

Jesus the Warrior King and Israel's Continual Lament (Isa. 63-64)

I. OVERVIEW OF ISAIAH 63-64

- A. Isaiah prophesied that the Messiah would come to earth as a Warrior King to save Israel (Isa. 63:1-6). He sees Jesus killing the Antichrist's armies as He marches to Jerusalem in the end times. He sees the Anointed One (Isa. 61:1-3) as the Warrior King (Isa. 63:1-6), delivering Israel as promised (Isa. 61-62). Isaiah records a lament, crying out for Him to come (Isa. 63:7-64:12).
- B. A lament in Scripture was a prayer that expressed great pain, sorrow, and regret over how bad things were because of sin, the attack of the enemy, and the apparent silence of God.
- C. Isaiah prayed for God to have mercy and to intervene with power in the face of the defilement of Jerusalem in his day by kings Ahaz (2 Chr. 28) and Manasseh (2 Chr. 33). He prophetically saw future times when Israel's sin would increase (Isa. 56:9-57:13; 58:1-3; 59:1-15; 64:5-7; 65:1-7) and Gentile armies would attack Jerusalem but God would not intervene to help with His power.
- D. Isaiah lamented in earnest prayer in light of prophesying such negative times (Isa. 63:7-64:12). This prayer gives voice to what many have felt throughout history. Jerusalem's most intense times of despair occurred in 586 BC and 70 AD when their temple or sanctuary was destroyed (Isa. 63:18; 64:10-11). It will happen again in the end-time siege of Jerusalem (Zech. 12:3; 14:2).
- E. His lament expresses the misperception of many, that the Lord had lost interest in Jerusalem.
1. This prayer will be especially valuable in the end times, as the rebuilt temple in Jerusalem will be desecrated (Dan. 8:23-25; 9:25-27; 11:31-39, 45; Rev. 11:2).
 2. We are to apply the principles seen in this lament to our personal lives as we cry out for a greater breakthrough of the Spirit's presence for our city, family, ministry or heart.
- F. ***Outline of Isaiah 59-66***
Isa. 59:15-21 Jesus will return to Jerusalem as the Warrior King who will judge all His enemies.
Isa. 60-62 Jesus will come to save, deliver, and fill Jerusalem with His glory.
Isa. 63:1-6 Jesus, as the Warrior King, will destroy the end-time armies surrounding Jerusalem. (*There is a deep connection through Isa. 59:15-63:6, which begins and ends with the Warrior*).
Isa. 63:7-64:12 is a lament that confesses national sins and asks God to manifest His power.
Isa. 63:7-14 reviews God's past lovingkindness (as seen in the days of Moses).
Isa. 63:15-19 laments that they are not experiencing God's mighty hand.
Isa. 64:1-5a prays for God to come as the Warrior King of Isaiah 59:15-21 and 63:1-6
Isa. 64:5b-12 Israel confesses their great sin and asks God to intervene again with zeal.
Isa. 65-66 God answers the prayerful lament saying that He was always filled with zeal for Israel and that He will intervene and create a new world filled with righteousness (65:17-66:15).

II. JESUS THE WARRIOR KING (ISA. 63:1-6)

- A. Isaiah sees a warrior marching from Edom (modern-day Jordan) to Jerusalem (v. 1). Jesus, as the Warrior King, will come to destroy the end-time armies surrounding Jerusalem.

¹Who is this who comes from Edom, with dyed garments from Bozrah, this One who is glorious in His apparel, traveling in the greatness of His strength?—“I [Jesus] who speak in righteousness, mighty to save...” (Isa. 63:1)

- B. Jesus answers the question about why His garments are red like one who treads grapes (v. 2-3).

²Why is Your apparel red, and Your garments like one who treads in the winepress? ³“I have trodden the winepress alone...For I have trodden them in My anger, and trampled them in My fury; their blood is sprinkled upon My garments, and I have stained all My robes. (Isa. 63:2-3)

1. Jesus will gather, kill, and replace all the wicked governmental leaders in one event. Never in history have all the kings of the earth with their armies gathered to one place. This is referred to as **God's winepress of wrath** because Jesus will trample the armies of the nations like grapes to establish a new world order as He starts the Millennium.

¹³He [Jesus] was clothed with a robe dipped in blood...¹⁵He Himself treads the winepress of the fierceness and wrath of Almighty God...¹⁹The kings of the earth, and their armies, gathered to make war against Him...²⁰The beast was captured, and with him the false prophet...²¹The rest were killed with the sword. (Rev. 19:13-21)

2. The winepress of wrath will be in the Valley of Jehoshaphat outside of Jerusalem.

¹²I will gather all nations, and bring them down to the Valley of Jehoshaphat; I will enter into judgment there...¹³The winepress is full, the vats overflow. (Joel 3:12-13)

¹⁹The angel...threw it into the great winepress of the wrath of God. ²⁰The winepress was trampled outside the city [Jerusalem], and blood came out of the winepress, up to the horses' bridles, for 1,600 furlongs [200 miles]. (Rev. 14:19-20)

- C. The Lord explains why He must judge the nations with such fury (v. 4).

⁴For the day of vengeance is in My heart, and the year of My redeemed has come. (Isa. 63:4)

- D. God will trample unrepentant nations; it is certain and cannot be stopped by any force (v. 6).

⁵But there was no one to help, and I wondered that there was no one to uphold; therefore My own arm brought salvation for Me; and My own fury, it sustained Me. ⁶I have trodden down the peoples [the nations] in My anger, made them drunk in My fury... (Isa. 63:5-6)

- E. There is a deep connection through Isaiah 59:15-63:6, which begins and ends with the Warrior.

¹⁷He put on the garments of vengeance for clothing, and was clad with zeal...¹⁸According to their deeds, accordingly He will repay, fury to His adversaries...¹⁹When the enemy comes in like a flood, the Spirit of the LORD will lift up a standard against him. ²⁰The Redeemer will come to Zion, and to those who turn [repent] from transgression in Jacob... (Isa. 59:17-20)

III. ISAIAH'S AND ISRAEL'S LAMENT (ISA. 63:7-64:12)

- A. Isaiah's lament confesses national sins and asks God to manifest His power (63:7-64:12). This lament claims that God had hidden His face from them (64:7). The Lord answers that He is responsive to the humble and had called out to them continually, but they had not answered Him (65:2, 12; 66:4). The problem is Israel's refusal to earnestly seek the Lord (65:2-5).
- B. Isaiah reviews God's past lovingkindness and mercy (63:7-14). This is a key principle in prayer.
7I will mention the lovingkindnesses of the LORD...according to all that the LORD has bestowed on us, and the great goodness toward the house of Israel, which He has bestowed on them according to His mercies, according to the multitude of His lovingkindnesses. (Isa. 63:7)
- C. Isaiah reminds God of His own words about Israel (63:8) and that He feels pain when His people suffer pain (63:9). God carried Israel through the wilderness years (Ex. 19:4; Deut. 1:31).
8He said, "Surely they are My people, children who will not lie." So He became their Savior. 9In 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 bore them and carried them all the days of old. (Isa. 63:8-9)
- D. Israel rebelled, the Lord fought them, and Jesus warns the Church about this (63:10; Rev. 2:16).
10But they rebelled and grieved His Holy Spirit; so He turned Himself against them as an enemy, and He fought against them. (Isa. 63:10)
16I will come to you...and will fight against them with the sword of My mouth. (Rev. 2:16)
- E. As Israel remembered God's works in the past, they expressed pain about not knowing where God was (63:11). They remembered God's glorious, or miraculous, arm (63:12-14a). Israel recalled God's power through their feasts and hymns (Ps. 66:5-6; 106:8-9; 136:12-13).
11Then he [Israel] remembered the days of old, Moses...saying: "Where is He who brought them up out of the sea...? Where is He who put His Holy Spirit within them, ¹²who led them by the right hand of Moses..."¹⁴So You lead Your people, to make Yourself a glorious name. (Isa. 63:11-14)
- F. The lament asks if God has changed the way He feels about His people (63:15).
15Look down from heaven, and see...where are Your zeal and Your strength, the yearning of Your heart and Your mercies toward me? Are they restrained? (Isa. 63:15)
- G. Isaiah declares that God is Israel's true Father (63:16).
16You are our Father, though Abraham was ignorant of us, and Israel does not acknowledge us. You...are our Father; our Redeemer from everlasting is Your name. (Isa. 63:16)

- H. Israel complains that God made them go astray because He did not help them. (63:17-19). They cry out that Israel's adversaries have destroyed the sanctuary or temple (63:18); that Israel has become like the other nations with whom the Lord had no special relationship (63:19).

¹⁷O LORD, why have You made us stray from Your ways, and hardened our heart from Your fear? Return for Your servants' sake, the tribes of Your inheritance. ¹⁸Your holy people have possessed it but a little while; our adversaries have trodden down Your sanctuary. ¹⁹We have become like those...over whom You never ruled, those who were never called by Your name. (Isa. 63:17-19)

IV. PRAY FOR THE LORD TO COME WITH POWER (64:1-5A)

- A. Isaiah prays for the Warrior King of Isaiah 59:15-21 and 63:1-6 to come to Jerusalem (Isa. 64:1-5). Having asked the Lord to see how bad things were (63:15), Isaiah asks for the bloodstained Warrior to intervene with full power like at Mt. Sinai when God's glory appeared to all (64:3).

¹Oh, that You would rend the heavens! That You would come down! That the mountains might shake at Your presence—²As fire burns brushwood, as fire causes water to boil—to make Your name known to Your adversaries, that the nations may tremble at Your presence! ³When You did awesome things [at Mt. Sinai] for which we did not look, You came down, the mountains shook at Your presence. (Isa. 64:1-3)

- B. God acts on behalf of his people (64:4) and meets any who rejoice in living righteously (64:5).

⁴For since the beginning of the world men have not heard nor perceived by the ear, nor has the eye seen any God besides You, who acts for the one who waits for Him. ⁵You meet him who rejoices and does righteousness, who remembers You in Your ways. You are indeed angry, for we have sinned—in these ways we continue; and we need to be saved. (Isa. 64:4-5)

V. CONFESSION OF SIN AND APPEALS TO GOD'S FATHERHOOD AND WORK (64:5B-12)

- A. Isaiah confesses that God is angry because of Israel's continual sin (64:5b-7).

⁵You are indeed angry, for we have sinned—in these ways we continue; we need to be saved. ⁶But we are all like an unclean thing, and all our righteousnesses are like filthy rags; we all fade as a leaf, and our iniquities, like the wind, have taken us away. ⁷And there is no one who calls on Your name [consistently], who stirs himself up to take hold of You; for You have hidden Your face from us, and have consumed us because of our iniquities. (Isa. 64:5b-7)

- B. Isaiah prays that God not be angry, and appeals to God as their father (tenderness) and their master potter (sovereignty), asking Him to look (64:8-9) at their desperate situation (64:10-11). He complains about God restraining His mercy and being silent (64:12).

⁸But now, O LORD, You are our Father; we are the clay, and You our potter; and all we are the work of Your hand. ⁹Do not be furious, O LORD, nor remember iniquity forever; indeed, please look—we all are Your people! ¹⁰Your holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. ¹¹Our holy and beautiful temple, where our fathers praised You, is burned up with fire... ¹²Will You restrain Yourself because of these things...? Will You hold Your peace [be silent], and afflict us very severely? (Isa. 64:8-12)