

# **Isaiah**

## **Chapter 63**

**Christ Church**

Winter 2026



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- As we've come to expect, Isaiah has another surprise, another twist, another slap – it is how he arranges his material
  - In 62:8-12 he first looks to the **future** with a promise. The Lord is preparing a place for us so great that we'll never want to leave



- The third portion of this section is a reminder, a glance to the **past**, of the Lord's steadfast love throughout our lives. 63:7-14

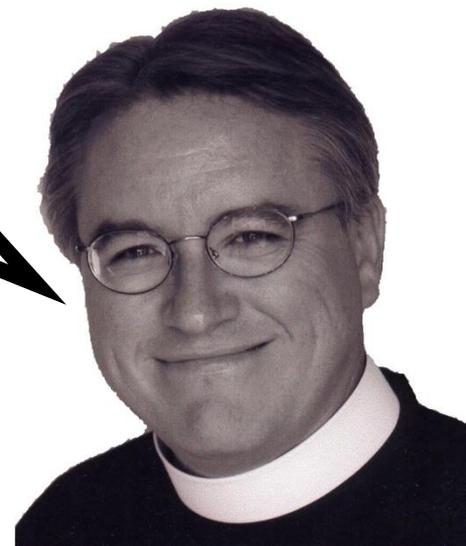
- The midsection is 63:1-6
- It is intentionally jarring, shocking
- Isaiah startles us with the complexity of God
- His complexity is the hope of the world

- So, what is the **?**

It is ***bloody vengeance***



“Gather ‘round  
boys and girls  
for a bed-time  
story...”



C.S. LEWIS

THE LION, THE WITCH  
AND THE WARDROBE

BOOK 1 IN THE CHRONICLES OF NARNIA







“Is –is he a man? Asked Lucy.

‘Aslan a man!’ said Mr. Beaver sternly...

“Aslan is a lion – *the* lion, the great Lion.”

“Is he – quite safe? I shall fear rather nervous about meeting a lion.”

“That you will, dearie, and no mistake.” said Mrs. Beaver, “if there’s any who can appear before Aslan without their knees knocking, they’re either braver than most or else just silly.”

“Then he isn’t safe?” said Lucy.

“Safe?” said Mr. Beaver. “Don’t you hear what Mrs. Beaver tells you? Who said anything about safe? ‘Course he isn’t safe. But he’s good. He’s the king I tell you.”



- Isaiah 63:1-6 is a solemn passage. It entails a disturbing vision



- Think it through with two questions

1. *What is Edom and Borzah?*

2. *Who is this coming at us?*

The following slides are from  
Isaiah 34

- The Lord directs His anger at the “armies”; they symbolize the arrogance of the “nations”
- In v. 2 Isaiah uses an important word – *‘hormah’*
  - It means ‘placed under a ban, devoted to death’
  - It is a priestly word
    - See Deuteronomy 13:12-18; Leviticus 27:28,29
    - It is an altar fire

- The preeminent example of a '*hormah*' sacrifice is Jericho
- See Joshua 6:15-19





- “All men stand on God’s altar. Those who accept God’s Substitute, the Very Lamb of God, Jesus Christ, can step off the altar and escape the fire. Jesus takes the fire for them. He becomes the whole burnt sacrifice. Those who refuse the Substitute, however, are left of the altar, and are burnt up by the fire of God. (See Gen. 19:24; Rev. 18:8; 20:14f.; Heb. 12:18,29; Ex. 3:2-5; Num. 11:1-3;16:35; 21:6: Gen. 3:25; II Pet. 3:9-12; Rev. 8:3-5). James Jordan, Judges, p. 11

- v. 4 shows the extent of this judgment
  - creation is undone
  - See Isaiah 13:10; Ezekiel 32:7,8; Amos 8:9; Matthew 24 29;



- “Lights out”
  - This imagery is common in the Bible to indicate the destruction of a nation
    - Amos 8:9 – Samaria (722 BC)
    - Isaiah 34:4 – Edom
    - Ezekiel 32:7,8 – Egypt (608 BC)
    - Joel 2:31-32
    - Acts 2:14-21
    - Matthew 24:29 – Jerusalem (AD 70)
    - Flavius Josephus, Wars, 6:5:3 § 289. 290

- Edom is the example of ‘*hormah*’ sacrifice – vv. 5-17
- Note the imagery in vv. 5-7
  - Blood
  - Fat
  - Lambs
  - Goats
  - Rams
  - Oxen
  - Bulls
  - Sword
  - Kidneys

- vv. 8-9 note the words in this passage
  - Pitch
  - Burning sulfur
  - Blazing pitch
  - Dust
  - Unquenchable
  - Smoke
- What does that language remind you of?
  - Sodom
  - Gomorrah



- Why is Edom in the cross-hairs in this passage?
  - It serves as a ‘substitute’ of Israel – both nations are related via Jacob and Esau – see Genesis 25:30
  - Read Genesis 25:13,14 – 12 princes/tribal leaders

- Another missed translation – v. 11b. Edom’s destruction will be a reduction to ‘*tohu*’ and ‘*bohu*’. Read Genesis 1:2
- In other words, Edom will be empty and formless

- Back to Isaiah 63
- Edom represents mankind as its worst; long-standing enemy of God
- In the OT Edom became more than a nation – it became the epitome of malice toward God and His people

- Think it through with two questions

1. *What is Edom and Borzah?*

2. *Who is this coming at us?*

- Is it friend or foe – v. 1?

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- The One approaching has won a great victory
- We don't see Him until the battle is complete
- He's not tired, in fact He is energized
- He finally speaks... “/”
- This is a vision of Jesus Christ, the Savior

- St. John had a similar vision
- Read Revelation 19:11-16



*<sup>11</sup> I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and wages war. <sup>12</sup> His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself. <sup>13</sup> He is dressed in a robe dipped in blood, and his name is the Word of God. <sup>14</sup> The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. <sup>15</sup> Coming out of his mouth is a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty. <sup>16</sup> On his robe and on his thigh, he has this name written:*

**KING OF KINGS AND LORD OF LORDS.**

- Elsewhere in The Revelation, John watches this present age in its death throes
- Revelation 6:15-16

*<sup>15</sup> Then the kings of the earth, the princes, the generals, the rich, the mighty, and everyone else, both slave and free, hid in caves and among the rocks of the mountains. <sup>16</sup> They called to the mountains and the rocks, “Fall on us and hide us<sup>[a]</sup> from the face of him who sits on the throne and from **the wrath of the Lamb!***

- Notice the repeated anger-words in vv. 3-6
  - *Anger*
  - *Wrath*
  - *Vengeance*
- Jesus is Lamb **AND** Lion. He is **not safe**, but He is **good**











- “The Battle Hymn of the Republic” fits in here



## BATTLE HYMN OF THE REPUBLIC.

BY MRS. JULIA WARD HOWE

Mine eyes have seen the glory of the coming of the Lord:  
He is trampling out the vintage where the grapes of wrath are stored;  
He hath loosed the fateful lightnings of His terrible swift sword:

His truth is marching on.

CHORUS—Glory, glory hallelujah!

Glory, glory hallelujah!

Glory, glory hallelujah!

His truth is marching on.

I have seen Him in the watch-fires of a hundred circling camps;  
They have builded Him an altar in the evening dews and damps:  
I can read His righteous sentence by the dim and flaring lamps:

His day is marching on.



- In v. 7 Isaiah begins to pile words on top of words to describe the love of God
- The prophet goes back and rethinks all that God has done for us
- **Read** Jude 21
- Think how the Christian church began. This is how one scholar sums it up

“Within the space of *thirty years* after the death of Christ the gospel had been carried to all parts of the civilized and to no small portion of the uncivilized world. Its progress and its triumphs were not concealed. Its great transactions were not “done in a corner.” It had been preached in the most splendid, powerful, and enlightened cities; churches were already founded in Jerusalem, Antioch, Corinth, Ephesus, Philippi, and at Rome. The gospel had spread in Arabia, Asia Minor, Greece, Macedon, Italy, and Africa.

- It had assailed the most mighty existing institutions; it had made its way over the most formidable barriers; it had encountered the most deadly and malignant opposition; it had traveled to the capital and had secured such a hold even in the imperial city as to make it certain that it would finally overturn the established religion and seat itself on the ruins of paganism. Within thirty years it had settled the point that it would overturn every bloody altar, close every pagan temple, bring under the influence everywhere the men of office, rank, and power, and that “the banners of the faith

would soon stream from the palaces of the Caesars.” All this would be accomplished by the instrumentality of Jews – of fishermen – of Nazarenes. They had neither wealth, armies, or allies. With the exception of Paul, they were men without learning. They were taught only by the Holy Ghost, armed only with the power of God, victorious only because Christ was their captain, and the world acknowledged the presence of the messengers of the Highest and the power of the Christian religion. Its success never has been and never can be accounted for by any other supposition than that God attended it.”

Albert Barnes, Notes on the New Testament: Acts, 1885, p. vii

- Notice in 63:8-10 we get another quick glimpse on the Triune God
  - My
  - Savior
  - Holy Spirit



- In v. 10 we learn (what we've already understood) that until Jesus returns, He'll always have enemies. Count on it. Don't fret about it
- In v. 11 Isaiah twice asks ***THE*** question of every generation

***“Where is He?”***

- When you see yourself as guilty, helpless, needing a Deliverer – the most important question is

***“Where is He?”***

- When you wonder where God is in your experiences, your life, your soul – the most important question is

***“Where is He?”***

- In vv. 15-19 is made up of longings, and lamentings
- The longing in v. 15 is for God to visit us without holding Himself back at all. It is what we should constantly pray for –  
**MORE OF GOD!**
- The lament is in vv. 17-19

“Isaiah is not blaming God for the failure of this generation. He isn’t saying that God forced them to sin. *They* have wandered from God’s ways. *They* do not fear God.... The [prophet looks more deeply, and he sees the discipline of God at work. ...If we wander from His ways , God may teach us a lesson by handing us over to the power of our sins and hardening us, so that we *can’t* come back.” Ray Ortlund, Isaiah, p. 433