) in Edom. Coming from there God's garments will be crimson (Isa. 63:1) and red (v. 2) because they are stained with blood (v. 3) from slaughtering His enemies (the nations, vv. 3, 6) in Edom. Robed in splendor signifies His power and glory as He will stride forward toward Israel to save (deliver) her (cf. Rom. 11:26).<sup>5</sup>

<sup>2</sup> <http://www.moellerhaus.com/isaiah63.htm>

<sup>3</sup> Jewish Study Bible Notes

<sup>4</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>5</sup> The Bible Knowledge Commentary

The form used here is an antiphony. Those who ask the question concerning the One coming from Edom are overwhelmed by His majesty and beauty. He comes from Edom and the east, and we are told elsewhere that His feet will touch the Mount of Olives on the east. "Edom" and "Bozrah" are geographical places, and are to be considered as such, but this does not exhaust the mind of the Spirit. Edom is symbolic of the flesh and the entire Adamic race, and here we see the judgment of man.<sup>6</sup>

“Bozrah” was once a great city of Edom. Edom personifies the unrelenting hostility of the pagan world toward Israel. The Edomite kingdom came to a complete end in the time of the Maccabees, when the Edomites were forced to become Jews. “Dyed garments” may also be translated “red-stained garments.”<sup>7</sup>

[cometh from Edom] In His descent to the earth at the second coming Christ will appear over Edom where Israel is being protected from the Antichrist. He will continue to descend until His feet will touch the Mount of Olives on the east of Jerusalem, in the area where the battle of Armageddon will be fought between Him and Antichrist. The description in Isa. 63:1-6 is of the battle of Armageddon. See also Joel 2-3; Zech. 14; Rev. 19:11-21. The Israelites will see Him in His descent to Jerusalem and will cry, Blessed is He that cometh in the name of the Lord (Mt. 23:35-39). They will then pray the prayer of Isa. 63:15 -- Isa. 64:12 by the Holy Spirit upon them (Zech. 12:10 -- Zech. 13:1) and will all be converted on that day (Isa. 66:7-8; Rom. 11:25-29).

[Edom] Edom, Moab, and Ammon will escape the Antichrist and be the place reserved by God for the protection of Israel three and a half years (Isa. 63:1; 16:1-5; Dan. 11:40-45; Mt. 24:15-22; Rev. 12:6,14, notes).

[dyed garments] The dyed garments are explained in Isa. 63:2-3 as being colored from the blood of men at Armageddon, which is compared to a great winepress of God's wrath (Isa. 63:2-3; Joel 3:13; Rev. 14:14-20; 19:15-21).

[Bozrah] Bozrah was one of the great cities of Edom and Moab.

[I that speak in righteousness, mighty to save] This is the answer to the questions of this verse. The Messiah is the coming conqueror to fulfill this passage (Isa. 63:1-6; Joel 2-3; Zech. 14; Rev. 19:11-21).<sup>8</sup>

**1-4** Edom was a constant enemy of Israel despite its common ancestry in Isaac (Genesis 25:23). Edom rejoiced at any trouble Israel faced. The imagery in this passage is of a watchman on the wall of Jerusalem, seeing Edom approaching and fearing that the Edomite king in his red garment is leading an attack. But it turns out to be the Lord, in bloodstained clothes, who has trampled and destroyed Edom. Bozrah is a city in Edom. (For other prophecies against Edom, see Amos 1:11, 12; Obadiah 1:10, 11; Malachi 1:2-4.)<sup>9</sup>

The word comes links this verse with 62:11. Edom epitomized Israel's enemies (Ps. 137:7; Lam. 4:21, 22; Ezek. 25:12; 35:1-15; Obad. 13, 14); it was famous for its wine-making (see v. 3 for a reference to wine). Note that the text does not say God vanquished Edom, but rather the

---

<sup>6</sup> Thru The Bible with J. Vernon McGee.

<sup>7</sup> Believers Study Bible Notes

<sup>8</sup> Dake's Annotated Reference Bible

<sup>9</sup> Life Application Study Bible.

“peoples” (vv. 3, 6). garments: See the warrior’s garments in 59:17. Bozrah was the chief town of Edom (34:6; Jer. 49:13). The pronoun I refers to the Lord.<sup>10</sup>

Who is this who comes from Edom: This prophecy describes the day of the LORD's vengeance. He has come from Edom in the sense that He has judged there first, and now comes to the land of Israel. As the LORD arrives, He is glorious in His apparel, traveling in the greatness of His strength.

With dyed garments from Bozrah is also significant. Bozrah was the capital city of ancient Edom, and "The important city of Bozrah is singled out because its name means 'grape-gathering,' and Isaiah developed a detailed comparison between treading grapes and pouring out blood." (Wolf)

"God's act of judgment against Edom is clearly conceived to be a putting right of the wrongs done to Zion, especially since the Edomites took advantage of Judah's weakness after the Fall of Jerusalem to the Babylonians." (Grogan)

I who speak in righteousness, mighty to save: This is the LORD's reply to the question in the prophecy. He identifies Himself by what He says (I who speak in righteousness) and what He does (mighty to save). Even in the midst of judgment, in His glory and strength, He wants men to know He is mighty to save, not only mighty to judge.<sup>11</sup>

Edom and Bozrah are places. Bozrah was a city in Edom about 22 miles south of the Dead Sea. Edom is the word for "red" in Hebrew. The same word is used below in verse two. "Why are your clothes "red?" Bozrah means a "sheepfold." The prophecy is not about Edom or Bozrah as geographical locations or as nations but is rather a prophecy about the one who comes red from the sheepfold. And his garments are red with the blood of sacrifice. The use of Edom and Bozrah is a play on words and the chapter is about the reconciliation brought about by the Messiah. The reconciliation is confused with retribution and vengeance against sin while those who are not recognized by the natural nation live to enjoy the blessings and claim kinship with Abraham although they are not actual descendants. Beside reconciliation there is a mix of salvation, punishment, loving kindness, vengeance, fury, savior of aliens, redemption, afflicted with their affliction, mercy, and anger which would be difficult to interpret were it not for the hindsight we have of the Nazarene visitation of the "messenger of his presence." This is a vision of the Messiah who will be associated with all the above and blood red stains; it is not of Edom.<sup>12</sup>

Isaiah described a watchman observing a Warrior coming from the southeast, the direction of Edom (red) and its capital Bozrah (vintage; cf. 52:8). Edom was Israel's perennial enemy, but here it quite clearly represents, by synecdoche, all of Israel's enemies.

Babylon and Edom are always to be taken literally, so far as the primary meaning of the prophecy is concerned; but they are also representative, Babylon standing for the violent and tyrannical world-power, and Edom for the world as cherishing hostility and manifesting hostility to Israel as Israel, i.e. as the people of God. (741Delitzsch, 2:444)

This Warrior was coming to Israel, having defeated Israel's enemies. He was a mighty man, strong and majestic, wearing vivid garments. The Warrior identified Himself as someone who speaks (cf. John 1:1-2, 14). This is the outstanding characteristic of God from Genesis 1:3 to

---

<sup>10</sup> Nelsons Study Bible Notes

<sup>11</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-63.cfm?a=742001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-63.cfm?a=742001)

<sup>12</sup> <http://www.moellerhaus.com/isaiah63.htm>

Revelation 21:5. His words were right and His strength was for salvation. Watts viewed this warrior as follows.

He is "a symbol of Persian imperial power fighting Jerusalem's and Yahweh's battles for them. Perhaps he is best thought of as Megabyzus, the redoubtable Persian general who served as satrap of Beyond the River during this period [i.e., the post-exilic period] . . ." (Watts, Isaiah 34—66, p. 321.)<sup>13</sup>

God comes from the south, covered with the blood of enemies. A speaker (perhaps the prophet, perhaps the inhabitants or watchmen of Jerusalem) notices a figure approaching from the south and asks who it is; God replies in the second half of the v. 'Edom' is the land southeast of Judah. 'Botzrah' is a city in Edom.<sup>14</sup>

**<sup>2</sup>Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?**

Treading grapes, clothing would get stained red.<sup>15</sup>

**2-6** The Lord's garments spattered with blood will appear red as if He had been in a winepress. "Red" ('āḏōm is a wordplay on "Edom" ('ēḏōm). A winepress was usually a shallow pit with a hole on the side leading out to a container. As individuals trampled on grapes in the press, the juice flowed through the hole into the container. Obviously some juice would also splatter on the workers' clothes. As the Lord will fight and defeat the nations (cf. 34:2) in the Battle of Armageddon (cf. Zech. 14:3; Rev. 16:16; 19:15-19), He will take vengeance on them (cf. Isa. 34:8; 35:4; 61:2) in His anger and wrath. God's wrath is also pictured as being like a winepress in Revelation 14:19-20. Though that day will bring doom to the Lord's enemies, it will mean deliverance (redemption and salvation, Isa. 63:4-5) for those of His covenant people who turn to Him.<sup>16</sup>

In that day men would get into the winepress barefooted to tread out the grapes. The red juice would spurt out of the ripe grapes and stain their garments. That is the picture you have in this verse, and that is why this question is asked. The spectators see that there is blood on His beautiful garments just as if He had trodden the winepress.<sup>17</sup>

Why is Your apparel red: The prophet asks why the garment of the LORD is red, and the LORD answers, "I have trodden the winepress alone . . . their blood is sprinkled upon My garments." This promise is fulfilled when Jesus returns to the earth, and this passage is clearly behind passages like Revelation 19:13 and 15: He was clothed with a robe dipped in blood, and His name is called The Word of God . . . Now out of His mouth goes a sharp sword, that with it He a

---

<sup>13</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>14</sup> Jewish Study Bible Notes

<sup>15</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>16</sup> The Bible Knowledge Commentary

<sup>17</sup> Thru The Bible with J. Vernon McGee.

rod of iron. He Himself treads the winepress of the fierceness and wrath of should strike the nations. And He Himself will rule them with Almighty God.<sup>18</sup>

**<sup>3</sup>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.**

God's wrath - spoken of as Bowls of wrath, wrath sometimes spoken of as the wine of His wrath. Whose blood? His enemies!

Rev 14:15-20; 19:15.

Joel 3:13; Lam 1:15.<sup>19</sup>

[winepress alone] Joel 3:13; Rev. 14:14-20; 19:15.

[of the people there was none with me] No man of the people whom He is coming to save will be with Him as He descends from heaven; only the resurrected saints and the angels will come with Him (Zech. 14:5; Mt. 25:31; 2Th. 1:7-10; Jude 1:14-15; Rev. 19:11-21).<sup>20</sup>

Notice that it is their blood, not His.

The early church fathers associated these first six verses with the first coming of Christ. They mistook the winepress as the suffering of Christ on the Cross. Such an interpretation is untenable, as the blood upon His garments is not His blood but that of others. It is the day of vengeance. It is identified already with the second coming of Christ rather than with His first coming. The Lord Jesus made that clear in Luke 4:18-20 when He read Isaiah 61:2. The Lord Jesus shed His own blood at His first coming, but that is not the picture which is presented here. He was trodden on at His first coming, but here He does the treading. This is a frightful picture of judgment.<sup>21</sup>

The pronoun I is applied to Christ in Rev. 19:15. trodden: For this figure of judgment see Lam. 1:15; Rev. 14:17-20. The winepress represents the battle.<sup>22</sup>

I have trodden the winepress alone reminds us that this work of judgment belongs to Jesus Christ and He alone. Though we will be part of the heavenly armies that accompany Jesus (Revelation 19:14), the work of judgment belongs to Him alone. The point is even emphasized by Isaiah: From the peoples no one was with Me ... My own arm brought salvation for Me; and My own fury, it sustained Me.

In God's great plan of the Ages, Jesus will accomplish two things alone. First, He atones for our sin alone. He alone hung on the cross, bearing the weight of all our guilt. Second, He judges the world alone. God does not need us to execute His ultimate judgment; we leave that to Him.

"You will hear one say, that such-and-such a good man was punished for his transgressions; and I have known believers think that their afflictions were punishments sent from God on

---

<sup>18</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-63.cfm?a=742001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-63.cfm?a=742001)

<sup>19</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>20</sup> Dake's Annotated Reference Bible

<sup>21</sup> Thru The Bible with J. Vernon McGee.

<sup>22</sup> Nelsons Study Bible Notes

account of their sins. The thing is impossible; God has punished us, who are his people, once for all in Christ, and he never will punish us again. He cannot do it, seeing he is a just God. Afflictions are chastisements from a Father's hand, but they are not judicial punishments. Jesus has trodden the wine-press, and he has trodden it alone: so we cannot tread it." (Spurgeon)<sup>23</sup>

The following portion of the verse is omitted from the Qumran text: "for I will tread them in my anger, and trample them in my fury; and their blood shall be sprinkled upon my garments." It is interesting that this portion which is linked to the messianic mission is confirmed as correct by the later Masoretes.

The word translated "stain" is from a Chaldean form in the Masoretic text. The Chaldean form appears as shown here: " 'eg'altiy" The Hebrew form is similar; thus: "Hig'altiy." The only difference is the substitution of the preformative h "h" (he:y) in Hebrew for the Chaldean A (aleph) or "a". This is used by some scholars to support the idea of a second Isaiah, who according to them had to write after the Babylonian captivity and used the Chaldean spelling which would be anachronistic for Isaiah. But this is an over simplification, since there are other reasons why the "aleph" is mistakenly in the Masoretic text beside the fact that the Masoretic text can be called in question. The Qumran text (which is older than the Masoretic text) does not have a preformative at all but uses the entirely Hebrew form "ge'altiy" which can not be mistaken for Chaldean. Also the scribes of the Qumran texts often made it difficult to distinguish between "aleph" and "he:y." See manuscript he that looks like aleph: [click here](#) It can therefore be supposed that other older antiquated script in early manuscripts could also be equally difficult and therefore that the Masoretic reading is simply a variation from the original which either corresponded to the Qumran (without preformative) or a poorly written "he:y" that was copied as an "aleph" was handed down to Masoretes who carefully copied what they had received. This is more likely than that there were two Isaiahs, one during the Assyrian period and one during the Persian period. (See also note under 63:18 and 64:11) below, See also the text and comments in the Qumran Scroll where this word can be viewed in context.

See also on Scroll page 44: line 24: 7th word, where the Q scribe has made the same mistake of substituting the Aramaic 5th stem preformative "alep" instead of the required hebrew 5th stem preformative "he." Thus it is more likely that an Aramaic speaking scribe who was a later copiest of the text made this mistake than that the Aramaic "alep" indicates a second Isaiah.<sup>24</sup>

The Warrior replied that He had indeed been treading grapes, but not literal ones. He had been angry with these "grapes," and their juice had stained His garments. Furthermore, He had trodden them by Himself; no one had assisted Him in His task (cf. 44:24; Rev. 19:13). The blood in this scene is not the blood of the Warrior, but that of the enemies He had slain.<sup>25</sup>

---

<sup>23</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-63.cfm?a=742001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-63.cfm?a=742001)

<sup>24</sup> <http://www.moellerhaus.com/isaiah63.htm>

<sup>25</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>



**<sup>4</sup>For the day of vengeance is in mine heart, and the year of my redeemed is come.**

[the day of vengeance is in mine heart, and the year of my redeemed is come] The day of vengeance here and in Isa. 34:8; 35:4; 59:17; 61:2; Jer. 51:6; 2Th. 1:8 refers to the greatest destruction that earth has ever seen or ever will see. Multitudes will be destroyed in one day at Armageddon (Isa. 63:1-6; Ezek. 38-39; Joel 2-3; Zech. 14; 2Th. 1:7-10; Jude 1:14-15; Rev. 19:11-21). Such will be necessary in order for the year of My redeemed to come, as stated here -- the year of the full restoration of Israel to God and their deliverance from their enemies (Rom. 11:25-29).<sup>26</sup>

Now we are told the reason for His judgment --

He has come to save forever His redeemed ones from their vicious oppressors. This is His judgment upon the earth, and it is defined as the day of vengeance.<sup>27</sup>

**year of My redeemed:** This phrase alludes to the "law of redemption" of slaves and property (61:2; Lev. 25). A close relative of a slave had the right and duty to buy back the slave and rescue a family member from destitution.<sup>28</sup>

The Warrior continued to explain that this treading judgment was in order that redemption might come. The day of vengeance had arrived, and He had finally punished evildoers (cf. 61:2). His bloody victory was not due to a temper out of control but was part of the plan of God.

"The work of redemption was accomplished in chapter 53, but from 56:1 onwards the people were called to wait for the promised salvation. The ensuing chapters reveal the need to be rescued from a stressful and hostile environment and from the plague of sin and failure (57:1ff.; 58:1—59:13). Thus, when the Anointed One acts as mighty to save (1) and when the 'day of my redeemed' has come, the burden of the activity is the exaction of final vengeance on every foe." (Motyer, p. 511)<sup>29</sup>

The day of vengeance is in My heart: These words, prophetically spoken by Jesus, sound almost foreign to us. We rarely think of vengeance being in the heart of Jesus, but He said the Father judges no one, but has committed all judgment to the Son (John 5:22).

And the year of My redeemed has come: In this, Isaiah prophetically explains why the Messiah can say, "vengeance is in My heart." It isn't because God loves punishing sinners; but He does love vindicating His redeemed.

Notice also the comparison: it is a mere day of vengeance, but an entire year of My redeemed. Each phrase is simply a poetic way of saying "time," but God fittingly uses the picture of a day in communicating His vengeance, and a year in expressing His grace.<sup>30</sup>

---

<sup>26</sup> Dake's Annotated Reference Bible

<sup>27</sup> Thru The Bible with J. Vernon McGee.

<sup>28</sup> Nelsons Study Bible Notes

<sup>29</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>30</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-lsa/lisa-63.cfm?a=742001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-lsa/lisa-63.cfm?a=742001)

**<sup>5</sup>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.**

“None to uphold” - Lk 18:8?

[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] This verse expresses the idea that there would be no man to bring deliverance to Judah, so Messiah could do it (Isa. 63:5-6).<sup>31</sup>

The Lord Jesus Christ wrought salvation alone when He was on the Cross, and judgment is His solo work also.<sup>32</sup>

**<sup>6</sup>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.**

Rev 5 (Scroll is the title deed to that which Adam forfeited) through Chapter 19 describes details which Jesus performs as our kinsmanredeemer.

Why is He in Edom? Shouldn't He be in Armageddon? (Isa 66:16; 10:27; Rev 19:17; Gen 36:1). Hos 5:15, what 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.<sup>33</sup>

This is the end of man's little day upon the earth. The King is coming to the earth in judgment. There are those who will say, "This is frightful. I don't like it." Then, like the proverbial ostrich, they will put their heads in the sand and read John 14 or some other comforting passage of Scripture. However, we have to face up to this verse. The next time the Lord comes it will be in judgment. Can you think of any other way He can come and set up His Kingdom? Suppose the Lord Jesus came the second time the way he came the first time, as the Man of Galilee, the Carpenter of Nazareth who walked the countryside telling people that He had come from heaven. Suppose He knocked on the door of the Kremlin. Do you think those people are ready for Him? I don't think they are. I think they would put Him in front of a firing squad before the sun came up. No nation and no church today is prepared to turn their affairs over to Jesus. If they are prepared, why don't they do it? He was rejected when He came nearly two thousand years ago, and He has been rejected ever since. I can't think of any other way for Him to come the second time but in judgment.

Now others may say, "This verse is in the Old Testament. You have a God of wrath in the Old Testament, but when you get to the New Testament, He is a God of love." One of the reasons that the Book of Revelation has never been popular with the liberal is because it is filled with judgment. The Book of Revelation is in the New Testament, and the language is the strongest in the Bible (except what came from the lips of the Lord Jesus, who spoke more of hell than anyone

---

<sup>31</sup> Dake's Annotated Reference Bible

<sup>32</sup> Thru The Bible with J. Vernon McGee.

<sup>33</sup> Chuck Missler, Notes on Isaiah, khouse.org

else). The Book of Revelation speaks of Christ's coming to put down the unrighteousness and rebellion and godlessness that is on the earth. Consider this one segment of the Book of Revelation: "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus" (Rev. 16:1-5). You see, immediately the critic will say, "God is not fair; He is not righteous to do this." God lets us know that when He judges like this, He is indeed being righteous. "For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments" (Rev. 16:6-7). God is right in what He does -- whether we think so or not. After all, to compare you and me with this tremendous universe would make it obvious that we don't amount to very much. Your opinion and my opinion, even when they are put together, aren't worth very much. It is what God says that is important. When God says He is righteous, but we don't think He is, that means that we are wrong. God is righteous in what He does. "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory" (Rev. 16:8-9). You would think that all of this would cause them to turn to God, but they didn't react that way. Instead it just brought out what they really were -- just as the plagues of Egypt did in Pharaoh's day. "And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain" (Rev. 16:10). I have quoted this extensive passage from the New Testament to show the agreement between the Old and New Testaments. Don't let anyone tell you that we have a God of wrath in the Old Testament and a God of love in the New Testament! The God of love is the One making these statements in both the Old and New Testaments because there is love in law -- in fact, there is law in love.

Judgment is frightful, but He is coming in judgment when He returns to this earth, and He has not asked me to apologize for Him.<sup>34</sup>

Do not miss the paradoxes in these verses. It becomes obvious that the "treading down of the people" redeems them and removes their iniquities through the love and mercy of Him who has the blood stains on his clothes and who had to do it alone even though he sought in vain for help from anyone. The events in the Garden of Gethsemane are depicted here including His disappointment with those "who could not watch one hour." These paradoxes are harmonized in the life of Him who has been called the "Absolute Paradox" by one astonished thinker, himself an unbeliever, who tried to harmonize fury, death, blood and anger with love, mercy and redemption.<sup>35</sup>

---

<sup>34</sup> Thru The Bible with J. Vernon McGee.

<sup>35</sup> <http://www.moellerhaus.com/isaiah63.htm>

**7I 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.**

This section records a pathetic prayer of the Jewish remnant and the Lord's appropriate response. Isaiah was writing for the exiles in Babylon who would view their situation as somewhat hopeless. They would not be able to sense how God could possibly help them in their distress. However, they would remember the way the Lord had helped His people in bringing them out of bondage in Egypt. This would encourage them to pray for release from their bondage. In responding to their prayer, the Lord explained that their sin caused their distress and promised that He would deliver them and bring them into the promised kingdom.

Before stating their two requests—that God be compassionate toward them (vv. 15-19) and that 7-9 He punish their enemies (64:1-7)—the righteous remnant said it would recite (tell of) the Lord's goodness in the past. (The word I refers to Isaiah, representing the nation.) Because of their distress, recalling God's past help in the nation's Exodus would reassure them of the Lord's concern. His actions on their behalf (for us) would be kindnesses (pl. of *ḥesed*, meaning expressions of His covenantal "loyal love"), extended to Israel because of His compassion (63:7), love, and mercy (v. 9). As His people and His sons, they would know God as their Savior (see comments on 43:11). Seeing their ancestors in distress in Egypt (cf. Ex. 2:23-25; 3:7), God redeemed (*gā'al*, "to buy out of slavery"; cf. Isa. 43:1) them. The angel of His presence is probably the Angel of the Lord, the Lord Himself (cf. Ex. 33:14; see comments on Gen. 16:10).<sup>36</sup>

[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] In this section (Isa. 63:7-14) the Messiah is predicted to mention the many past mercies of God to Israel, the people He will come to deliver from their enemies in that day. In Isa. 63:8-14 there is a brief history of Jehovah's past estimate of the people when He called Abraham (Isa. 63:8; Gen. 18:19); of Jehovah identifying Himself with them in their afflictions in Egypt (Isa. 63:9; Ex. 14:19; 23:20-21; 33:14); of Israel's rebellion against Him and vexing the Holy Spirit to the extent that God had to turn against them, be their enemy, and fight them, as recorded in the books of Judges, Samuel, Kings, and Chronicles (Isa. 63:10); and of God remembering again His past mercies with Israel in the days of Moses when He made Himself a great name in the earth (Isa. 63:11-14).<sup>37</sup>

The entire content and intent changes abruptly at this point. It is like coming out of darkness into the sunlight of noonday. It is like turning from black to white. Our God is glorious in holiness, fearful in praises, doing wonders, and this is only one aspect of His many attributes. He is good, and He exhibits lovingkindness. He is also a God of mercy. If these attributes were not in evidence, we would all be consumed today -- you may be sure of that! He has to come in

---

<sup>36</sup> The Bible Knowledge Commentary

<sup>37</sup> Dake's Annotated Reference Bible

judgment to take over this earth. It seems to me that He has given men an extra long time to turn to Him.<sup>38</sup>

I will mention: Isaiah, representing the people, publicly proclaims God's saving mercies (Ps. 77:12; 89:1). The plural words lovingkindnesses and praises refer to the Lord's many acts of love and loyalty to His people. The word lovingkindnesses is translated "sure mercies" in 55:3 (see also Ps. 89:1).<sup>39</sup>

I will mention the lovingkindnesses of the LORD ... according to all that the LORD has bestowed on us: This prayer is prophetically placed in the mouth of one of Judah's Babylonian exiles. Despite the agony expressed later in the prayer, the praying one first will mention the lovingkindnesses of the LORD. This is a glorious example of how, even in the lowest place, we can praise the LORD and remember His goodness.

Look at all that the troubled one has to thank God for: great goodness ... mercies ... He became their Savior ... His love ... His pity ... He bore them and carried them. If this vocabulary of praise can come from an afflicted one, what excuse can we have for not praising God?

Lovingkindnesses "is the Hebrew word *hesed*, the love that is faithful to the covenant." (Grogan) It can also be translated "steadfast love." It is one of the great words of the Old Testament, probably the closest Hebrew equivalent to the Greek word *agape*.<sup>40</sup>

A psalm of lament. A communal complaint, this text is spoken by the nation and addressed to God; it may also include lines spoken by God in response, which is a typical feature of a lament. The lament follows the pattern of similar prayers found in the book of Psalms. The presence of a psalm in prophetic literature is not unusual; see Isa. 33.1-9; Jonah ch 2. As is normal in laments, the description of the nation's current plight and the request for help are preceded by a review of God's mighty acts in the past. Deutero-Isaiah may have composed this prayer, or the prophet may have included (and perhaps modified) a psalm already in use.

God's mighty acts recalled. Before outlining the complaint and the request for divine aid, the prayer calls God's kind deeds to mind. It is because God acted successfully and graciously in the past that the nation expects that God will intervene now. These vv. at once bolster the Judeans' confidence and goad the Lord to live up to the divine reputation.<sup>41</sup>

I will recount. The same verb (Hb. *zakar*) is in "You who put the Lord in remembrance" (62:6). These are the reflections of one who brings things to remembrance, recalling God's history of mercies toward Israel. the steadfast love of the Lord . . . his steadfast love. God was always true to his old covenant people; cf. Ex. 34:6.<sup>42</sup>

---

<sup>38</sup> Thru The Bible with J. Vernon McGee.

<sup>39</sup> Nelsons Study Bible Notes

<sup>40</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-63.cfm?a=742001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-63.cfm?a=742001)

<sup>41</sup> Jewish Study Bible Notes

<sup>42</sup> ESV Study Bible Notes

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

“My people” - Ex 1:9 vs 3:7.  
Passage speaks of Israel.<sup>43</sup>

His "people" here are believing Israelites and also a great company of Gentiles who will turn to Christ during the Great Tribulation. (Of course here the church has already gone to be with Him and has been in His presence for some time.)

"Children that will not lie." It sounds as if He had high hopes of them, but they disappointed Him. Certainly He expects you and me to live lives well-pleasing to Him, and He specifically admonished us, "Lie not one to another."<sup>44</sup>

In the Hebrew Bible, the term My people is used in two ways: (1) for those who were united nationally to God by blood and history through Abraham's flesh (48:1; Ex. 3:7), and (2) for those who were united to Him inwardly through Abraham's faith and obedience (Lev. 26:12; Deut. 29:13). The nation is in view here. Lie means "to deal falsely." Israel's rebellion was unexpected (1:2, 3). Just as godly parents expect godly children (Prov. 22:6), so God Himself expected godly children.<sup>45</sup>

Surely these are My people, children who will not lie: "The Hebrew word for lie contains even more than our word. It was applied to a fountain, pit or brook that contained no water any more and so disappointed the thirsty person, and to a fruit tree that no longer yielded any fruit (Habakkuk 3:17). With this one significant word, the Lord meant to say that His people will not deceive and disappoint Him." (Butlema)<sup>46</sup>

God had elected Israel as His son. This was not due to anything in Israel but totally due to God's loving selection of Abraham and his descendants for special blessing (cf. 1 Cor. 15:9-10). God had a right to expect that the nation, so chosen, would respond with loyalty and integrity toward Him. This mutual commitment would have resulted in God delivering His people whenever they needed salvation. Note that the result would not be God insulating the Israelites from difficulties but delivering them from them.<sup>47</sup>

**<sup>9</sup>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.**

“Angel of his presence” - only reference. See Deut 33:16.<sup>48</sup>

---

<sup>43</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>44</sup> Thru The Bible with J. Vernon McGee.

<sup>45</sup> Nelsons Study Bible Notes

<sup>46</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-63.cfm?a=742001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-63.cfm?a=742001)

<sup>47</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>48</sup> Chuck Missler, Notes on Isaiah, khouse.org

[bare them, and carried them all the days of old] Ex. 19:4; Dt. 1:31; 32:11.

How tender are these words. I believe that the angel of the Lord is none other than the pre-incarnate Christ. We are told that in His love and pity He redeemed and carried them. He entered into the sufferings of His people.

Now there has been some question about whether "in all their affliction he was afflicted" should be positive or negative. We have good manuscript evidence for the negative: "in all their affliction he was not afflicted." Which is true? Well, both are true, but I personally like the negative much better. Let me give you my reason. When the Lord went through the wilderness with the children of Israel, He wasn't afflicted when they were afflicted. For example, when they were bitten by the fiery serpents, He wasn't bitten. In all their affliction He was not afflicted. He was like a mother or a father who just stood by and waited for them. He didn't go on without them. The pillar of cloud and the pillar of fire were there. God was waiting for them. For forty years through that wilderness experience He was patient with them, patient like a mother.

When I was a pastor in Pasadena, my study was right by the street that led to a market. I used to watch a mother who had two children. One child she carried, and the other little fellow often walked along by himself. Sometimes the little fellow would stop, and his mother always waited for him. Sometimes when he would fall down, or stray a little, doing something he shouldn't do, she would wait patiently for him. I often thought to myself, That is the way God has been doing with me all of these years. I fall down, or I get in trouble, and God waits for me. That is the way He does with His people.<sup>49</sup>

"The Angel of His Presence" occurs here in parallel to pronouns referring to God Himself. This is the Angel of the Lord who acted on Israel's behalf at the Exodus and other times and is considered to have been the preincarnate Christ (cf. Gen 18:2, note; Ex 14:19; 23:20-23; Josh 5:13-15, note; Judg 13:18, note). Verses 8-10 refer to God as Father (v. 8), "Angel" (v. 9), and "Holy Spirit" (v. 10), a hint of the triune nature of God more fully presented in the N.T. (cf. Luke 3:22).<sup>50</sup>

Their affliction probably refers to God's sympathy for His people in Egypt (Ex. 2:25; 3:7) and at the time of the judges (Judg. 10:16). He was afflicted: God shares the hurt of His people (Ex. 2:23-25). Paul's persecution of the members of the early church caused Christ to be afflicted (Acts 9:4). Bore and carried are allusions to Ex. 19:4 (see Deut. 1:31; 32:10-12).<sup>51</sup>

In all their affliction He was afflicted: Isaiah knows the nature of God; that in the afflictions of His people, He is afflicted also. God is not a dispassionate, unfeeling observer when His people suffer. He suffers with them when they are afflicted.

In all their affliction He was afflicted is another reason why anti-Semitism is so wicked. When the Jewish people are persecuted and afflicted, the LORD is afflicted also. How tragic that institutional Christianity, pretending to act in the name of Jesus, afflicted the LORD Himself by persecuting the Jewish people!

---

<sup>49</sup> Thru The Bible with J. Vernon McGee.

<sup>50</sup> Believers Study Bible Notes

<sup>51</sup> Nelsons Study Bible Notes

And the Angel of His Presence saved them: This refers to the presence and work of Jesus among ancient Israel, especially among those delivered from Egypt.

"The angel of His presence is the Messiah ... Calvin sees in this angel merely a serving angel. But of this Angel it is said that He by His love and pity saved Israel; this can hardly be said of a created angel. It is the Christ who is meant here." (Bultema)

"Angel of his presence: literally 'of his face'. We recognize people by face; 'face' is the Lord's very one presence (Psalm 139:7), among them in the person of his angel - that unique 'Angel of the Lord' (as in Genesis 16:7ff; 21:17; 22:11, 15; Exodus 3:2; 14:19; 23:20-23; Malachi 3:1) who speaks as the Lord and is yet distinct from him." (Motyer)<sup>52</sup>

The Israelites had responded to God's grace in electing them by committing themselves to Him (Exod. 19:8). Consequently, Yahweh had participated in their afflictions with them and rescued His people from them throughout their history.

The identity of "the angel of His presence" is the messenger who came from the Lord's presence to deliver His people. This is the only place in the Bible where this title appears. This may refer to an angel, but it probably refers to the second person of the Trinity, the primary agent of salvation according to the New Testament.<sup>53</sup>

As rendered in the NJPS, this v. reflects an important tendency of Deutero-Isaiah's theology: God participates in the suffering of the nation. Cf. 57.15. But many regard the translation in translators' note 'a-a' as more accurate.<sup>54</sup>

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

Here again the prophet mentions God's pain.

In spite of all God did for Israel, she rebelled against Him. "Rebelled" is not from *pāša'*, "to revolt or rebel against a covenant stipulation," but *mārâh*, "to be contentious, to be rebellious" (cf. Ps. 78:8; Jer. 5:23). From almost the beginning of the wilderness experience Israel rebelled against God (Ex. 17:1-7). This grieved the Holy Spirit (cf. Eph. 4:30), the only place in the Old Testament where this statement is made. (Cf. references to the Spirit in Isa. 63:11, 14; see comments on 11:2.) Because of this rebellion God fought against them, bringing troubles, distresses, and enemies to discipline them.<sup>55</sup>

[they rebelled] The history of Israel is one of continued rebellion against God, from the time of the exodus to A.D. 70 when they were finally dispersed among the nations, where they are today. [holy Spirit] The Holy Spirit has been in the earth throughout all ages, carrying on His part in the plan of creation and redemption; so He did not come into the world for the first time at Pentecost, as some believe.

---

<sup>52</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-63.cfm?a=742001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-63.cfm?a=742001)

<sup>53</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>54</sup> Jewish Study Bible Notes

<sup>55</sup> The Bible Knowledge Commentary



[he fought against them] Every one of the defeats of Israel came about because God would not fight for them, but permitted the enemy to destroy them.<sup>56</sup>

I think the Holy Spirit gets rather tired of you and me! But He is patient with us. Thank God for that!<sup>57</sup>

Grieving the Holy Spirit is willfully thwarting his leading by disobedience or rebellion. Isaiah mentions the work of the Holy Spirit more than any other Old Testament writer. See the note on Ephesians 4:28-32 for more on grieving the Holy Spirit.<sup>58</sup>

**rebelled:** This verb means "to be contentious" (Num. 20:10; Ps. 78:40; 106:33, 43). The Holy Spirit is referred to from time to time in the Hebrew Scriptures, and several times in the Book of Isaiah (11:2; 42:1).<sup>59</sup>

But they rebelled and grieved His Holy Spirit: Despite this outpouring of love and mercy from God, His people responded with cold, rebellious, unresponsive hearts. God had to deal with this in His people, so He fought against them.

In these few verses, we hear from God the Father (My people, children who will not lie), God the Son (the Angel of His Presence), and God the Holy Spirit (His Holy Spirit). Clearly, "There are Trinitarian overtones in the passage." (Grogan)<sup>60</sup>

Even though the Israelites pledged themselves to follow the Lord faithfully, they rebelled against Him and so grieved His Holy Spirit. This verse helps us understand what grieving the Holy Spirit involves, namely, rebelling against the Lord (cf. Eph. 4:30). This verse, the next, and Psalm 51:11 are the only places in the Old Testament where "holy" describes God's "Spirit." We offend the holiness of God when we rebel against Him. Of course, we also offend His love since we "grieve" or "hurt" Him. Holy behavior is impossible without a will that is compliant rather than rebellious toward God.

However, these verses make perfectly good sense if we read "holy spirit" in place of "Holy Spirit." Yahweh, the angel of His presence, and the Holy Spirit are distinguishable as three persons of the Trinity.

The Israelites' rebellion led God to oppose them by fighting against them, resisting them. It was not God who changed but His people. He consistently resists sin.<sup>61</sup>

**<sup>11</sup>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?**

---

<sup>56</sup> Dake's Annotated Reference Bible

<sup>57</sup> Thru The Bible with J. Vernon McGee.

<sup>58</sup> Life Application Study Bible.

<sup>59</sup> Nelsons Study Bible Notes

<sup>60</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-63.cfm?a=742001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-63.cfm?a=742001)

<sup>61</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

[Then he remembered the days of old, Moses, and his people] Then -- when they were scattered among the nations and in the last days, God would call to remembrance His covenants and deal with them again (Lev. 26:33-43; Dt. 30:1-10).

[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? That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? That let them through the deep, as a horse in the wilderness, that they should not stumble? ... where is thy zeal that thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? ... why hast thou made us to err from thy ways, and hardened our heart from thy fear?] Questions 174-180. Next, Isa. 64:12.

[within him] This refers to God putting the Holy Spirit in Moses, and proves the Spirit was in men in all ages before Pentecost (Num. 11:17; Acts 3:21; 2Pet. 1:21).<sup>62</sup>

**11-14** At various times in her history Israel, when disciplined by God, would recall how in the great Exodus He used Moses like a shepherd to bring them out of Egypt by His... arm (v. 12; see comments on 40:10) of power, leading them through the sea (63:11; cf. Ex. 14:16), also referred to as the waters (Isa. 63:12) and the depths (v. 13). Being freed from Egypt was like giving a horse free rein in open country or like letting cattle graze on a wide plain. As God gave them rest and guidance, His reputation was made known.<sup>63</sup>

I think this is a direct reference to Israel, but at the same time it is a picture of the entire human family. Some expositors do not feel that the reference here is to the Holy Spirit, the third Person of the Godhead, because the Old Testament does not contain a clear-cut distinction of the Holy Spirit. However, I believe that the Holy Spirit mentioned here is the Holy Spirit that today dwells in believers. Although in the Old Testament we do not have a clear-cut distinction of the work of the Holy Spirit, I believe this is definitely a mention of it.<sup>64</sup>

Days of old refers to the period of the Exodus and the Wilderness. The sea is an allusion to the Red Sea (50:2; Ex. 14:21-29). Shepherd, referring to Moses, is plural. Christ is the greater Shepherd (John 10:11; Heb. 13:20; 1 Pet. 5:4). Put His Holy Spirit within them is an allusion to Num. 11:17, 25.<sup>65</sup>

Then he remembered the days of old: In the midst of the LORD's discipline - in this case, prophetically speaking, the Babylonians exile - the praying one remembered the days of old. He remembered the mighty hand of God in days of old, and knew that mighty hand could be raised again for His people.

Specifically, in this case, he remembered what the LORD did in the days of Moses and the Exodus. Since now they were in a place of exile (Babylon), the story of God's deliverance from Egypt had special relevance. The praying one wasn't there for the Exodus; he had to read about it in God's Word. But he saw how God's great works in the past had meaning right now.<sup>66</sup>

---

<sup>62</sup> Dake's Annotated Reference Bible

<sup>63</sup> The Bible Knowledge Commentary

<sup>64</sup> Thru The Bible with J. Vernon McGee.

<sup>65</sup> Nelsons Sudy Bible Notes

<sup>66</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-63.cfm?a=742001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-63.cfm?a=742001)

The construction here is ("ro'ey tso'no") that is "shepherd of his sheep," in which "shepherd" is plural construct. The KJV translates the construction accurately in the singular because it is a plural of majesty. just as the word "God" in Hebrew is plural and the majestic plural is meant to be understood as "Great." Just so, other words are placed in this construction. For instance the word mother-in-law is always plural in Hebrew. Thus, the shepherd of his flock is to be understood as "the great shepherd." Who is the great shepherd? but the one who comes out of Edom to tread the winepress alone and who stains his garments red in treading out the iniquity of the nations!? Moses was a shepherd, but who actually was the "great shepherd?" Who actually did the leading? Was it not the pillar of fire, the shekina glory, which did the actual leading? It is YHWH himself who did the leading and who did the saving! In vs 10 above the LXX says: "it was the LORD himself who redeemed them." In this chapter He is: the one who treads the wine press alone, The Angel of his presence, the one in whom he has put the spirit of his holiness, savior, redeemer, and in the verses that follow he is described as the shekina pillar which led them in the wilderness.<sup>67</sup>

Having experienced the chastening of the Lord for some time, the Israelites then reflected on former times when God had fought for His people rather than against them. Watts took the questioner to be the preacher of this section.<sup>750</sup> The Exodus is the occasion in view, and Israel's shepherds were Moses, Aaron, and Miriam (cf. Ps. 77:21; Mic. 6:4). Then God's Holy Spirit was obviously among His people.<sup>68</sup>

'They' (Heb "he") 'remembered:' The subject of this verb is not clear: "He" may refer to God or to the nation as a collective. It is also possible to translate, "He who pulled his people out [of the water] remembered the ancient days," but even then it is not clear whether "He who pulled . . ." refers to God or to Moses. 'Where is He who brought... :' The identity of the speaker here through v. 14a is not clear. One possibility is that the Judeans speak, wondering where their savior is (so most rabbinic commentators). Alternatively, God may ask these questions, as if saying, "Long ago I saved Israel--whatever became of that side of Me?" In that case, vv. 11b-14 mark the beginning of God's movement from wrath to grace. 'Along with,' alternatively, "Specifically." 'Shepherd of His flock:' The flock is the nation Israel; the shepherd is either Moses or God. (If the translation "shepherds" found in translators' note 'd' is correct, then this word refers to Moses and Aaron and perhaps also to Miriam.)<sup>69</sup>

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

Once again God refers to the history of their deliverance out of Egypt. Then He continues the history of how He has led them.<sup>70</sup>

Glorious arm is an allusion to Ex. 15:6 (see also 41:13; 51:9).  
Dividing the water is a reference to Ex. 14:16, 21 (see Ps. 78:13).

<sup>67</sup> <http://www.moellerhaus.com/isaiah63.htm>

<sup>68</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>69</sup> Jewish Study Biblw Notes

<sup>70</sup> Thru The Bible with J. Vernon McGee.

**<sup>13</sup>That led them through the deep, as an horse in the wilderness, *that* they should not stumble?**

[as an horse in the wilderness, that they should not stumble] Two comparisons regarding Israel:

1. They were led by God as surefooted as a horse (Isa. 63:13).
2. As beasts relax and rest, so the Lord made Israel to rest (Isa. 63:14).<sup>71</sup>

The account of the Exodus and settlement of the land is concluded with two images. The first is a horse moving sure-footedly across the sea bottom as through a wilderness—that is, a “desert”; the second is a beast, meaning “a domesticated herd,” returning from grazing on mountainsides into the valley ... to rest (Deut. 12:9; Josh. 1:13; 11:23; 21:44).<sup>72</sup>

As a horse in the wilderness ... as a beast goes down into the valley: Isaiah speaks of the ease of progress that Israel made during the Exodus, and how God will bless Israel again in their regathering and restoration. The result will be that the Spirit of the LORD causes him to rest.

As a horse in the wilderness should be understood in this sense: as a horse in open country. The idea is of unhindered, rapid progress.

"In both these verses there is an allusion to the Israelites going through the Red Sea in the bottom of which they found no more inconvenience than a horse would in running in the desert." (Clarke)<sup>73</sup>

**<sup>14</sup>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.**

**<sup>15</sup>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?**

Heaven refers to God’s universal rule over space and time (Ps. 11:4–6).  
The pronoun me is a personified Israel (59:9–15).

**15-19** The remnant would beg God to look down on them and remember their plight in the same way He had remembered the distress of their forefathers in Egypt (cf. v. 9). They would long for a display of both His strength and His love. Though they had not been following in the tradition of Abraham or Israel (i.e., Jacob), God was still their Father (cf. 64:8) and Redeemer (see comments on 41:14). Penitently the remnant would ask that God sovereignly return them, His servants, to Him, reminding Him that the temple (Your sanctuary) was destroyed (63:17-18).

---

<sup>71</sup> Dake's Annotated Reference Bible

<sup>72</sup> Nelsons Study Bible Notes

<sup>73</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-63.cfm?a=742001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-63.cfm?a=742001)

(This is one of many places in chaps. 40-66 which shows that Isaiah, living more than 100 years before the Babylonian Captivity, wrote prophetically to prepare that future generation of exiles for it.) Though the nation had belonged to God for centuries (from of old), it had been a long time since the people were in a proper relationship with God and His theocratic rule over them.<sup>74</sup>

Here the prophet and the people plead with God to look upon their great need and desire. God was the Father of the nation Israel, but there is no thought in the Old Testament that He was the Father of the individual Israelite. It is a corporate term rather than a personal one in the Old Testament. In the New Testament it becomes personal, not corporate. As Abraham was the father of the nation and not of each individual Israelite, so God, too, was the Father of the nation.<sup>75</sup>

On behalf of the faithful remnant, Isaiah asks God for two favors: to show mercy and compassion to them and to punish their enemies. Before making these requests, Isaiah recited the Lord's past favors, reminding him of his compassion in former days (63:7-14).<sup>76</sup>

Where are Your zeal and Your strength? The prophet speaks honest words in the mouth in the praying one. Sometimes it feels that the zeal and the strength of the LORD are far away, and when we feel like that we should do just what the praying one did: cry out to God.<sup>77</sup>

Complaint and request for help. Having expressed confidence in God's ability to save, the speaker now calls out for God's attention (63.15; 64.8), describes their current lamentable state (63.18-19a; 64.8-10), and requests divine intervention (63.19b-64.1; 64.8; 64.11). The combination of these four elements is very common in psalms of lament; see 33.2-9 n.<sup>78</sup>

**<sup>16</sup>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.**

“Father” - Ex 4:22-23.

“Our redeemer” - 14x in Isaiah (Jn 19:25; Ps 19:14; 78:35).<sup>79</sup>

[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] This verse expresses faith that God was their Father, regardless of Abraham's and Israel's ignorance of them and lack of acknowledging them.<sup>80</sup>

The people of Israel are the Lord's children (v. 8). He is their Father because He created them as a nation (Deut. 32:6; Jer. 3:4, 19). It is rare in the pages of the Hebrew Bible to find the explicit statement of the Fatherhood of God, although it is often presented implicitly. Abraham and

---

<sup>74</sup> The Bible Knowledge Commentary

<sup>75</sup> Thru The Bible with J. Vernon McGee.

<sup>76</sup> Life Application Study Bible.

<sup>77</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-63.cfm?a=742001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-63.cfm?a=742001)

<sup>78</sup> Jewish Study Bible Notes

<sup>79</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>80</sup> Dake's Annotated Reference Bible

Israel, the people's human fathers (51:2), were limited in their knowledge by time and space—in contrast to the Lord, the people's Father and Redeemer from Everlasting (41:14).<sup>81</sup>

Cf. Isa. 1:2; 64:8. Israel, collectively, the national Israel, recognizes God as the national Father (cf. Ex. 4:22, 23). Doubtless the believing Israelite was born anew (cf. John 3:3, 5 with Lk. 13:28), but the O.T. Scriptures show no trace of the consciousness of personal sonship. The explanation is given in Gal. 4:1-7. The Israelite, though a child, "differed nothing from a servant." The Spirit, as the "Spirit of His Son," could not be given to impart the consciousness of sonship until redemption had been accomplished (Gal. 4:4-6). See "Adoption" (Rom. 8:15; Eph. 1:5).<sup>82</sup>

He reminded God that He was Israel's true Father. Abraham and Israel (Jacob) may have forgotten their children and may have been incapable of helping them, but the Lord had not forgotten and could help. A second basis for appealing for help was that Yahweh had been Israel's Redeemer in the past as well as its Father (cf. vv. 12, 14). Fathers characteristically feel affection and compassion for their children (v. 15), and redeemers (kinsman-redeemers) normally demonstrate zeal and perform mighty deeds for their relatives (v. 15).<sup>83</sup>

**<sup>17</sup>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.**

[why hast thou made us to err from thy ways, and hardened our heart from thy fear] This is all too often a part of prayer -- accusing God of wrongdoing and blaming Him for the troubles of man. God never did cause any man to sin, to err from His ways, or harden his own heart. The true rendering is: Why have You permitted us to wander from Your ways, and our hearts to be hardened so that we do not have fear?<sup>84</sup>

**us:** Isaiah identifies himself with his people (59:9–15). The Lord, confirming the people in their sin, hardened their hearts (6:10; Ex. 4:21; Ps. 95:8).

Return for Your servant's sake: "The word 'return' may suggest the return of the shekinah glory to the temple as the symbol of God's dwelling among his people (as in Ezekiel 43:6-12)." (Grogan)<sup>85</sup>

Isaiah, and all Scripture, does not present God as the direct cause of sin, unless this is the only verse in the Bible that does so, and it is not. God allows sin, and He allows people to sin, but He does not make it inevitable that they sin in any given instance of temptation (James 1:13). Isaiah meant that God had caused Israel to sin and had hardened the hearts of the people in a judicial sense (cf. 6:9-13; Rom. 1:18-32). Because they had chosen to continue in sin, He judged them by allowing sin to dominate them. Isaiah wanted to place as much responsibility for the Israelites'

---

<sup>81</sup> Nelsons Study Bible Notes

<sup>82</sup> Scofield Study Bible Notes

<sup>83</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>84</sup> Dake's Annotated Reference Bible

<sup>85</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-63.cfm?a=742001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-63.cfm?a=742001)

condition on God as possible. He had not saved them, so He could be said to have caused them to stray from Him and to harden their hearts. Really Israel had done these things, but because God had allowed it He could be said to be responsible for it.<sup>86</sup>

These vv. are remarkable and rather daring for their assertion that God, too, must accept some responsibility for the Judeans' sins. Their continuing hardships have worn away their hope (so Radak). If the Lord would intervene more quickly on their behalf, they would have clear reason to abandon their misdeeds and adopt a firm belief in God's authority. God's response to the nation's sins has created a cycle: Crime leads to punishment, punishment to disbelief, disbelief to more crime. Some rabbinic commentators reject this interpretation, however, arguing that only Israel is responsible for its sins, and that these vv. do not attribute responsibility to God.<sup>87</sup>

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

“Our adversaries have trampled down thy sanctuary” - could be Babylon or Romans in 70 A.D.<sup>88</sup>

[The people of thy holiness have possessed it but a little while] This means that Israel had possessed the promised land but a little while, compared to the time it was possessed by their enemies.<sup>89</sup>

**The Temple:** This verse (and more specifically 64:11 below) is used by critics who couple it with the apparent Chaldaicism of verse 3, (See the note above), to establish a "Deutero" or second Isaiah. Because Isaiah speaks of the desolation of the temple by foreigners as an event that is past it is assumed by skeptics that he had to live after the end of the Babylonian captivity. This assumption readily fits the skeptical mind which then can conclude that all of Isaiah must be written after the fact. However the miraculous nature of the book does not depend entirely on the historical material of the Assyrian and Babylonian periods. There is too much of the messianic mission which is fulfilled by Jesus of Nazareth which can not be explained away and which validates the book. If Isaiah can predict the virgin birth of the Messiah, the spiritual nature of His kingdom, His close association with YHWH, and the garments of the Messiah which will be eternally linked with blood, why is it so great a thing to predict the events associated with the rise and fall of Assyria and Babylon and their interaction with Israel and Judah? Isaiah's style of speaking of the future as though it is an ongoing event or as though it is in the past has already been pointed out. Don't stumble over a matter of visionary style and miss the miracle of Isaiah.<sup>90</sup>

As this v. indicates, the surrounding passage was written before the Temple was rebuilt in 516 (see also 64.9-10).<sup>91</sup>

---

<sup>86</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>87</sup> Jewish Study Bible Notes

<sup>88</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>89</sup> Dake's Annotated Reference Bible

<sup>90</sup> <http://www.moellerhaus.com/isaiah63.htm>

<sup>91</sup> Jewish Study Bible Notes

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

Now they surrender completely to God. This should be the attitude of the Christian today -- complete yielding to God. Most of us are afraid to yield to God because we are afraid He will be hard on us. God wants to be gentle with us if we will give Him a chance. But remember that He also is the God of judgment. He is the One who is coming to earth some day to tread the winepress of the fierceness of His wrath.

God is not trying to frighten you; He is just telling you the truth.<sup>92</sup>

Called by Your name signifies the Lord's ownership of the people (Deut. 28:10; Jer. 14:9).

The Qumran text confirms the Masoretic text. They are both the same. However the LXX is very different as to person and number of subject and object pronouns which changes the meaning considerably. Also the masoretic text continues the verse through verse one of the next chapter. The LXX also includes verse one of the next chapter as the conclusion of verse 19. LXX reads: "We have been the same from the beginning, when you did not rule over us, neither was your name called upon us. If you would open heaven the mountains will tremble before you and they will melt."<sup>93</sup>

### **The Spirit in Isaiah Reference Main Teaching**

- 11:2 The Spirit of the Lord brings wisdom, understanding, knowledge, and the fear of the Lord.
- 32:15 The Spirit of the Lord brings abundance.
- 34:16 The Spirit of the Lord carries out God's word.
- 40:13 The Spirit of the Lord is the Master Counselor.
- 42:1 The Messiah, God's Servant, will be given the Spirit.
- 44:3-5 Through the Spirit, God's true children will thrive.
- 48:16 The Spirit of the Lord sent Isaiah to prophesy.
- 61:1 God's servants (Isaiah and then Jesus) were appointed by the Spirit to proclaim the Good News.
- 63:10, 11 The Spirit of the Lord was grieved because of God's people. 63:14 The Spirit of the Lord gives rest.

---

<sup>92</sup> Thru The Bible with J. Vernon McGee.

<sup>93</sup> <http://www.moellerhaus.com/isaiah63.htm>