

Session 7 The Forerunner Message in Isaiah 63-64

I. REVIEW

A. Isaiah 60-62 is one of the most detailed prophetic descriptions of Jerusalem's glory and destiny. God will transform Jerusalem spiritually, physically, relationally, financially, politically, etc. This passage elaborates on God's promise in 59:16-21—to send Jesus, the Divine Warrior, who was described both *before* (59:16-21) and *after* (63:1-6) this passage (Isa 60-62).

1. In 59:16-21, the Divine Warrior will come to Zion to those who turn from sin.
2. In 63:1-6, the Divine Warrior will destroy the Antichrist's armies who attack Zion.

B. Outline for Isaiah 63-64:

63:1-6 Jesus will come as the Divine Warrior who destroys the Antichrist

63:7-64:12 Israel's intercessory lament in the end times

63:7-14 Remembering God's lovingkindness in the days of Moses

63:15-19 Lament over not seeing God's mighty hand in their time.

64:1-5a Prayer for God to come as the Divine Warrior of 63:1-6

64:5b-12 Israel's confession of her great sin.

C. Jesus promised that a time was coming when He would no longer be "silent" in response to Israel's prayers for the destruction of her enemies, but He would openly intervene in power to save them.

¹For Zion's sake I will not hold My peace [be silent], and for Jerusalem's sake I will not rest, until her righteousness goes forth as brightness... (Isa. 62:1)

1. ***I will not hold My peace:*** Jesus "held His peace" or was "silent" in terms of releasing His judgments to confront evil openly in the nations. He restrained Himself according to God's timetable. He held His peace for a long time—for almost 2,000 years since the cross. He had been "silent" or restrained in the past (42:14; 45:15; 57:11; 64:12; 65:6; cf. Ps. 83:1).

¹³The LORD shall go forth like a mighty man [the second coming] He shall stir up His zeal like a man of war...¹⁴"I have held My peace a long time; I have been still and restrained Myself..."¹⁵I will lay waste the mountains [earthquakes; Rev. 16:18, 20]..." (Isa. 42:13-15)

2. ***I will not rest:*** He will "arise to act" to save His people instead of "resting" or remaining "inactive" in regard to saving and delivering her. Here He commits to "arise" in power. It will seem that He will allow the Antichrist's oppression against Jerusalem to go unchecked in the Great Tribulation. But, in God's perfect timing, Jesus will "arise" to save His people.

D. The Anointed One of 61:1-3 rejoices in His people as a Bridegroom in 62:5, removes their enemy as the Divine Warrior in 63:1-6, and fulfills His promises given in 60:1-62:12. He will raise up intercessors (62:6-7) who will contend for the full release of His promises and messengers to prepare His people for His coming (62:10-12) that they may partner with Him in a deep way.

¹⁰...Prepare the way for the people...¹¹Indeed the LORD has proclaimed to the end of the world [Gentile nations]: "Say to the daughter of Zion, 'Surely your salvation is coming.'" (Isa. 62:10-11)

II. JESUS WILL COME AS THE DIVINE WARRIOR WHO DESTROYS THE ANTICHRIST (ISA. 63:1-6)

- A. Isaiah saw a glorious warrior traveling to Jerusalem (63:1). Jesus, as the Divine Warrior, will come to destroy the armies of the Antichrist that will be surrounding Jerusalem (Zech. 14:2).

¹Who is this who comes from Edom [modern-day Jordan], 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.” ²Why is Your [Jesus’] apparel red... (Isa. 63:1-2)

1. Isaiah asked two questions: in 63:1a, “Who is this?” (Jesus answered it in 63:1c); in 63:2, “Why is Your apparel red?” (Jesus answered it in 63:3-6).
2. **Who is this who comes?:** Jesus will travel to Jerusalem after He returns to earth.
3. **From Bozrah in Edom:** Isaiah saw Him traveling from Bozrah, the capital of ancient Edom (modern-day Jordan) to Jerusalem (63:1)— it is 70 miles between the two cities.
4. **With dyed garments from Bozrah:** His garments appeared to be dyed red.
5. **One who is glorious in His apparel:** His garments had a supernatural dimension to them.
6. **Traveling in the greatness of His strength:** I interpret this as Jesus releasing power in the seven bowl judgments (Rev. 16) immediately after He raptures the Church at the seventh trumpet (Rev. 11:15-18). I see this as occurring during the 43rd month that Daniel saw or the 30 days that extend beyond the familiar 3½ years, referred to as 42 months or 1,260 days, (Dan. 12:11). John refers to 42 months (Rev. 11:2; 13:5) and 1260 days (Rev. 11:3; 12:6).
 - a. The resurrected saint will be with Jesus (Rev. 17:14; 19:14).

¹⁴...the Lamb will overcome them [the kings associated with the Antichrist]...and those [saints] who are with Him are called, chosen, and faithful.” (Rev. 17:14)

¹⁴And the armies in heaven, clothed in fine linen...followed Him on white horses. (Rev. 19:14)
 - b. After the rapture, the saints will always be with Him.

¹⁶For the Lord Himself will descend from heaven...the dead in Christ will rise first.

¹⁷Then we who are alive...shall be caught up together...to meet the Lord in the air. And thus we shall always be with the Lord. (1 Thes. 4:16-17)
7. **I who speak in righteousness:** The judgments in 63:3-4 will be done in righteousness.
8. **Mighty to save:** Jesus is returning to Jerusalem as the Bridegroom King and the Divine Warrior to release salvation to Zion (Jerusalem) and all the nations (61:11; 62:11; 63:5).

¹¹...“Say to the daughter of Zion, ‘Surely your salvation is coming.’” (Isa. 62:11)

- B. Jesus' garments are stained with the blood of His enemies as He treads the winepress (63:2-3). He does this alone because no other king will engage their army *with* Jesus *against* the Antichrist. His anger, rooted in zeal for love, is different than sinful anger that is rooted in selfishness.
- ²*Why is Your [Jesus'] apparel red, and Your garments like one who treads in the winepress?*
³*"I [Jesus] have trodden the winepress alone...I have trodden them in My anger...their blood is sprinkled upon My garments, and I have stained all My robes. (Isa. 63:2-3)*
- C. **God's winepress:** Jesus will gather, kill, and replace the demonized kings and their evil leadership teams in one event. This is referred to as **God's winepress of wrath** because Jesus will trample them like grapes to deliver His beloved people and to establish a new world order—the Millennium.
- ²*"I will also gather all nations, and bring them down to the Valley of Jehoshaphat; and I will enter into judgment with them there..."¹³for the harvest is ripe...the winepress is full...for their wickedness is great."¹⁴For the day of the LORD is near in the valley of decision. (Joel 3:2, 13-14)*
- D. John saw the Lord's end-time winepress of wrath resulting in blood flowing for 1,600 furlongs (about 185 miles) which will cover the length of Israel—from Bozrah to Megiddo is 130 miles.
- ¹⁹*The 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 [4 ft.], for 1,600 furlongs [200 miles]. (Rev. 14:19-20)*
- E. Some interpret the blood in 63:3 as the blood of Calvary. But the majority agree that it is the blood of Jesus' enemies (Rev. 19:13). He comes for His wife when He treads the winepress (Rev. 19:7).
- ⁷*"...for the marriage of the Lamb has come, and His wife has made herself ready"¹¹...behold, a white horse. He who sat on him...makes war...¹³He was clothed with a robe dipped in blood...¹⁵Now out of His mouth goes a sharp sword, that with it He should strike the nations...and He Himself treads the winepress of the...wrath of Almighty God...¹⁹I saw the beast [the Antichrist], the kings of the earth, and their armies, gathered together to make war against Him...²¹The rest [the kings] were killed with the sword which proceeded from the mouth of Him... (Rev. 19:7-21)*
- F. Jesus explained that He must judge with fury to bring full redemption to the nations (63:4-5).
- ⁴*"For the day of vengeance is in My heart, and the year of My redeemed has come.⁵I looked, but there was no one [national leader] to help, and I wondered that there was no one to uphold; therefore My own arm brought salvation for Me; and My own fury sustained Me." (Isa. 63:4-5)*
1. The Father anointed Jesus to proclaim the good news and to heal and bless people (61:1-3). The good news includes the "acceptable year of the Lord" and the "day of vengeance" (61:2); they are two essential sides of salvation. It is a *year* of favor, but only a *day* of judgment.
- ¹*The Spirit of the Lord is on Me...[He] anointed Me to preach good tidings...²to proclaim the acceptable year of the LORD, and the day of vengeance of our God ... (Isa. 61:1-2)*
2. **Day of vengeance:** Jesus announced in Nazareth's synagogue that He fulfilled 61:1-3. He stopped reading after "the acceptable year" and did not mention "the day of vengeance" (Lk. 4:18-19). The *day of salvation* began at the cross (49:8; 61:2; 2 Cor. 6:2), while the *day of vengeance* begins in Great Tribulation (34:8; 35:4; 63:4; Mic. 5:15; Rev. 6-19).

III. A PERSONAL ENCOUNTER

- A. In July 1997, Rick Joyner prophesied to me saying, “In the next few weeks the Lord will visit you about your life mandate because you are in a transition.” A month later, on August 27, 1997, I had a prophetic dream that indicated that part of IHOPKC’s future ministry was related to Isaiah 40:3.

³*The voice of one crying in the wilderness: “Prepare the way of the LORD...” (Isa. 40:3)*

- B. On September 3, 1997, the Holy Spirit highlighted three verses to me: Revelation 2:17; 3:12; 19:12.
- C. On September 17, 1997, the Spirit highlighted Isaiah 63:1-6 to me, emphasizing Jesus wearing the red garments of a judge as He walked through the nations. I made a promise to the Lord: to preach Jesus in white in Song 5:10 and Jesus in red in Isaiah 63—the Bridegroom, King, and Judge.

IV. WHY DOES JESUS RELEASE SUCH INTENSE JUDGMENTS WHEN HE RETURNS?

- A. Jesus is “perfect theology,” so the Old Testament must be understood through the lens of Jesus in the New Testament as seen in the gospels, in Acts, in the epistles, and the book of Revelation.

- B. The wrath of the slain Lamb is an intentional paradox. Wicked men can refuse salvation through reprobate, demonized rebellion in the face of His *inexhaustible* mercy. The “Jesus in Red” is the “Slain Lamb.” The Lord God has no delight in the death of the wicked (Ezek. 33:11).

¹¹“...I have no pleasure in the death of the wicked, but that the wicked turn...and live.”
(Ezek. 33:11)

- C. We have to put Jesus’ nature and long history of love and kindness into context to grasp this. How far have these kings pressed in wickedness to become the objects of the wrath of the Lamb?
- D. The kings of the earth and their armies make war against Jesus (Rev. 17:14; 19:19), participate in imprisoning and murdering millions of Christians and Jewish people (Rev. 17:6; 18:27; 19:2), embrace immoral practices (Rev. 9:21; 11:8; 17:2; 18:3), and come into an alliance with the Antichrist (Rev. 16:14). They represent the largest number of mass murders in human history.
- E. Consider the opportunity the Lamb gives these evil kings to see God’s glory and to repent! In the Great Tribulation, He will release 21 judgments (Rev. 6-16) rather than just one, showing that He is slow to anger and rich in mercy. They experience the miracles of two witnesses. Yet, they do not repent but blaspheme God (Rev. 16:9, 11, 21) and commit blasphemy of the Holy Spirit.
- F. Bloodguilt is the price that God requires for the shedding of innocent blood (Deut. 19:10). God requires death as the judicial payment for murder! Bloodshed pollutes the land (Num. 35:33). Judicial execution of criminals, killing in self-defense, and unintentional killings are exceptions. The blood of aborted children and the martyrdom of millions of saints will cry out from ground (Gen. 4:10). Those who ask for mercy, appealing to Jesus’ blood to cover them, can be forgiven.

³⁰*Whoever kills a person, the murderer shall be put to death...*³¹*You shall take no ransom for the life of a murderer...he shall surely be put to death...*³³*You shall not pollute the land where you are; for blood defiles the land, and no atonement can be made for the land, for the blood that is shed on it, except by the blood of him who shed it. (Num. 35:30-34)*

- G. The Nuremberg trials were applauded for executing Nazi leaders for crimes against humanity.
⁵The Lord [Jesus] ...shall execute kings in the day of His wrath. ⁶He shall judge among the nations, He shall fill the places with dead bodies, He shall execute the heads of many countries. (Ps. 110:5-6)
- H. Some question why the Lord has not killed evil dictators who are mass murderers more quickly.
- I. Consider Jesus' long history of showing love, especially in His incarnation and death. Consider the mercy to be shown to rebellious Israel, even after they make a covenant with Antichrist and become a city like Sodom (54:7-8; Rev. 11:8). Note the kindness of Isaiah 60-62 before Isaiah 63. Consider kindness shown to unsaved survivors of Great Tribulation in Millennial Kingdom.
- J. People who have felt helpless before a strong oppressor seeking to murder them can more easily understand the intensity than those who have never needed to be delivered from physical harm.
- K. If a woman were attacked by a group of violent men, what her husband did or did not do would speak loudly to her. Jesus is making a statement of His commitment to Israel and of the intensity of His love and emotion for His bride by personally being involved in the battle. He shows the true depth of emotion He has for her in this act. He will not let anyone harm her from this time on.
- L. Jesus was often "silent" throughout 6,000 years of history to allow man's free will to surface fully, but He will change the way that He expresses His government of the earth in the Millennium.
- M. God's winepress of wrath will signal that Jesus will no longer be silent to injustice but will rule by the rod with swift and exacting penalties. This new precedent will be great deterrent to crime in the Millennium, resulting a safer society and a gracious warning before Revelation 20:7-9 revolt.
- N. The Lord will sanctify His name by what He does in 63:1-6 (Ezek. 38:8-17; 39:4-7, 17-22).
⁸“...In the latter years you [the Antichrist] will come into...Israel...¹⁰On that day ...you will make an evil plan: ¹¹You will say, ‘...I will go to a peaceful people...’¹⁵You will come from your place...many peoples with you...¹⁶You will come up against My people Israel...so that the nations may know Me, when I am hallowed in you, O Gog [the Antichrist], before their eyes.” (Ezek. 38:8-16)
⁴“You [the Antichrist] shall fall upon the mountains of Israel, you and all your troops...⁷I will make My holy name known in the midst of My people Israel, and I will not let them profane My holy name anymore. Then the nations shall know that I am the LORD, the Holy One ...²¹I will set My glory among the nations; all the nations shall see My judgment which I have executed... ²²So the house of Israel shall know that I am the LORD their God from that day forward.” (Ezek. 39:4-22)
- O. The Lord will produce humility in the nations that witness His end-time judgments.
⁸“...My determination is to gather the nations to My assembly of kingdoms, to pour on them My indignation...¹²I will leave in your midst a meek and humble people...” (Zeph. 3:8-12)
²You are fairer than the sons of men...³Gird Your sword upon Your thigh, O Mighty One... ⁴And in Your majesty ride prosperously because of truth, humility, and righteousness... (Ps. 45:2-4)

V. ISRAEL'S INTERCESSORY LAMENT IN THE END TIMES (ISA. 63:7-64:12)

- A. The verses following 63:1-6 highlight the kindness (63:7-9) of Jesus, the Divine Warrior.

⁷I will mention the lovingkindnesses of the LORD...and the great goodness...which He has bestowed on them [Israel] according to His mercies...the multitude of His lovingkindnesses. ⁸...He became their Savior. ⁹In all their affliction He was afflicted... (Isa. 63:7-9)

- B. The prayer of Isaiah in 63:7-64:12 expressed Israel's end-time intercessory lament. Israel will confess her sin and cry out to the Lord for mercy in light of her sin in 59:3-15, the great promises of transformation seen in Isaiah 60-62, and her deliverance by the Divine Warrior seen in 63:1-6.

- C. Israel will remember God's past lovingkindness shown them in the days of Moses (63:7-14). The Lord carried Israel through the wilderness years under Moses. Israel remembered the days of Moses, which stirred them up to cry out to experience God's power in their generation (63:11-14).

⁷I will mention the lovingkindnesses of the LORD...[He] carried them all the days of old [Moses]. ¹⁰But they rebelled... ¹¹Then he [Israel] remembered the days of old, Moses...saying: "Where is He who brought them out of the sea...? ¹²and led them by the right hand of Moses..." (Isa. 63:7-12)

- D. Israel's sorrowful lament that they possessed the tribulation temple for "a little while" (63:18):

¹⁵Your strength...and Your mercies toward me? Are they restrained?... ¹⁸Your holy people have possessed it but a little while; our adversaries have trodden down Your sanctuary. (Isa. 63:15-18)

- E. Isaiah's prayer for the Lord to come with power (64:1-5a). He prayed for the bloodstained Warrior of 63:1-6 to come to Jerusalem (64:1) with great power like His did in the days of Moses (64:2-3).

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

- F. Isaiah's identificational confession of sin expresses the confession that Israel will make (64:5b-12).

- G. The context of Isaiah 63 opens with the final day-of-the-Lord judgments. From 63:9-14, there is a brief review of Israel's beginnings with Moses. In 63:15, he returns to Israel's final affliction before the Day of the Lord. Isaiah 64 continues with focus on the end times, using language that describes the Great Tribulation/Day of the Lord. There are historical foreshadows anticipating the ultimate and final fulfillment which is always set in the context of the Day of the Lord.

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...? Will You hold Your peace [be silent], and afflict us very severely? (Isa. 64:10-12)

- H. The "little while" of 63:18 present a recently rebuilt temple. Mention of the end-time invasion of Jerusalem often includes the "treading down" of Jerusalem and the temple (Rev 11:2).