

## **Phineas F. Bresee Sermon Notes - Isaiah 63:1**

Every attempt has been made to transcribe these notes accurately. Indecipherable text appears in brackets [-]. Abbreviations transcribed as they appear in the notes.

Isa LXIII:1 – Who is this that cometh. It is dif. to form a conception of the Christ. If I was introduced into this world & placed where I could have a [commanding] view of its forces I think the most astonishing thing would be Christianity. As I see a force that works for righteousness [-] is transformed. Souls filled with holy comfort & asked what it was that brought it all about. They would tell me JC. I think I should ask tell me about him. And there was an attempted explanation – how he came, an incarnation &c &c. How now in an inf. Spirit he was pushing upon all hearts in this world to be good &c. I think I would find it dif. to get any real conception of him. And yet before me are great boundless results. I must recognize him. But how conceive of him. How much more dif. for the prophets of old. We have been schooled in the thought of him from our childhood and our conception of him has gradually [took] on form & enlarged. And though our conception may not be very comprehensive or complete. Yet how much more clear & perfect than would of been possible to have given to man by any simple utterance or vision. And yet the Lord did give to the prophets some idea of the Christ of these later ages. Isa. especially heard words about him & saw visions representing him which when the light of these ages is turned upon them [afford upon to us] of him that are very precious. We have him here set forth under the figure of a mighty warrior, a Conqueror marching on to conquest, yet with weapons so spiritual & motives so holy & ends so heavenly &c. He stands out before the eyes of the prophet as a mighty conquering warrior. One fresh & blood stained from the field of conquest and pressing on to victory. It is evident by the Christ from Calvary going forth as the Christ of Pentecost. His blood stained robes. His died garments are simply the proclamation, the evidences of conflicts fought. It is very clear what it refers to “I have trodden the winepress alone” &c. This can only refer to the awful conflict that was about &c [endured on] the cross of Calvary. Of this great battle fought out to the finish on the cross by our Redeemer the L.JC. I attempt no description. It evidently was not only the battle of all time around which more & more the conflicts of earth gather but it was the battle of the eternal ages. The Covenants & provisions for this conquest were from the foundations of the earth. And when Christ was manifest he came to destroy the works of the devil. That conflict was first of all a sacrifice. Before Satan could be smitten & men rescued from his power. Eternal justice must be satisfied. The sword that hung over man must be [smit]. It must be possible for man to be forgiven and rec. &c. The first thing was unto the Father &c. It was upon Jesus making this atonement that the powers of darkness were hurled. To crush him with persecution. To cast him down with suffering. To overwhelm him with agony. In his weakness & thirst & faintness to utterly destroy him. His first work was the making of atonement but in doing that he was contending with the powers of darkness. Satan gathered his emissaries. Hell poured forth her legions. The heavens were black with the forces of darkness. The earth trembled under the tread of the mighty [--] force. That wounded bleeding hand that dying heart held them at bay. For six dreadful hours the billows of the forces of the enemy broke over him. The mighty warrior cried out in the conflict but it was the cry of faintness &c again but the cry of deepest agony &c. But the Warrior lifts his eye at last & looking out into the darkness & beyond says “it is finished’ &c. And when the cloud of the darkness of the conflict disappears. There waves above the cross in holy triumph the banner of salvation. As the darkness passes away and the golden light of the resurrection dawns. How that banner waves & glows. O how the streams of heavenly light & human hope go out from it. Our gospel is soaked in the blood of the Lamb. It is the manifest truth of God made crimson with atoning blood. Christ Jesus on

this earth is the warrior who has dyed all his garments. A Christ of moral influences. Of example simply is of no avail. Nothing else than a Christ of atoning blood who has opened up a fountain for sin and uncleanness &c. The cry of this warrior is, sin destroyed. The destruction of the work of the devil. Holiness through the blood. The blood of J.C. cleanseth &c. He has not shed his blood to leave men in sin but that they may have remission of sins & inheritance &c. So when prophetic eyes saw Jesus emerge into this world he was a blood stained, conquering warrior going on to conquest. But the place where the prophet saw him. Where the glory of his appearance & the tread of his triumphant march seemed to stand out most vividly before him is of special interest. Who is this that cometh from Edom with dyed garments from Bozrah. This statement is not accidental. A prophetic image of such marvelous int. & [coloring] as this would be true to its great spiritual facts & teachings &c. Edom was the land of Esau. Bozrah was probably its capitol. Edom was the closest relation to Israel & perhaps her bitterest foe. It was Edom who when Is. came out of Eg. would make no compromise with them. Nor let them pass through their land &c. I think these blood relation enemies represent the deep radical enemy to God & man, the carnal mind which is not subject &c.

**End of notes**