

Jesus Christ: Israel's Deliverer and Redeemer

Isaiah 59

- As we have seen in past lessons, Jesus Christ is portrayed as the “Servant of the LORD” in **Isaiah 42-53**. In most of these prophecies, there is a strong emphasis on the suffering that the Servant would undergo in order to accomplish redemption for Israel, and for mankind. (**Chapter 53** is the ultimate “Suffering Servant” song.)
- However, after **chapter 53**, there is a notable shift in the focus of the Messianic prophecies. The emphasis is now on Christ as the conquering Warrior-King—the Deliverer who will defend His covenant people, Israel, and bring in the glorious Kingdom of David. In the last couple chapters of **Isaiah**, the prophecies of the Kingdom age begin to blend together with prophecies concerning the *eternal* state, which will follow the 1,000-year Kingdom.
- In **Isaiah 59**, we find two prophetic portraits of Jesus Christ. First, He is pictured as Israel’s Deliverer, decked in the garments of vengeance. He is also pictured as Israel’s Redeemer, who has “bought them back” from sin, and from the power of their enemies, and given them a blessed inheritance.

Isaiah 59:1-21

I. Israel’s sins (vv. 1-15a)

A. Isaiah preaches against Israel’s sins (vv. 1-8)

Isaiah 59:1-8

In the first eight verses of this chapter, Isaiah earnestly calls the nation of Israel to repent of their sin and return to God. He begins by stating that *“the LORD’s hand is not shortened, that it cannot save; nor his ear heavy, that it cannot hear.”* This statement seems to indicate that there were many people in Israel who were accusing God of not being able or willing to deliver them out of the troubles that they were in as a nation. Isaiah assured them that God was perfectly able to save them from their enemies, and that He could hear their prayers perfectly well. However, the problem was that they would not repent of their sin. Their sin had erected a “wall” between them and God. When they cried to God for deliverance from their enemies, He would not “hear,” or respond, to them.

Side Note: This is a very practical truth, which applies to everyone. Sin separates people from God! People are sinners by nature and by choice, and are thus separated from a holy God. Christ is the only One who can break down that wall of separation, through His sacrifice on the cross. When people repent of their sin and believe on Christ, that wall of separation is removed, and the sinner is reconciled to God.

Ephesians 2:11-18

Though saints in the Old Testament never saw Christ in their lifetimes, they believed that He was coming, and that He would take care of their sin problem. It was on the basis of their faith in God's promise of a Redeemer that they were saved, and enjoyed fellowship with Christ.

Hebrews 11:1-2, 13, 24-26, 39-40 [The statement "*that they without us should not be made perfect*" simply means, "that they, *with us, should be made perfect.*" Paul is saying that Old Testament believers will one day receive the same culmination of their salvation (namely, the resurrection of their bodies) that New Testament believers will receive.]

The truth that sin causes there to be a "wall" between the sinner and God also applies to believers, in a certain sense. Though believers cannot lose their salvation when they sin, God will not hear and answer their prayers as long as they regard sin in their hearts.

Psalm 66:18

In **verses 3-8**, Isaiah gives Israel a list of the sins that had separated them from God, and which had caused their prayers not to be heard. For one thing, they had committed murder and lies. They had committed injustice; and virtually no one was willing to stand up for the truth. They had trusted in "vanity" (emptiness) by worshipping idols; by listening to the words of false prophets, who soothed their guilty consciences with promises of "peace"; and by making alliances with pagan, idolatrous nations, instead of trusting in the LORD.

2 Kings 17:14-16

Ezekiel 13:1-8

Jeremiah 6:13-14

2 Chronicles 16:1-9

In **verses 5 and 6**, Isaiah uses an interesting metaphor: He likens the "mischief" that the people had conceived in their hearts to "cockatrice' eggs," "spider's webs," and "vipers." In other words, their sin was spiritually poisonous and deadly. Isaiah assures them that the "webs" of sinful works that they had spun would not suffice as "garments" to cover their guilt. (Similarly, the fig leaves that Adam and Eve sewed together did not suffice to cover their shame. Only the death of an innocent animal provided them with suitable garments to cover their shame. This points to the sacrificial death of Christ on our behalf.)

Genesis 3:6-10, 21

The list of sins in **verses 7 and 8** should be familiar to every Christian, because Paul quotes from this catalogue of sins in **Romans 3:13-17**. Of course, Paul applies these sins

(and the *results* of sin, which are destruction, misery, and lack of peace) not just to the nation of Israel, but to the whole world.

Romans 3:13-17

Clearly, the nation of Israel in Isaiah's day was in deep trouble with God. Tragically, Israel is *still* in deep trouble with God, because they are still rejecting their Messiah and Saviour, Jesus Christ. However, it will not remain this way forever.

B. Israel repents of her sins (vv. 9-15a)

In **verse 9-15a**, the pronouns are no longer "they" and "their," but rather "we," "our," and "us." In these verses, the people of Israel finally acknowledge their sin before God, and repent. It is important to realise, however, that this is not the whole nation of Israel speaking here: it is a *remnant* within the nation. There has always been a small remnant of true believers within the nation of Israel. They are the true "Israel of God."

Romans 9:6-8

Galatians 6:16

In their prayer of confession, the repentant remnant of Israel admits their desperate need. These repentant ones are seeking for "*light*," but instead see "*obscurity*" and "*darkness*" (v. 9). They are looking for "*salvation*" (deliverance from their oppressors), but it is "*far off from us*" (v. 11). If these believing Israelites have returned to God, then why do they see obscurity and darkness? Because this is the remnant of Jewish believers who will be saved during the Tribulation period. They will be living an extremely dark time. Though they will have the light of salvation through Jesus Christ, they will be living during the darkest period in their nation's history, and in the history of the world.

This remnant will begin with 144,000 Jewish men from the 12 tribes of Israel. These men will be the "*firstfruits*" of that period of history (the first people saved after the New Testament saints are removed from the world in the Rapture); and through their preaching, multitudes of Jews and Gentiles will be saved.

Revelation 7:4-10 / 14:1-5 (The "*great multitude*" of people from every nation are the Gentiles who will be saved as the result of the preaching of the 144,000.)

The Bible indicates that, although a large number of Jewish people will be saved during the Tribulation, they will still be a minority. Only about 1/3 of the Jewish nation will repent and believe on Christ, and live on into the Millennial Kingdom. The rest will continue on in their unbelief, and will be "cut off" when Christ returns to earth.

Zechariah 13:8-9

Ezekiel 20:33-38

In **verses 12-15a**, these future Jewish saints of the Tribulation period confess their sins, and name them specifically. They acknowledge their **“transgressions”** (from the Hebrew *pesa*), their **“sins”** (*hatta't*), and their **“iniquities”** (*awon*). The word **“transgressions”** has the idea of “rebellions.” The word **“sins”** implies “falling short of God’s standard.” The word **“iniquities”** conveys the idea of “twisting and perverting” God’s standards (calling **“evil good, and good evil”**). (Compare to **Isaiah 5:20**.)

The word “know” (from the Hebrew *yadda*) has the sense of “to acknowledge.” During the Tribulation, when Israel will finally repent and turn to Christ, they will acknowledge six things: That they have transgressed against the LORD; that they have lied against the LORD; that they have departed away from their God; that they spoken oppression and revolt; that they have conceived words of falsehood; and that they have **“uttered from the heart”** the words of falsehood that they have conceived.

Side Note: In this prayer of confession, we see several biblical truths about sin. We see that all sin is, ultimately, **“against the LORD”** (**Psalm 51:4**). Likewise, we see that when we tell lies, we are not really lying to men, but to God (**Acts 5:3-4**). We see that sin is “departing away from God” (**Romans 3:12**). We also see that lies proceed from the innermost part of man—from the “heart.” Christ affirmed this truth when He said that **“these evil things come from within, and defile the man”** (**Mark 7:14-23**).

In **verses 14-15a**, the repentant remnant of Israel acknowledges not only their sin, but also the *results* of their sin. The results of their sin are:

- That **“judgment”** is **“turned away backward”** (driven back).
- That **“justice standeth afar off.”**
- That **“truth”** has **“fallen”** (stumbled) in the street. In other words, truth cannot be openly declared, because it is suppressed by wicked rulers, and by society in general. (Paul describes this state of things in **Romans 1:18**.)
- That **“equity”** (uprightness) cannot **“enter”** among the people.
- That **“truth faileth”** (lacks).
- That those who *do* **“depart from evil”** make themselves a **“prey”** (victims to evildoers). It has always been true that believers in Christ make themselves a target to those who would persecute them; but the Tribulation period will be a time of persecution for believers such as has never been known in any previous time in history. Believers in Christ will be a hunted “prey” no matter where they go.

Galatians 4:28-29

Revelation 12:3-6, 13-17

II. Christ: Israel’s Deliverer (vv. 15b-19)

In **verses 9-15a**, we saw the plight of God’s people during the future Tribulation period. There will be absolutely no justice for them in any quarter whatsoever. There will be no man

to defend them, or to stand up for their cause. The Antichrist will have control over the entire world, and he will slaughter God's people with satanically-energised cruelty.

Revelation 6:9-11 / 13:7, 15

It is in this context that we find a powerful prophecy of the Messiah.

Verse 15b-16

“And the LORD saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.”

During the Tribulation, the Messiah (who is called “the LORD,” thus showing that He is God) will see that there is no godly “*intercessor*” to stand up for His people. Thus, He will undertake to bring them salvation with His “*arm*.” The word “arm” is a symbol of God's power.

Deuteronomy 33:27

Isaiah 40:10-11

It is important to realise that in this context, the word “salvation” refers to physical deliverance of Israel from her enemies. On the surface, this may seem a bit confusing, since Isaiah says that the LORD “*brought salvation unto him,*” and not “to Israel.” However, the idea here is not that the LORD is somehow in trouble, and is in need of saving Himself; rather, it means that by delivering Israel from her enemies, the LORD will, in a sense, deliver *Himself*, since He has attached His name (and therefore His honour) to the nation of Israel. He will deliver Israel for His own name's sake.

Deuteronomy 28:10

2 Chronicles 7:14

1 Samuel 12:22

The next statement is very telling: “*and his righteousness, it sustained him.*” Christ's righteousness is His own inherent righteousness, and not imputed righteousness. We, on the other hand, are sinners who have been saved by the grace of God. *Our* righteousness (both imputed righteousness for salvation, and practical righteousness for everyday living) is given to us by Christ. “Our” righteousness is not our own righteousness, but His. *We* are sustained by Christ's righteousness, and not by our own righteousness (**Philippians 3:7-9; Jeremiah 23:6; 1 Corinthians 1:30**). Christ's righteousness, on the other hand, is entirely His own; and His perfect righteousness will enable Him to carry out the task of delivering Israel without any failure whatsoever.

Interestingly, **verse 16** is almost identical to a statement in another Messianic prophecy (**Isaiah 63:5**). Let's compare these two passages.

Isaiah 59:16 / 63:1-5

By comparing **Isaiah 59:16** to **Isaiah 63:5**, we learn two important truths:

1. We learn that the Person who is described in **Isaiah 59:16** and **Isaiah 63:5** is not only the LORD, but the *Jesus the Messiah*, in particular.

We know that **Isaiah 63:5** is a description of the Lord Jesus Christ, because the Apostle John uses this same “garments red with blood” language to describe Jesus Christ in His return to earth at the Battle of Armageddon. He describes Christ as wearing a “*vesture dipped in blood*” from His having trod in the “*winepress of the fierceness of wrath of Almighty God.*”

Revelation 19:11-16

Since we know that **Isaiah 63:5** is a description of the God-Man, Jesus Christ, then we know that **Isaiah 59:16** is *also* a description of Jesus Christ, because the description is nearly identical to **Isaiah 63:5** (with the exception that in **Isaiah 63:5**, Christ is speaking *directly*, with the pronouns “I” and “me”).

Isaiah 63:5 removes all doubt that **Isaiah 59:15-19** is a prophecy concerning the second Person of the Trinity, Jesus Christ! Jesus Christ *is* Jehovah!

2. We learn that Christ, upon His return to earth, will be “sustained” not only by His righteousness, but also by His “fury.”

Isaiah 59:16 says, “*and his righteousness, it sustained him,*” whereas **Isaiah 63:5** says, “*and my fury, it upheld me.*” By comparing these two statements, we learn that Christ’s fury is the product of His righteousness. Because God is righteous and holy, He is *furious* with sinners—and righteously so. It is not right for *us* to be sustained by “fury” as we carry out our service to God, because we are not the holy, righteous Lawgiver. (Quite the contrary, we ourselves are sinners who deserve God’s wrath, but who have been saved by God’s grace.) Christ, on the other hand, is the righteous Lawgiver; thus, He has every right to be angry with sinful rebels (**Psalms 7:6-11**). The fury that He will pour out upon the world during the Tribulation, and at the Battle of Armageddon, will be just and right.

Verse 17a

“For he put on righteousness as a breastplate, and an helmet of salvation upon his head;”

In **verse 17**, Isaiah uses a metaphor that every Christian should instantly recognise, since it is employed by the Apostle Paul in the New Testament. It is the metaphor of spiritual armour. He says that the LORD put on a “breastplate” of “righteousness” and a “helmet of salvation” in order to accomplish His task.

In His first coming to earth, Christ wore this armour at all times. His own perfect righteousness sustained Him as He was met with the attacks of Satan.

Luke 4:1-13

Hebrews 5:5-10

Christ also wore the helmet of salvation at all times. This does not mean that Christ was a sinner in need of salvation; rather, it means that He is the one who *secures* salvation for His people. It means that He is the Saviour. As an old English pastor, Matthew Henry, put it:

“So sure is he to effect the salvation he intends, that he takes salvation itself for his helmet, which therefore must needs be impenetrable, and in which he appears very illustrious, formidable in the eyes of His enemies and amiable in the eyes of his friends.”¹

Christ wore His spiritual armour at all times during His first coming to earth; and likewise, He will wear it when He returns to earth in His second coming. Because He is perfectly righteous, and because He is the One who imparts salvation to His people (both salvation from sin and salvation from flesh-and-blood enemies), He will be perfectly able to carry out His task.

In the New Testament, Paul applies the metaphor of “spiritual armour” (particularly, the helmet of salvation and the breastplate of righteousness) to Christians.

Ephesians 6:10-17

The same pieces of spiritual armour that Christ wore when He was on earth (and which He will wear again when He returns to earth), He now imparts to His people in order to help them in their spiritual warfare. Let us see how these spiritual resources apply to us.

1. The “*breastplate of righteousness*” (Ephesians 6:14)

What, exactly, does Paul mean by “the breastplate of righteousness”? How does this piece of armour from Christ’s own armament apply to us?

In order to understand the answer to this question, we must first understand what it *is not*. The “breastplate of righteousness” does not represent the *imputed* (“declared to our account”) righteousness of Christ. Christians do not daily “put on” imputed righteousness. Those who are saved received the “robe” of imputed righteousness on the day they were saved; and that garment does not come off. Even though Christians are, in fact, undeserving sinners, God looks at them as though they have the perfect righteousness of His Son, Jesus Christ; and it is on this basis that they are saved for time and eternity. This is called “imputed” righteousness. Imputed righteousness is always there, enabling the justified sinner to be accepted with God.

¹¹ Matthew Henry, *Matthew Henry’s Commentary on the Whole Bible*, 6 vols. (United States: Hendrickson Publishers, Inc., 1991), 4:274.

Isaiah 61:10

Zechariah 3:1-5

Matthew 22:1-13

Revelation 19:7-8 cf. Philippians 3:9

Imputed righteousness is a *legal* matter. Those who are saved have been declared to be “righteous.” However, when Paul talks about the “*breastplate of righteousness*” in **Ephesians 6:14**, he is talking about the actual, *practical righteousness* that Christ enables the believer to perform on a daily basis. This piece of armour *can* be removed by the Christian whenever he chooses not to submit fully to Christ. (The fact that Paul exhorts believers to put on this piece of armour implies that it can be taken *off*.)

Think back to the “breastplate of righteousness” that Christ is described as wearing in **Isaiah 59:17**. Does Christ wear a breastplate of imputed (declared) righteousness? Of course not. The breastplate of righteousness He wears is His own actual righteousness. Likewise, the “*breastplate of righteousness*” that Christians wear for the battle is not Christ’s *imputed* (“put on our account”) righteousness; rather, it is Christ’s actual righteousness, which He enables Christians to perform as they submit to Him.

This teaching is extremely practical. From this teaching, we learn that Christians don’t just “fall” into terrible, conscience-scarring sin. Christians are prepared for a great fall as they allow “little” unrighteousnesses in their lives here and there. Whenever a Christian engages in a “little sin,” he is choosing to “take off” the breastplate of righteousness. His conscience becomes weak and defiled. He has a weak testimony for Christ, because lost people around him see less and less difference between that Christian’s actions and their own actions. Then, the “evil day” comes. Satan has been preparing the Christian for utter defeat; and then, all at once, the Christian falls into very destructive sin.

A true Christian doesn’t lose his salvation when he falls; but he ruins his testimony for Christ, and brings much sorrow and pain into his life, and into the lives of others. Every Christian *must* strive to keep on the breastplate of Christ’s practical righteousness at all times!

2. The “*helmet of salvation*” (**Ephesians 6:17**)

As we have already seen, Christ is not a sinner in need of salvation. That is not what Isaiah means when he says that Christ put on the “helmet of salvation.” The helmet of salvation represents the salvation that *He*, the Captain of our salvation, imparts to *us*. Christ gives believers His own “helmet of salvation” to wear.

What, then, does it mean for us to “**put on** the helmet of salvation”? What it does *not* mean is that salvation can be taken off and put back on (lost and gained back). Paul had just written in **Ephesians 2:6** that God sees His children as seated “*together in heavenly*

places in Christ Jesus”—even though, in fact, they are not in heaven yet. A Christian cannot lose his salvation. What, then, *does* it mean for a Christian to “put on” the helmet of salvation? As always, we need to let Scripture interpret Scripture.

1 Thessalonians 5:8

In this verse, it is crystal clear. The helmet of salvation is the *“hope of salvation.”* The “helmet of salvation” represents the full assurance in your *mind* that you are saved.

If you have been saved by God’s grace, your salvation is fully settled. The books show that you have had Christ’s perfect righteousness imputed to your account. Your entire sin debt is cancelled forever. The transaction is finished. What can change, however, is *your own assurance of your salvation*. Satan can succeed in making you doubt your salvation, if you let him do so. That is why you need to put on this *hope* (full assurance) that you are saved, on a daily basis. Christians who have doubts about their salvation cannot possibly live a victorious Christian life. They cannot increase their faith for daily Christian living because they are paralyzed with doubt about their very standing with God. They are in no condition to lead others to Christ, because they are no longer sure whether they themselves belong to Him.

How can you maintain the sure hope of your salvation? By thoroughly acquainting yourself with the promises of God’s Word! Commit to memory Scriptures that give you the assurance of salvation. And while you’re at it, keep your heart clean. When you are not right with God, God will not hear you; and in the silence, Satan can effectively hurl into your mind doubts that you are really saved. Put on the breastplate of righteousness *and* the helmet of salvation!

Verse 17b

“And he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.”

In the first half of **verse 17**, Isaiah mentions two more types of spiritual “clothing”: the *“garments of vengeance”* and the *“cloke”* of *“zeal.”* Interestingly, Paul does not exhort Christians to “put on” these particular items of spiritual clothing—neither in **Ephesians 6**, nor in any other of his letters.

1. It is clear enough why Christians are not exhorted to put on the *“garments of vengeance”*: Vengeance does not belong to us, but to God!

Romans 12:19-21

Christians are not to seek vengeance upon their enemies. Instead, we are to pray for our enemies, and do good to them (**Luke 6:27-31**). God is keeping track of the wrongs that our enemies do to us; and if they will not repent and place their faith in Him, He will recompense them one day. This recompense will ultimately come when they are sentenced to the Lake of Fire; but it will also come after the Rapture, when God’s enemies are catapulted into the Tribulation period.

2 Thessalonians 1:6-8

Persecuted Christians may take comfort in knowing that a "rest" is coming to them. The "rest" of which Paul is speaking is the "rest" that Christians will receive on the day of the Rapture, when we are snatched out of this sin-cursed world, with its sorrows and tribulations. Christians of this present church age are guaranteed to suffer a measure of "tribulation" in this world for their faith in Christ (**John 16:33**); but God will "recompense" (re-pay) our persecutors with "*great tribulation*" after He catches us up in the clouds.

Side Note: Christians often interpret **2 Thessalonians 1:7-8** as referring to Christ's Second Coming of Christ to earth, at the battle of Armageddon. However, if this were the case, it would mean that New Testament age Christians will have to suffer through the same seven years of Tribulation that God promised to recompense upon those who trouble us!

There certainly is no reason to understand **verses 7 and 8** as referring to the Second Coming of Christ at the end of the Tribulation. Truly, angels will accompany Christ's Second Coming to earth at the Battle of Armageddon (**Matthew 24:30-31**); however, angels will also accompany Christ when He appears in the clouds at the Rapture (**1 Thessalonians 4:16**). The "flaming fire" of **verse 8** may seem, at first glance, to conjure up images of the Battle of Armageddon; but the phrase "*in flaming fire*" actually refers back to the Lord Jesus Himself (in **verse 7**)! Throughout the Bible, Christ appeared to men with a burning, fiery appearance (**Ezekiel 1:26-27; Revelation 1:13-16**). Apparently, Christ will reveal Himself to us at the Rapture with this same fiery appearance. Immediately after taking us out of this world, He will immediately begin to take "vengeance" on those who know not God, as he thrusts them into the horrible Tribulation period.

We often use the word "revenge" to refer to satisfying petty grudges against people who have done us wrong, by doing something unkind in return (usually, something even worse). God, however, does not do "revenge": He does "vengeance." God does not hold petty grudges against sinners. (In fact, He loves them, and desires to save them, if they will only repent.) Rather, He pays them back with the *justice* that they rightly deserve.

It will be a "righteous" thing for Christ to bring vengeance to His enemies when He descends to earth at the Battle of Armageddon, because He is the righteous Judge, who judges men in exact accordance with their crimes against Him. This is why Isaiah pictures Christ as wearing "*garments of vengeance.*" As we have already seen, these "*garments of vengeance*" are vividly pictured in **Isaiah 63** and **Revelation 19**.

Isaiah 63:1-3

Revelation 19:11-16

2. The last piece of clothing that Christ is pictured as wearing is the “*cloak*” of “*zeal*.”

This piece of clothing is not mentioned as being imparted to Christians, either. Why is this? Should we not be full of zeal for the things of God? Yes, we should.

Galatians 4:18

Titus 2:14

Christians should certainly imitate the Christ-like quality of zeal for the things of God. However, this quality is, perhaps, left out of the Christian’s “wardrobe” because it refers, in context, to the “zeal” that Christ will have to order and establish His Father’s Kingdom. We should be zealous to do many things; but the zeal to order and establish the Father’s Kingdom belongs only to Jesus Christ!

Isaiah 9:7

Verses 18-19

“According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies: to the islands he will repay recompense. So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.”

Verse 18 continues the thought concerning the Lord’s vengeance, which began in **verse 17**. We are told that the Messiah will “*repay*” His enemies according to their wicked deeds. This “*recompense*” will be meted out to Christ’s enemies throughout the Tribulation period, as the Lord pours out judgment after judgment upon the world; but it will culminate in Christ’s destruction of the Antichrist and all the armies of the world at the Battle of Armageddon.

Zechariah 14:1-3, 12

Revelation 14:14-20 / 16:13-21 / 19:11-21

The Hebrew word for “*islands*” (*iyim*) refers to “coastal regions” (presumably, the coasts of the Mediterranean basin, in the regions relatively near Israel). The “coastal regions” usually refer, in Scripture, to the lands near Israel; but in this case, it may apply, by extension, to all the nations of the world. Then again, it may be that by this point in the Tribulation, the habitable regions of the world will literally have been reduced to the lands around the Mediterranean basin (southern Europe, the Middle East, and Northern Africa)! After seven years of unthinkably devastating catastrophes—which will, no doubt, wipe out whole continents—there will probably have been mass migrations and relocations of whole populations to the parts of the earth that have been least affected. It certainly seems that the land of Israel, despite its smallness, and its location right next to a large body of water, will be the least affected by the most devastating of the plagues (such as the asteroids that will plunge into the sea and cause huge tsunamis). Because of their proximity to Israel, the lands in the Mediterranean basin will be left mostly intact, insofar as habitability is concerned.

Revelation 6:1-17 (As devastating as these judgments will be, they will merely be the “warm up”! These judgments will happen early in the Tribulation—perhaps in the first year or two.)

Revelation 8:7-13 / 16:1-11

In **verse 19**, we are brought forward to the time shortly *after* Christ’s return, when all nations of the earth will “*fear the name of the LORD*,” and fear His “*glory*” (another way of saying “the LORD Himself”). From the “*west*” to the “*rising of the sun*” (the east)—in other words, “universally”—men will fear the Lord. As we have seen in many past lessons, the only people who will enter into the 1,000-year Kingdom will be those who were saved during the Tribulation (as well as all resurrected saints from all past dispensations, who will return to earth with Christ to reign with Him). All who are still living, and who *rejected* Christ during the Tribulation, will be separated from believers, judged by Christ, and cast into hell.

Matthew 25:31-46

Luke 13:24-30

Isaiah 56:5-8

In the last half of **verse 19**, Isaiah brings us back to the time just *before* Christ’s return. He says that “*when the enemy shall come in like a flood*,” then “*the Spirit of the LORD shall lift up a standard against him*.” The word “flood” is used, as it often is in Hebrew Scripture, to refer figuratively to a huge, overflowing army, which “floods” the land. This army will be the army of Antichrist (made up of a Western coalition), as well as all the armies of every other nation on earth (Russia and her allies, the Eastern nations, and the Southern, Muslim nations), which will be gathered together to battle in the land of Israel.

Zechariah 14:1-3

Daniel 11:36-45

By the end of the Tribulation, the Antichrist’s worldwide empire will be breaking apart. The nations will not “*cleave one to another*” (**Daniel 2:42-43**). Three major power blocs of nations—a Russian-led coalition, an Asiatic coalition, and a presumably southern, Muslim coalition—will all converge on Israel (which, by this point, will be the place of Antichrist’s headquarters) to attack the Antichrist and his Western forces. They will all be there to fight with each other; but they will have one thing in common: hatred for Israel, and for the God of Israel! The reality is that God will allow all these armies to converge in one place at one time, so that He might destroy them in one huge slaughter. When they see Christ descending from heaven, the opposing armies will forget their war with each other, and will try to make war with Christ and His heavenly armies; but they will be slaughtered. The “*Spirit of the LORD*” will “*lift up a standard against them*” (in other words, “drive them away”).

Revelation 16:13-16

III. Christ: Israel's Redeemer (vv. 20-21)

“And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.”

In these last couple verses of **Isaiah 59**, we see another distinct prophecy of the Messiah. In **verses 16-17**, Christ was seen as the Saviour, or Deliverer. Now He is seen as Israel's “Redeemer” (Hebrew *goel*).

The picture of Christ as “Redeemer” goes all the way back to the Law of Moses. In the Law, God commanded that inheritances were to be kept within families. If an Israelite were poor, and were forced to sell himself and his inheritance in order to satisfy his debt, it was the obligation of a near male relative to purchase his poor brother and his inheritance back, and to return it to his brother's name. The male relative who bought it back was called the *goel*—the “Kinsman Redeemer.”

Leviticus 25:47-49

A perfect example of a man who took the role of “Kinsman Redeemer” is Boaz. A near relative of his, named Elimelech, had died while sojourning in the land of Moab; and Elimelech's sons, Mahlon and Chilion, had died while in Moab, as well. Elimelech's widow, Naomi, and Naomi's daughter-in-law, a Moabite named Ruth, were brought to poverty after their husbands' deaths, and returned to Israel. Soon after their return, Boaz did the part of Kinsman Redeemer, and bought back the inheritance of Elimelech and his sons, so that it would remain in Elimelech's name. In doing so, he also fulfilled another obligation of male relatives—the obligation of marrying your brother's widow in order to raise up children in his name.

Ruth 1:1-5, 15-18 / 2:1-3, 19-20 / 3:9-13 / 4:1-13

Deuteronomy 25:5-10

In all this, the Kinsman Redeemer is a picture, or type, of Christ. (Incidentally, Boaz just “happened” to be in the line of Jesus Christ, and also just “happened” to live in the town of Bethlehem, where Christ would be born centuries later.) Christ is the Kinsman Redeemer of the nation of Israel. He has purchased the nation with His blood of the New Covenant.

Jeremiah 31:31-34 / 50:33-34

Matthew 26:27-29

There is a deeper sense in which Christ is Kinsman Redeemer, however. Not only has He purchased Israel nationally, but He has purchased, from every nation, *individuals* who place their faith in Him.

Being a Jew makes one part of a *nation* that has been redeemed and set aside for God's purposes; but it does not make one personally saved from sin. In order to receive the spiritual inheritance that we had lost on account of our sin, we must be "bought back" by our Kinsman Redeemer, Jesus Christ, by placing our faith in the blood that He shed for us. He paid the price of our redemption in full.

Ephesians 1:7-14 (We have been given an inheritance.)

Galatians 3:13 / 4:4-5 (We have been redeemed through Christ's blood.)

Hebrews 2:11-15 (Christ is our Brother, because He took on human flesh. Thus, He was in the position to redeem us!)

1 Peter 1:18-19 (Christ has redeemed us by paying the price of our sin in full, with His blood.)

When Christ returns to earth, He will appear to Israel in the role of Kinsman Redeemer; and when He does, Israel will be redeemed not only nationally, but individually. The Bible makes it clear that the *entire nation* will be redeemed by faith in Christ. Every Israelite who enters into the 1,000-year Kingdom will be a saved Israelite. As Isaiah says at the end of **verse 20**, the Redeemer will come not only to Zion, but "***unto them that turn from transgression in Jacob.***" In the book of Romans, Paul cites this very Scripture, and points out that "***all Israel shall be saved.***"

Romans 11:25-27 (Note: The "***fullness of the Gentiles***" refers to the completion of this present church age. During the church age, the Lord has called out many Gentiles and used them for his glory. When the church age is over, however, God will once again use redeemed Israelites to accomplish His will, as He raises up 144,000 Jewish men to evangelise the world.)

As is often the case when New Testament writers cite from the Old Testament, Paul did not give us a precise, word-for-word quotation from **Isaiah 59**. By inspiration of the Holy Spirit, Paul did a *targum* (paraphrase) of Isaiah in order to clarify and amplify the teaching of the Scripture. For one thing, Paul uses the title "Deliverer" for Christ instead of "Redeemer." Perhaps even more interesting, though, is the fact that Paul says that Christ will come "***out of Sion,***" whereas Isaiah says that He will come "***to Zion.***"

Which of these statements is true? Both! When we put all the prophetic passages together, we find that Christ will descend to the Mount of Olives, touch down on it, and cause it to break in half, thus forming a great valley. (It will, apparently, be through this new valley that a new river, which will flow from out of the rebuilt Temple, will flow eastward toward the Dead Sea.) Christ will then go *to Zion*, where He will find all His saints. (The saints will have just been gathered there from every corner of the world by angelic ministrations.) Christ will then lead this group of saints *out of Zion*, along with all the resurrected saints who came with Him from heaven, and wreak destruction on the armies of earth, which will be gathered to fight against Him.

Zechariah 14:1-5 (Christ will touch down on the Mount of Olives, which is just to the east of Mount Zion, and cause it to rend in half and form a new valley.)

Ezekiel 47:1-12 (A new river will issue from Jerusalem, and flow through this new valley toward the Dead Sea.)

Matthew 24:27-31 (The gathering of the elect by angels at the time of Christ's return is *not* the Rapture of New Testament saints, nor even the resurrection of Old Testament and Tribulation saints. It is a gathering of the saints who survived through the Tribulation period without dying. They will be brought to Jerusalem, just in time to meet Christ as He returns to Zion.)

Joel 3:14-16 (With all his mortal and resurrected saints behind Him, Christ will roar "**out of Zion**" and destroy the armies of the world. These enemy armies will be all over the land of Israel, from north to south.)

Psalms 110:1-3 [The LORD will send the "**rod**" of His strength (His Son, Jesus Christ) "**out of Zion.**"]

Micah 2:12-13 (The remnant of saved Jews, as well as of saved Gentiles, will be gathered like sheep from all over the world at the time of Christ's return, and will be placed in the "fold" of Zion. The "Breaker" (Jesus Christ) will then burst out of the city of Jerusalem like a Shepherd bursting out of the gates of a sheepfold; and He will lead His "flock" of saints to war with the Antichrist and His armies.)

In **verse 21**, the Lord makes mention of the Covenant that He would make with Israel. This Covenant is not the Old Covenant that God made with Israel on Mount Sinai, which Israel broke repeatedly, but the New Covenant, which is based upon the blood of Christ, and is irrevocable. The Lord also reveals the distinctive mark of the New Covenant—the fact that His Spirit would be "upon" them. In **Ezekiel**, the Lord states, even more specifically, that the Holy Spirit would be "*in*" them.

The permanent indwelling of the Holy Spirit is a blessing that is enjoyed by all believers in Jesus Christ in this New Testament age, whether they be Jew or Gentile (**John 14:16-17; Galatians 3:28; Ephesians 1:13-14**). However, the New Covenant also contains the promise of dwelling safely and securely within the land of Israel during the Millennium. This physical aspect of the New Covenant is to the Jewish people, in particular. The New Covenant was, in fact, made with the Nation of Israel, just as the Old Covenant was; but the *spiritual* blessing of salvation and regeneration (indwelling of the Holy Spirit) extends to all who believe, no matter what people, tongue, or nation they may be.

Jeremiah 31:31-34

Matthew 26:27-29

Ezekiel 36:24-38

At the very end of the chapter, the LORD makes one more promise to Israel. He promises that the descendants of those saved Jews who survived through the tribulation will also receive the Word of God, and the Spirit of God, just as their parents did. God's words will be in their mouths because the indwelling Holy Spirit will enable them to keep and to love God's words.

This does not mean that every one of Israel's descendants during the Millennium will be saved. Just as Peter said on the Day of Pentecost, the promise of the Spirit is to ***“as many as the Lord our God shall call”*** (Acts 2:38-39). Those who will be born during the Millennium will be sinners, just as people are today; and they, too, will be faced with the choice of whether or not to respond to God's call to salvation. Undoubtedly, there will be some who choose to reject Christ, even though Christ will be right there in their midst. However, the Scripture seems to indicate that from the time that “all Israel” is saved, the overwhelming majority of the nation will remain faithful to the Lord from then onward. Those who believe on Christ will receive the Spirit of God; and the Spirit will never be taken away from them. Joshua's ancient command to Israel not to let God's Word depart out of their mouths will finally be obeyed on a national level.

Joshua 1:7-8

In closing, it is worth noting that in **verses 19-21**, all three members of the Trinity are mentioned. God the Father (“the LORD”) is mentioned in **verse 21**; the Son (the “Redeemer”) is mentioned in **verse 20**; and the Holy Spirit (the “Spirit of the LORD” and “my Spirit”) is mentioned in **verses 19 and 21**.

Conclusion: Isaiah 59 gives us two beautiful pictures of Jesus Christ. First of all, He is Israel's Deliverer, who will repay His adversaries richly during the Tribulation period, and at the Battle of Armageddon. Christ will impart His spiritual “armour” of righteousness and salvation to those Israelites who will believe on Him during the Tribulation period. (He also imparts these things to believers in this present age.)

Christ is also Israel's Redeemer. Not only has He redeemed Israel nationally, and set Israel aside for His purpose, but He redeems individual Jewish and Gentile believers who place their faith in His cleansing blood. All who believe on Him are “bought back” from the bondage of sin, and given an inheritance in Christ.

As the years of the Millennial Kingdom roll on, the Holy Spirit will continue to be poured out upon, and permanently indwell, all Israel's descendants who believe on Jesus the Messiah. The Gentiles will receive this same spiritual blessing, as well. The Word of God will not depart out of their mouths forever.