

Isaiah 63 portrays the coming of Moshiach in judgment, symbolized by a figure emerging from Edom, stained with blood. This imagery is the exact same imagery of Yahusha's second coming in Revelation - divine justice and vengeance is coming upon the enemies of יהוה.

Who is this that comes from Edom, with dyed garments from Bozrah? This that is with tifereth in His apparel, traveling in the greatness of His strength? It is I that speak in tzedakah, mighty to save. 2 Why are you red in Your apparel, and Your garments like him that tramples in the winepress?

Bozrah is a key city in Edom. The figure is described as "glorious in His apparel," with garments stained red...so, a victorious warrior who's returned from battle.

Edom is a symbol of nations like Ashkenazi Israel, Iraq, Iran, and other nations in the Middle East who are in opposition to biblical Israel.

The judgment on Edom tells of a time when these nations will be held accountable for their actions, and יהוה will vindicate His people.

So, Edom represents the powers that oppose יהוה's chosen people.

Who is this that comes from Edom, with dyed garments from Bozrah? This that is with tifereth in His apparel, traveling in the greatness of His strength? It is I that speak in tzedakah, mighty to save. 2 Why are you red in Your apparel, and Your garments like him that tramples in the winepress? 3 I have trampled the winepress alone; and from the nations there was none with Me: for I will trample them in My anger, and trample them in My fury; and their dahn shall be sprinkled upon My garments, and I will stain all My garments. 4 For the day of vengeance is in My lev, and the year of My redeemed has come. 5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore My own Arm brought Yahshua to Me; and in My fury, it upheld Me.

Revelation 19:13 is where Yahusha is the one described as wearing a robe dipped in blood, יהוה's wrath is a necessary part of the redemption of Israel from the nations in order for the end of the exile to come to pass, where divine justice is required to restore balance and set the captives free.

Revelation 19:11-16 - the return of Moshiach as a conquering King. He comes with a robe dipped in blood, exactly as Isaiah 63 describes. Revelation brings into view that it's Yahusha of whom the prophet speaks - the one who will tread the winepress of יהוה's wrath, exactly as described in Isaiah 63.

Revelation 14:19-20: we have the same imagery of the winepress, with blood flowing from it as a symbol of divine judgment upon the nations.

V.3 "I have trodden the winepress alone," what does this mean? יהוה is emphasizing that judgment is entirely His work. No one else is involved in this act of divine justice...meaning salvation and judgment are solely within יהוה's purview - no human agency is involved.

You can feel the isolation...the isolation of the divine figure which shows the transcendence of יהוה's justice. What really hits me here is that יהוה's justice stands apart from human institutions and powers.

Verse 4 juxtaposes two major elements of יהוה's plan: the day of vengeance (יום נקם, *yom naqam*) and the year of redemption (שְׁנַת גְּאוּלָּה, *sh'nat ge'ulah*). The day of vengeance marks יהוה's judgment on the nations, while the year of redemption refers to the deliverance of His people.

Judgment and redemption are intertwined. The same event that brings destruction to the wicked brings salvation to the righteous.

This is a clear Messianic reference. Yahusha's first coming brought redemption (Luke 4:18), while His second coming will bring the day of vengeance (Revelation 19:15).

Revelation 6:10: "*How long, Sovereign Master, holy and true, until you judge the inhabitants of the earth and avenge our blood?*" The cry for vengeance in Revelation totally mirrors the anticipation of יהוה's judgment described in Isaiah 63.

5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore My own Arm brought Yahshua to Me; and in My fury, it upheld Me.

No one is able to help, so יהוה brings salvation through His own power. The “arm” of the יהוה a metaphor for divine power and action. The Hebrew word for arm is זְרוּעַ (**zeroa**), symbolizing יהוה’s intervention in history.

Hebrews 1:3: “Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power”

6 And I will trample down the nations in My anger, and make them drunk in My fury, and I will bring down their strength to the earth. 7 I will mention the loving chesed of vuvh, and the tehillot of vuvh, according to all that vuvh has bestowed on us, and the great tov toward Beit Yisrael, which He has bestowed on them according to His many rachamim, and according to the multitude of His loving chesed. 8 For He said, Surely they are Ami-My People, children that will not lie: so He became their Savior. 9 In all their affliction He was afflicted, 26 and the Malach of His Presence saved them: in His ahava and in His pity He redeemed them; 27 and He lifted them, and carried them all the days of old. 10 But they rebelled, and grieved His Ruach Hakodesh: therefore He became their enemy, and He fought against them. 11 Then He remembered the days of old, Moshe, 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 Ruach Hakodesh within him? 12 That led them by the right hand of Moshe with His tifereth Arm, 1 dividing the mayim before them, to make for Himself an everlasting Name?

The Hebrew word for “trample” is בָּמַס (**bamas**) - stamping or treading, a forceful and irrevocable judgment.

The word for “fury” is חֵמָה (**chemah**), meaning heated anger or wrath, which shows the intensity of יהוה’s response to rebellion and sin.

John 1:14 says that Yahusha came full of grace and truth, which is a reflection of יהוה’s steadfast love (*chesed*) for humanity. יהוה strikes the balance, a balance that sustains the world.

In Verses 10-11 we see a tragic turn: despite יהוה’s mercy, Israel rebelled, grieving the Holy Spirit. Rebellion is met with divine opposition. יהוה, who

was once their protector, now turns against them, becoming as an enemy due to their sin.

In Ephesians 4:30, Paul writes, *“Do not grieve the Holy Spirit of Elohim.”* This is directly connected to to Isaiah 63:10, showing that rebellion grieves the Ruach Ha Kodesh, both in the Tanakh and in the New Covenant.

The word for "rebelled" is מָרָו (*maru*), which can also mean to be obstinate or rebellious. **The root מָר (*mar*, bitterness)** points to the emotional and spiritual distance created by sin.

Yahusha is not only the ultimate expression of His Fathers mercy and judgment, the one who redeems through His suffering but He also is the one who'll return to bring about the final judgment.

13 That led them through the deep, and as a horse in the wilderness, that they should not stumble? 14 As a beast goes down into the valley, and the Ruach of vuvh causes him to rest: so did You lead Your people, to make for Yourself a wonderful Name. 15 Look down from the shamayim, and see from the home of Your kadosh Dwelling of tifereth: where is Your zeal and Your strength, the sounding of Your inward parts and of Your rachamim towards me? Are they being withheld? 16 Doubtless You are our Abba, though Avraham be ignorant of us, and Yisrael acknowledge us not: You, O vuvh, are our Abba, our Redeemer; Your Name is from everlasting. 17 O vuvh, why have You made us go astray from Your halachot, and hardened our lev from Your fear? Return for Your avadim's sake, the tribes of Your inheritance. 18 Your kadosh nation has possessed the land but only for a little while: our adversaries have trampled down Your Kadosh-Place. 19 We are Yours: You never ruled over them; they were not called by Your Name.

V. 13 "Led them through the deep" speaks to the crossing of the Red Sea (Exodus 14:21-22), symbolizing יהוה's power to bring His people through impossible circumstances AT THE LAST MINUTE.

as a horse in the wilderness...sure-footedness; the care with which יהוה guided Israel, ensuring they didn't stumble and fall just as He guides us and keeps us from falling.

In Matthew 4:1, we see how Yahusha is led by the Spirit into the wilderness to be tested. Then in Hebrews 4:16 we see how believers are sustained through their spiritual journey by יהוה's grace.

The word מְצִיב (matziv) for "stumble" comes from a root meaning to stand or establish, implying that יהוה's guidance ensures our stability.

Rom 14:4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for elohim is able to make him stand.

And again in Matthew 11:28, where Yahusha calls the weary and heavy-laden to find rest in Him. The Ruach's work in our lives also echoes this rest (John 14:26, Hebrews 4:9).

The valley in V. 14 represents a place of humility and surrender, where one comes under divine guidance, while the Spirit symbolizes renewal and sanctification (Romans 8:6).

In V. 16: Isaiah shifts the focus to Israel's identity, acknowledging יהוה as Father and Redeemer. The phrase **"though Abraham was ignorant of us, and Israel does not acknowledge us"** shows a sense of abandonment, but it also solidifies יהוה's unchanging role as eternal Redeemer.

Isaiah 63 ends with a lament for Israel's spiritual distance from יהוה.

The phrase "Why have You made us stray from Your ways" reflects the collective acknowledgment of their sinful state and a plea for יהוה's return to them.

In Luke 15:11-32, the Parable of the Prodigal Son, where the wayward son returns to his father reflects this Isaiah theme of repentance and restoration.

In Luke 4:18 Yehusha proclaims the fulfillment of Isaiah's promises to set the captives free, showing that He is the one who brings about יהוה's deliverance and salvation.

Then in Revelation 21:1-5: יהוה will ultimately dwell among His people, erasing the spiritual estrangement seen in Isaiah 63:17-19.