

**Messiah Speaks and Prays  
A Preview of Future Things  
Isaiah 63**

**Scripture quotations are taken from the following translations:**

**ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.**

**Scripture quotations taken from the New American Standard Bible® (NASB),  
Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973,  
1975, 1977, 1995, 2020 by The Lockman Foundation  
Used by permission. [www.Lockman.org](http://www.Lockman.org)**

**Scripture quoted by permission. Quotations designated (NET) are from the NET Bible® copyright ©1996-2016 by Biblical Studies Press, L.L.C. <http://netbible.com> All rights reserved.**

**Scripture quotations marked (NLT) are taken from the Holy Bible, New Living Translation, copyright © 1996, 2004, 2015 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.**

**The Good News Translation Bible (GNB) text used in this product is being used by permission. Copyright © American Bible Society, 1966, 1971, 1976, 1992**

**Scripture taken from the Holy Bible: International Standard Version® Release 2.0. (ISV) Copyright © 1996–2011 by the ISV Foundation. Used by permission of Davidson Press, LLC. ALL RIGHTS RESERVED INTERNATIONALLY**

Isaiah 62:11–12

“Behold, the LORD has proclaimed to the end of the earth: Say to the daughter of Zion, “Behold, your salvation is coming; Behold His reward is with Him, and His compensation before Him.” And they will call them, “The holy people, The redeemed of the LORD”; And you will be called, “Sought Out, A City Not Abandoned.”” (NASB 2020)

As we concluded Isaiah 62, we were told of the certainty of coming salvation. Messiah was coming to save His people and bringing His reward with Him. This was indeed going to happen and the picture we saw drawn for us in Isaiah 62:12 was one of the names associated with those whom Messiah has saved.

Messiah has come and achieved salvation for His people, and He does so as He returns at the end of the age as the avenger of blood. The Kingdom is coming but judgement comes first. His people will be avenged (Revelation 6:9 – 11 and 7:9 – 17). This picture was graphically drawn for us back in Isaiah 33 as well as in Isaiah 59:15b - 20.

We overhear a watchman, more than likely a forward observer due to the ongoing combat in and around Jerusalem at the end of the Tribulation.

Isaiah 63:1

“Who is this who comes from Edom, With garments of glowing colors from Bozrah, This One who is majestic in His apparel, Marching in the greatness of His strength? “It is I, the One who speaks in righteousness, mighty to save.”” (NASB 2020)

Enemy activity had previously been coming from the north and the east, the remnant has prayed and asked for deliverance and some type of military activity along with observations of movement in the sky has been reported to the south. Those in Jerusalem are fully aware of where many of their people escaped to at the midpoint of the Tribulation.

#### Matthew 24:15–22

“So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), then **let those who are in Judea flee to the mountains**. Let the one who is on the housetop not go down to take what is in his house, and let the one who is in the field not turn back to take his cloak. And alas for women who are pregnant and for those who are nursing infants in those days! Pray that your flight may not be in winter or on a Sabbath. For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. And if those days had not been cut short, no human being would be saved. But for the sake of the elect those days will be cut short.” (ESV)

When that event took place, many did exactly as they were instructed to do. They went south into hiding which is the right thing to do as the Beast is moving in from the north (Daniel 11:45) with the intent of declaring himself to be god. “And the king shall do as he wills. He shall exalt himself and magnify himself above every god, and shall speak astonishing things against the God of gods. He shall prosper till the indignation is accomplished; for what is decreed shall be done.” (Daniel 11:36, ESV)

So where does part of the remnant escape to? Revelation 12 gives us a hint.

#### Revelation 12:14–18

“But she was given two wings like those of a great eagle so she could fly to the place prepared for her in the wilderness. There she would be cared for and protected from the dragon for a time, times, and half a time. Then the dragon tried to drown the woman with a flood of water that flowed from his mouth. But the earth helped her by opening its mouth and swallowing the river that gushed out from the mouth of the dragon. And the dragon was angry at the woman and declared war against the rest of her children—all who keep God’s commandments and maintain their testimony for Jesus. Then the dragon took his stand on the shore beside the sea.” (NLT)

How does the woman, Israel, escape? Recall Jesus said to head for the hills if you were in Judea. To head for the hills from Judea, you are fleeing to the east and the south from the area generally around Jerusalem.

The imagery is incredible, for she is not just borne away by an eagle but is actually given the wings of an eagle to fly away herself. (Osborne 2002, 482)

What does John see? Israeli C-130’s transporting the people, rotary wing aircraft dropping down and picking folks up?

At the very least, this points to the simple fact that those who are fleeing Judea are being given rather supernatural assistance and speed to do so. The refugees who are fleeing and being protected by God will not only be given wings, but they will be supernaturally provisioned, just as in the past.

The hills are to the east and the south of Jerusalem, they are towards the land of Edom, today Jordan.

Looking at the text of Revelation 12, we get the sense that the earth even helps to defend those who escape. But what we do see is that God protects those of His people who managed to escape down to the area in and around Bozrah.

#### Revelation 12:15

“The serpent poured water like a river out of his mouth after the woman, to sweep her away with a flood.” (ESV)

Are we talking about an actual river of water? Possible but this might be more along the lines of military force using terms we have seen in the Bible before (Psalm 124:1 – 6, Isaiah 43:1 – 2, Jeremiah 46:7 – 10, Daniel 11:10).

So probably military force and not a flood of water. There is a unique end for those troops who try to find the remnant hiding out in the desert (Numbers 26:10).

Revelation 12:16

“But the earth came to the help of the woman, and the earth opened its mouth and swallowed the river that the dragon had poured from his mouth.” (ESV)

Here in Isaiah 63, we have moved to the end of the Tribulation. The people have prayed for their Messiah to come and rescue them (Zechariah 13:9).

The first location He goes to is where they are most at peril, in the south and east in what was once Edom. Those who are in Jerusalem have learned of this intervention and they are obviously watching to see the results, and here we have the first hint.

Isaiah 63:1

“Who is this who comes from Edom, With garments of glowing colors from Bozrah, This One who is majestic in His apparel, Marching in the greatness of His strength? “It is I, the One who speaks in righteousness, mighty to save.”” (NASB 2020)

Who is this? Who goes? “...this person is obviously someone to be reckoned with: he is splendidly garbed in bright-colored garments, and there is nothing furtive about his movements. He walks with the swagger of a mighty man. Such a person must clearly be challenged.” (Oswalt 1998, 596)

The challenge goes out. Who goes there is essentially the call from the forward observer. The response is the first hint that the rumors of what has just taken place to the south is real and the one who is approaching is the one they have prayed for and hoped for for a long time. This is the Messiah, and He is headed for a specific touchdown point and He speaks.

What Israel sees is magnificent. But for the one who is on the wrong side, their having a really bad day.

Revelation 19:11–16

“Then I saw heaven opened and here came a white horse! The one riding it was called “Faithful” and “True,” and with justice he judges and goes to war. His eyes are like a fiery flame and there are many diadem crowns on his head. He has a name written that no one knows except himself. He is dressed in clothing dipped in blood, and he is called the Word of God. The armies that are in heaven, dressed in white, clean, fine linen, were following him on white horses. From his mouth extends a sharp sword, so that with it he can strike the nations. He will rule them with an iron rod, and he stomps the winepress of the furious wrath of God, the All-Powerful. He has a name written on his clothing and on his thigh: “King of kings and Lord of lords.”” (NET)

Zechariah 14:3–4

“Then the LORD will go to battle and fight against those nations, just as he fought battles in ancient days. On that day his feet will stand on the Mount of Olives which lies to the east of Jerusalem, and the Mount of Olives will be split in half from east to west, leaving a great valley. Half the mountain will move northward and the other half southward.” (NET)

There is something unusual about the appearance of the one who is approaching. He is majestic, obviously strong and obviously in command, showing no fatigue and the colors on His clothes are bright red. The Hebrew word is hamus and it means “bright red.” (Koehler, et al. 1994-2000, 327)

He speaks. This is the redeemer. We were told in Isaiah 59:21 He has God’s word. We know Him from John 1:1 “In the beginning was the Word, and the Word was with God, and the Word was God.” (ESV). He is the Word.

We also see this same person show up multiple times in the Old Testament and one of His titles is, the Word of God (2 Samuel 7:4)

This is the Messiah; this is Jesus Christ. He announces “It is I.” The approaching figure does not give his name; instead he gradually reveals who he is by describing his purpose and characteristics. This use of a first-person pronoun with a descriptive participle is somewhat similar to other places where God identifies himself. (Smith 2009, 658)

Messiah is the one who is inbound, and He is “might to save.” The word translated save is הוֹשִׁיעַ (lehosi) – “to receive help...to be victorious...to accept help...to help, save (from danger)... to come to assist with.” (Koehler, et al. 1994-2000, 448-449)

So, the rumors of the Messiah returning and rescuing us are indeed true. But the questioner is still bugged about the clothing. As He comes closer, it is clear they are red, but from the bottom up.

Isaiah 63:2

“Why is Your apparel red, And Your garments like one who treads in the wine press?” (NASB 2020)

This is not a uniform coloration or dye; it is red at the bottom but not all the way up. Why? It looks like someone wearing clothes that they wore when they were stomping grapes to make wine.

Close, but not exactly.

Isaiah 63:3–4

“I have trodden the wine trough alone, And from the peoples there was no one with Me. I also trod them in My anger And trampled them in My wrath; And their lifeblood is sprinkled on My garments, And I stained all My clothes. For the day of vengeance was in My heart, And My year of redemption has come.” (NASB 2020)

Messiah acknowledges that He was indeed in the wine trough, but then He expands on that by using that allegory. This was also used by Joel talking about judgement at the end of the age.

Joel 3:12–13

“The nations must get ready and come to the Valley of Judgement. There I, the LORD, will sit to judge all the surrounding nations. They are very wicked; cut them down like corn at harvest time; **crush them as grapes are crushed in a full winepress until the wine runs over.**” (GNB)

It wasn't grapes though that Messiah was stomping. He did this action alone, no one was with Him as He performed this. The object of His stomping; those who have abused His people, He was angry with. In fact, He says He trampled them in His wrath.

This is beginning to sound like the expected and anticipated actions of the avenger of blood.

His clothes are stained with the blood of those He is taking vengeance on. As we saw in verse one, He is doing so in righteousness. He is the avenger of blood and in the process of achieving the Mission Statement of Messiah from Isaiah 60:1 – 3.

Zechariah and John, both give us views of this event.

Zechariah 14:12–13

“The LORD will bring a terrible disease on all the nations that make war on Jerusalem. Their flesh will rot away while they are still alive; their eyes and their tongues will rot away. At that time the LORD will make them so confused and afraid that everyone will seize the man next to him and attack him.” (GNB)

#### Revelation 19:13–16

“He is dressed in clothing dipped in blood, and he is called the Word of God. The armies that are in heaven, dressed in white, clean, fine linen, were following him on white horses. From his mouth extends a sharp sword, so that with it he can strike the nations. He will rule them with an iron rod, and he stomps the winepress of the furious wrath of God, the All-Powerful. He has a name written on his clothing and on his thigh: “King of kings and Lord of lords.” (NET)

The final reveal for us is in verse 4. “For the day of vengeance was in My heart, And My year of redemption has come.” (Isaiah 63:4, NASB 2020) This is Messiah, and He is reporting on His actions on behalf of His people.

In verse 4 we also see His heart. It is a “day” of vengeance, but a “year” of redemption. Grace is obviously more important to Him, but He is righteous. He does not love punishing sinners, but He does love vindicating His own. Even now, He is at the right hand of the Father serving as our advocate.

#### 1 John 2:1–2

“My little children, I’m writing these things to you so that you might not sin. Yet if anyone does sin, we have an advocate with the Father—Jesus, the Messiah, one who is righteous. It is he who is the atoning sacrifice for our sins, and not for ours only, but also for the whole world’s.” (ISV)

#### Isaiah 63:5–6

“I looked, but there was no one to help, And I was astonished and there was no one to uphold; So My own arm brought salvation to Me, And My wrath upheld Me. “I trampled down the peoples in My anger And made them drunk with My wrath, And I poured out their lifeblood on the earth.” (NASB 2020)

#### Revelation 14:19–20

“So the angel swung his sickle in the earth, gathered the grapes from the earth, and threw them into the great winepress of God’s wrath. The wine press was trampled outside the city, and blood flowed from the wine press as high as a horse’s bridle for about 183 miles.” (ISV)

As we study the scriptures, this image is tough to handle. But here is the thing, stomping unbelievers is not what God wants to do, He wants to see the nations repent and come to a saving knowledge of Jesus Christ. “This is good and acceptable in the sight of God our Savior, who wants all people to be saved and to come to know the truth fully.” (1 Timothy 2:3–4, ISV). “The Lord is not slow about his promise, as some people understand slowness, but is being patient with you. He does not want anyone to perish, but wants everyone to repent.” (2 Peter 3:9, ISV)

But they will not. We even saw earlier in Isaiah that they wanted nothing to do with the Kingdom.

#### Romans 1:18–25

“For God’s wrath is being revealed from heaven against all the ungodliness and wickedness of those who in their wickedness suppress the truth. For what can be known about God is plain to them, because God himself has made it plain to them. For since the creation of the world God’s invisible attributes—his eternal power and divine nature—have been understood and observed by what he made, so that people are without excuse. For although they knew God, they neither glorified him as God nor gave thanks to him. Instead, their thoughts turned to worthless things, and their senseless hearts were darkened. Though claiming to be wise, they became fools and exchanged the glory of the immortal God for images that looked like mortal human beings, birds, four-footed animals, and reptiles. For this reason, God delivered them to sexual impurity as they followed the lusts of their hearts and dishonored their bodies with one another. They exchanged God’s truth for a lie and worshipped and served the creation rather than the Creator, who is blessed forever. Amen.” (ISV)

Once someone reaches the point of being left to their sin, just as Judah and Israel discovered, the path leads to judgment.

### Hebrews 10:28–31

“For anyone who refused to obey the law of Moses was put to death without mercy on the testimony of two or three witnesses. Just think how much worse the punishment will be for those who have trampled on the Son of God, and have treated the blood of the covenant, which made us holy, as if it were common and unholy, and have insulted and disdained the Holy Spirit who brings God’s mercy to us. For we know the one who said, “I will take revenge. I will pay them back.” He also said, “The LORD will judge his own people.” It is a terrible thing to fall into the hands of the living God.” (NLT)

There is still time today. There is still time to repent and acknowledge that Jesus rose from the dead and let Him take over the running of our life. “If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved.” (Romans 10:9–10, NLT)

For those who reject that offer, the future is rather bleak. Here is the thing, in the middle of describing this vision of the actions taking place at the end of the tribulation we are reminded of His mercy.

### Isaiah 63:7–9

“I will make mention of the mercies of the LORD, and the praises of the LORD, According to all that the LORD has granted us, And the great goodness toward the house of Israel, Which He has granted them according to His compassion And according to the abundance of His mercies. For He said, “Certainly they are My people, Sons who will not deal falsely.” So He became their Savior. In all their distress He was distressed, And the angel of His presence saved them; In His love and in His mercy He redeemed them, And He lifted them and carried them all the days of old.” (NASB 2020)

Future judgement has been described in detail. Now it is time to dwell on the mercy of God. “Although great destruction occurs due to dealing with sin and sinners, the mind comes to dwell on the delights of blessings.” (Rosscup 2008, 1149)

Verse 7, in the Hebrew, begins and ends with mercy.

In Hebrew, verse 7 begins and ends with the Hebrew word **חֶסֶד** *hesed*. “The word *hesed* is the Lord’s pledged love for his people; here plural, to intensify and amplify, a love that never changes and that contains to the full every ingredient of true love.” (Motyer 1999, 437)

It means “loyal love — an unfailing kind of love, kindness, or goodness; often used of God’s love that is related to faithfulness to his covenant.” (Brannan 2020)

“I will make mention of the loyal love, the favor and kindness of the Lord.”

In Hebrew the first word may also stand for the granting of grace, and the second for that which is praiseworthy, that is to say, God’s praiseworthy deed. (Westermann 1969, 387)

Is it still the Messiah speaking? Some say it is Isaiah, but based on the context, it appears to be the Messiah.

Messiah is still the Speaker, as before; but now as the great Intercessor for Israel, joining them with Himself, and speaking and pleading with God in their name. The opening words allude to the command He has given to the LORD’S remembrancers not to keep silence, and to give Him no rest, till Jerusalem be a praise in the earth. He now fulfils this same work, and recalls to the mind of God His mercies to Israel in the days of old. (Birks 1878, 307)

This is the beginning of an intercessory prayer that will run to the end of Isaiah 64. We are seeing the Messiah operating in the role of our intercessor. Fully God and fully human. Also, He is a Jew and as the advocate, stands as the goel redeeming His people. He is also instructing His people how to pray and fully identifying with them.

But above all, Messiah, who has just described His coming as the avenger of blood, will recall the the true heart of YAHWEH. A heart reflected by all that He accomplished as the Suffering Servant.

...the Word now begins another subject in which he declares the kindness of God to the people of the Jews. And he voices his accusation as from the mouth of the people, presenting through his statement the abandonment and final desolation of Jerusalem that has happened in the righteous judgment of God. (Eusebius of Casarea 2013, 304)

Isaiah 63:8–9

“For He said, “Certainly they are My people, Sons who will not deal falsely.” So He became their Savior. In all their distress He was distressed, And the angel of His presence saved them; In His love and in His mercy He redeemed them, And He lifted them and carried them all the days of old.” (NASB 2020)

Ending verse 7 again with the reference to mercy, Messiah reminds the people just how great that mercy is and He will also remind them of their past failures. The picture is one of reality.

In the exercise of His mercy, He made them His people. “Children that should not lie, in the sense of proving false to their covenant with me, their own Father. The passage does not imply that God knew they would not, nor does it predict that they will not, but only says that in view of the nature of the case, they ought not to lie to him in regard to their covenant.—“And so he became their Savior;” said with reference to the general course of his dealings with them, especially in their earlier history—in the Exodus, the wilderness, and the conquest of Canaan.” (Cowles 1869, 514)

This is a reminder of the original covenant that God made with His people, the grace and mercy of God in action towards Israel. He loves them and identifies with what it is they went through as He set them free from Egypt. He set them free, He was their deliverer.

The Messiah goes as far as to remind them about the angel of His presence, the one who was with Israel every step they took in the wilderness. Since that is the pre-incarnate Christ, He is reminding them that He was with them every step of the way. YAHWEH told Israel such in Exodus 23.

Exodus 23:20–23

“Look, I’m sending an angel in front of you to guard you on the way and to bring you to the place I’ve prepared. Be careful! Be sure to obey him. Don’t rebel against him, for he won’t forgive your transgression, since my Name is in him. Indeed, if you carefully obey him and do everything that I say, then I’ll be an enemy to your enemies and an adversary to your adversaries. For my angel will go ahead of you and will bring you to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites, and I’ll annihilate them.” (ISV)

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. (McGee 1997, 347)

Because of His love, He was there with His people all along the way, even when they made mistakes. He does the same for us today.

Hebrews 13:5–6

“Keep your lives free from the love of money, and be satisfied with what you have. For God has said, “**I will never leave you; I will never abandon you.**” Let us be bold, then, and say: “The Lord is my helper, I will not be afraid. What can anyone do to me?”” (GNB)

John 14:16–17

“**Then I will ask the Father, and he will give you another Advocate to be with you forever—the Spirit of truth**, whom the world cannot accept, because it does not see him or know him. But you know him, because he resides with you and will be in you.” (NET)

He never leaves...never. He is always with us.

He is not some distant, impersonal force but a God who enters into the messy world of human relationships. (Briley 2000-, 294)

Because of that love, and because He also knows we are flesh and prone to failure, you could say, from an anthropomorphic viewpoint, He made Himself vulnerable.

Messiah points that out.

Isaiah 63:10–14

“But they rebelled And grieved His Holy Spirit; Therefore He turned Himself to become their enemy, He fought against them. Then His people remembered the days of old, of Moses. Where is He who brought them up out of the sea with the shepherds of His flock? Where is He who put His Holy Spirit in the midst of them, Who caused His glorious arm to go at the right hand of Moses, Who divided the waters before them to make for Himself an everlasting name, Who led them through the depths? Like the horse in the wilderness, they did not stumble; Like the cattle which go down into the valley, The Spirit of the LORD gave them rest. So You led Your people, To make for Yourself a glorious name.” (NASB 2020)

There it is. As part of this intercessory prayer, the honesty to remind the Lord of the failure of those He is praying for and also reminding YAHWEH of His unending love and grace towards His people.

Earlier in Isaiah, YAHWEH told them about this “strange work” of when God had to come against His own people because of their disobedience. “For the LORD will rise up as at Mount Perazim, He will be stirred up as in the Valley of Gibeon, To do His task, His unusual task, And to work His work, His extraordinary work.” (Isaiah 28:21, NASB 2020)

It is strange as it is not what He desired for them.

The goal of His “strange work,” His alien work, was to bring His people to the point where they recognize what they have done and come into their right minds. Disobedience leads to strange decision-making patterns.

Deuteronomy 28:28–29

“The LORD will strike you with madness and blindness and confusion of mind, and you shall grope at noonday, as the blind grope in darkness, and you shall not prosper in your ways. And you shall be only oppressed and robbed continually, and there shall be no one to help you.” (ESV)

Our culture today is at the same point of madness that Israel arrived at and the Lord, as with Israel, continues to call us back to Him. For those of us who know Him and follow Him, we are part of that battle.

2 Timothy 2:24–26

“And the Lord’s servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, correcting his opponents with gentleness. **God may perhaps grant them repentance leading to a knowledge of the truth, and they may come to their senses and escape from the snare of the devil,** after being captured by him to do his will.” (ESV)

For Israel, they too simply needed to remember, to be led from madness back to a sound mind.

Isaiah 63:11

“Then His people remembered the days of old, of Moses. Where is He who brought them up out of the sea with the shepherds of His flock? Where is He who put His Holy Spirit in the midst of them,” (NASB 2020)



The intent of discipline from the Lord when we stray away is always restoration. “My child, don’t reject the LORD’s discipline, and don’t be upset when he corrects you. For the LORD corrects those he loves, just as a father corrects a child in whom he delights.” (Proverbs 3:11–12, NLT). Messiah begins reciting what it is the people recited.

They remembered that God placed His Holy Spirit in their midst with Moses, Aaron, Miriam and the seventy (Numbers 11:25). They remembered all that God did as He led them across the Red Sea and through the wilderness.

Behind all this review lies one fundamental assumption: the Lord does not change; what he was then he still is. It is to this thought that the remembrancer finally comes. (Motyer 1999, 439)

Messiah is interceding for the people of Israel. Yes, they were His, yes, He is the redeemer, but He is honest in His prayer. The “people of Israel so often met God’s goodness with rejection. They rebelled, and grieved His Holy Spirit whom He put in their midst (10, 11), the Spirit who gave them rest (14). Still, the prayer declares God’s graciousness in working miracles and leading, as through the Red Sea.” (Rosscup 2008, 1150)

That has been the lead in for this prayer. A reminder to YAHWEH from the Messiah who is interceding for His people as the goel, done so they can overhear and learn as well. Now comes intercession for future blessings. The picture has been of the coming of Messiah in glory to redeem, to rescue His people, but tough times, speaking of where they are in history at this point, are coming. Intercession is required.

We also learn that in reciting our failures in prayer, we amplify the grace of God. We recall just how much we are truly in debt of what it is Jesus did for us on the cross.

Isaiah 63:15–16

“Look down from heaven and see from Your holy and glorious lofty habitation; Where are Your zeal and Your mighty deeds? The stirrings of Your heart and Your compassion are restrained toward me. For You are our Father, though Abraham does not know us And Israel does not recognize us. You, LORD, are our Father, Our Redeemer from ancient times is Your name.” (NASB 2020)

Just as the people had asked where and who in the past, included as part of the intercessory prayer, we see this continuing here. Messiah is interceding on behalf of His people and praying honestly about their questions.

The interceding remembrancer repeats the question: Where now are the great qualities of the past? (cf. Jdg. 6:13). The verb withheld is reflexive; the restraint is self-imposed. The use of the verb evidences the believing nature of the question just asked. God has not changed; his zeal etc. is still there. (J. A. Motyer 1996, 516)

The sense of verse 16 is an acknowledgement that lineage does not help, only YAHWEH and His promises are valid. Abraham is unable to help, and Israel is unable to help. They are not God, they were men.

Unlike the surrounding cultures and their veneration and reliance upon the dead, this was not supposed to be the case in Israel. This is stated up front that the reliance is upon YAHWEH to answer. He is the one who has saved the nation in the past and will do so in the future.

The way in which God is the father of Israel is entirely different from that in which Abraham and Jacob are the nation’s fathers. God is a living and present father. He knows. He acknowledges. He sees. What makes him Israel’s father is the fact that men may call upon him, and that he can turn in grace towards his chosen people. (Westermann 1969, 393)

Isaiah 63:17–19

“Why, LORD, do You cause us to stray from Your ways And harden our heart from fearing You? Return for the sake of Your servants, the tribes of Your heritage. Your holy people possessed Your sanctuary for a little while, Our adversaries have trampled it down. We have become like those over whom You have never ruled, Like those who were not called by Your name.” (NASB 2020)

Confession continues behalf of the people. “Their strange blindness is owned with shame and sorrow; yet so as to read in it a just sentence of God.” (Birks 1878, 310)

Historically, the time-period that Israel actually possessed the land was a short period of time. Here we see Messiah looking forward from 700BC as He prays for the people with the realization on their behalf that they will be in exile and trampled down. Compared to the time they had as rulers in the land, it reflects only a short period of time.

The Temple will be destroyed, not once but twice. They will be sent into exile, not once but twice and dispersed across the entire planet. Verses 18 and 19 recognize that future reality but they are being prayed for by the Messiah prior to them occurring, but the reality of the future is striking.

## Works Cited

- Birks, T. R. 1878. *Commentary on the Book of Isaiah: Critical, Historical, and Prophetical*. Second Edition, Revised. London: Macmillan & Co.
- Brannan, Rick, ed. 2020. *Lexham Research Lexicon of the Hebrew Bible*. Bellingham, WA: Lexham Press.
- Briley, Terry R. 2000-. *Isaiah, The College Press NIV Commentary*. Joplin, MO: College Press Pub.
- Cowles, Henry. 1869. *Isaiah; With Notes, Critical, Explanatory and Practical*. New York, NY: D. Appleton & Company.
- Eusebius of Casarea. 2013. *Commentary on Isaiah, Ancient Christian Texts*. Edited by Joel C. Elowsky, Thomas C. Oden and Gerald L. Bray. Translated by Jonathan J. Armstrong. Downers Grove, IL: IVP Academic: An Imprint of InterVarsity Press.
- Koehler, Ludwig, Walter Baumgartner, M. E. J. Richardson, and J. J. Stamm. 1994-2000. *The Hebrew and Aramiac Lexicon of the Old Testament*. Leiden: E. J. Brill.
- McGee, J. Vernon. 1997. *Thru the Bible Commentary*. Electronic Edition. 3 vols. Nashville, TN: Thomas Nelson.
- Motyer, J. A. 1996. *The Prophecy of Isaiah: An Introduction & Commentary*. Downers Grove, IL: InterVarsity Press.
- Motyer, J. Alec. 1999. *Isaiah: An Introduction and Commentary, Tyndale Old Testament Commentaries*. Vol. 20. Downers Grove, IL: InterVarsity Press.
- Osborne, Grant R. 2002. *Revelation, Baker Exegetical Commentary on the New Testament*. Grand Rapids, MI: Baker Academic.
- Oswalt, John N. 1998. *The Book of Isaiah, Chapters 40-66, The New International Commentary on the Old Testament*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.
- Rosscup, James E. 2008. *An Exposition on Prayer in the Bible: Igniting the Fuel to Flame Our Communication with God*. Bellingham, WA: Lexham Press.
- Smith, Gary. 2009. *Isaiah 40-66, The New American Commentary*. Vol. 15B. Nashville, TN: Broadman & Holman Publishers.
- Westermann, Claus. 1969. *Isaiah 40-66: A Commentary, The Old Testament Library*. Edited by Peter Ackroyd, James Barr, Bernhard W. Anderson and James L. Mays. Translated by David M. G. Stalker. Philadelphia, PA: The Westminster Press.