

Isaiah 34:1-10, 63:1-6 and Ezekiel 35:1-9: Battle of Bozrah to deliver Israel's remnant.
This is a key event predicted to occur at the end of the Tribulation when Christ returns.

Summaries of relevant background information from related passages.

Rev. 12:14-16: God has a safe shelter for Israel's remnant in the mountains but this will come to an end. The two witnesses with superpowers, protect them are killed by the beast in **Rev. 11:6-7** and Israel, the woman will be pursued (15). Water from the serpent's mouth is the Antichrist's armies pouring out to destroy Israel. In v16, the earth drinking up the water is a vivid imagery of how by a vast earthquake the armies are fully eliminated.

Explaining the Passages: A. Isaiah 34:1-10: Amazingly this passage predicts precisely that event with the earthquake and carnages. It starts in **v1-4** by calling all peoples of the world to closely listen. Armies coming from all nations will be severely judged, linking it is to the end of the Tribulation when such armies are gathered by the Antichrist in **Rev. 16:14**. They assemble at Armageddon but some of them can cross the Jordan in pursuit of Israel after the demise of the two witnesses. Note in **v10**, the battleground of this event will be laid waste forever. Such a waste area does not presently exist, confirming that it must be in the future. The slaughter will be severe and drenched with blood (3). In v4, the stars wearing away and falling like leaves with the sky rolling up is probably how it appears to those standing on earth. There must be a severe earthquake with smoke and fire engulfing the sky and thus the host of heaven will appear to be in motion. The location of the event is clearly stated in **v5-7** to be in Edom with v6 precisely identifying the city *Bozrah*. In v6-7, the animals mentioned with the excess blood must be metaphorical for v5 refers to the human slaughter as judgement by His sword and not for animal sacrifices. Then **v8-10** affirms that it is God's vengeance for the cause of Zion. Volcanic activities will probably persist in these locations such that the land will be laid to waste forever.

B. Isaiah 63:1-6: Isaiah is speaking to the people in Zion or Jerusalem in 62:11-12 when he sees in a prophetic vision the majestic figure in **v1-2**. He identifies Himself as righteous and mighty to save. Hence He is Christ our savior and is seen arriving (JPS says cometh) from *Bozrah* in Edom. It's only possible if He is flying in from the distant mountains but why is His garment red? It is the blood of a massive slaughter done for the redemption of His people (**3-4**). This must be His Second Advent but note that He is alone. So it is not Armageddon when He will descend with armies from heaven (**Rev. 19:11 & 14**). As it is *Bozrah*, this must be the slaughter depicted in **34:5** against the armies of the antichrist and in **v5-6** His acts of anger is to bring salvation. The exclamation that there is no one to help perhaps refer to the demise of the two witnesses who have been protecting the remnant.

C. Ezekiel 35:1-9: The Battle of *Bozrah* is further confirmed by this passage as Mt. Seir is another name for Edom. Similarly God will judge with immense bloodshed (**6-8**) and it is made desolate forever (**9**). Actually Edom is already predicted to be destroyed in **25:12-14** with other nations which is fulfilled when Babylon invades at about 600 BC. Yet Edom's destruction is again predicted here, confirming that this battle will occur in the future.

Linking Bozrah to Micah 2:12-13: But why are the remnant in *Bozrah* and what will be their outcome? In **v12**, "fold" in Hebrew is literally *Bozrah* and translated as such by KJV, TNK and QBE. They are gathered there by the Lord as the armies pursue them and He the "breaker" at their head (**13**), will free them to be transported to worship God in **Rev. 14:1-3**. It must be vital for the remnant to know of this event and thus the repeated predictions.

Zechariah 12:1 to 14:5: Israel's national repentance with Christ returning to save them.
In **Rom. 11:26**, all Israel will be saved because of a national repentance depicted here.

Explaining the passage: A. Zech. 12: In **v1-4** is a siege on Jerusalem by all nations when like lifting a heavy stone, they will be severely injured. This has yet to occur but it collates well with **Rev. 16:13-16** when Satan gathers armies of the world to Armageddon. Part of this army will head south to forge the siege (**Joel 3:2**) but God will protect the city. Note that the armies will also be against Judah (2) but v4 affirms that He will also watch over them. *Why is it specially stated that Judah is included?* After Israel is divided, Judah is the name for the southern kingdom and they are mainly the ones regathered to form Israel in 1948. Then in **Matt. 24:15-16** Jesus commands the remnants of Judah to flee to the mountains as the antichrist takes Jerusalem in the final 3½ years of the Tribulation. The antichrist have also dispatched armies to destroy the fleeing remnants of Judah as implied in **Rev. 12:15** and thus v4 affirms that God will watch over Judah. In fact in **v5-7**, God will save Judah first before Jerusalem (7). Amazingly it harmonizes well with Isa. 34:5-6 predicting a slaughter by God in Bozrah and then Isa. 63:1-3 speaks of Christ in Bozrah trampling the enemies (see the 1-page on this) when they will burn like pieces of wood and sheaves in v6. So the sequence of events when Christ returns will be first the delivery of Judah in Bozrah. Next He lands in Jerusalem as predicted in **Zech.14:3-4** and then in **v8-9** He destroys the antichrist's forces directed at Jerusalem. Only after completing His promises to protect Israel, will He be at Armageddon with the return of the raptured Church, His bride, to destroy the antichrist's armies (Rev. 19:7-8; 11-14). Finally in **v10-14**, the reason for God saving Jerusalem is made clear, for at the end of the Tribulation there will be a national repentance. They will look to God (**10**), recognizing that they have crucified or pierced Him. The repentance in **v12-14** affects all, every family, male, female, those of royal descent, as David and Nathan; and the religious order, of Levi and Shimei.

B. Zech. 13: The extent of cleansing from the national repentance is in **v1-6**. God will open a fountain to wash away all their sins and impurities. It is looking forward to His atonement to be mentioned again in v7. In **v2**, God removes the three impurities of idols, false prophets and unclean spirits. Purging is needed because these will be prevalent in the Tribulation (Rev. 9:20-21). It will be drastic as idols will no more be remembered and in **v3** parents will even pierce their own children if they falsely prophesy. Finally **v7-9** provides the conditions to enable the national repentance. Firstly Jesus' atonement makes cleansing possible and remarkably it is predicted in **v7**. This is definite for in Matt. 26:31 and Mk. 14:27, Christ applies it to Himself. But what is the meaning of turning "against the little ones"? They are His people the Jews and in **v8-9**, it is done for their purification during the Tribulation. The antichrist will occupy Jerusalem (**Matt. 24:15-16**) and in v8, two third will perish. One third will survive but these will be severely tested. All these trials leads to the national repentance in **12:10-14**. It is a touching climax for in **v9** God promises to answer them and now in response they will say "The Lord is my God".

C. Zech. 14:1-5: In **v1-2**, the antichrist's occupation is retold with vivid details such as the raping of women. But after Israel's repentance Christ returns in **v3-5**, landing on Mt. Olive as in **Acts 1:11-12** to deliver His people by splitting the mountain for them to flee. He will destroy the hostile nations (3) as He returns in grandeur to rule over all (**14:9**).

Linking to Armageddon: In **v5**, Christ comes with the holy ones only after the events in Jerusalem and it must be to Armageddon with the raptured Church in **Rev. 19:9-16**.

以賽亞書34:1-10, 63:1-6及以西結書35:1-9：為拯救以色列餘民的波斯拉戰爭

這裏所預言是大災難末期，基督回來時的關鍵事件之一。

相關經文及有關背景摘要

啟示錄12:14-16：神在山上為餘民預備了一處安全的避難所，不過這是會結束的。那兩個保護他們有超能力的見證人在啟示錄11:6-7被獸殺了，而以色列，即婦人將會被追殺（15節）。從大蛇口中吐出來的水是敵基督的軍隊，要消滅以色列。在16節，大地裂開把水吞沒，是非常生動地描繪出一場巨大的地震怎樣把那些軍隊徹底消滅。

經文釋義：

甲·以賽亞書34:1-10：令人驚異的是，這段經文明確的預言該事件並同來的地震和殺戮。事件的展開在1-4節，列國被招呼近前來聽。從列國來的軍隊將受到嚴厲的審判，故這應是大災難的末期，其時列國的軍隊在啟示錄16:14被敵基督招聚在一起。他們齊集在哈米吉多頓，不過有部份在兩個見證人死後，越過約旦河去追殺以色列。留意在第10節，這戰役的戰場將永遠荒廢。因為這樣的荒地今天並不存在，就可確認這必是將來的事。殺戮非常厲害，血流成河（3節）。在第4節，星辰都瓦解，像落葉凋零，天也被捲起，這大抵是從地上望向天的感覺。必定是發生了非常強烈的地震，黑煙和火焰把天空都吞沒了，令天體萬象看起來像在溶解。事件發生的地點清楚記在5-7節，就是以東；而第6節更清晰標示那城市為波斯拉。6-7節的動物和大量的血必定是比喻手法，因為第5節提到神的刀向人施行審判，所以是人被殺戮而非動物被殺當作祭牲，而且8-10節確證神是為錫安報仇。火山活動大抵會在該處持續出現，做成這地永久荒廢。

乙·以賽亞書63:1-6：以賽亞在62:11-12是在向錫安或耶路撒冷的居民說話，他在1-2節的異象中看見一位威嚴的人物，祂自我介紹是公義和大有能力施行拯救的，因此祂是基督我們的救主，祂從以東的波斯拉來。惟有祂從遙遠的山裏飛來這才可能，但為甚麼祂的衣裳是紅色的呢？那些血是來自大規模的殺戮，為的是拯救祂的百姓（3-4節）。這必定是祂的第二次降臨，但留意祂是獨自行動的。所以這不是哈米吉多頓大戰，因為那時祂與眾天軍從天上降下（啟示錄19:11, 14）。因為提及的地方是波斯拉，這必定是34:5所描繪的對敵基督軍隊的殺戮，而在5-6節，祂的發怒是要施行拯救。至於概歎無人幫忙也許是和兩個見證人的死有關，他們一直都是在保護著餘民。

丙·以西結書35:1-9：這段經文再確證了波斯拉會起戰爭，因為西珥山是以東的別名。同樣神會以大量流血來施行審判（6-8節），這裏將永遠荒涼（9節）。事實上以東在25:12-14已被預言會和其他國家一同毀滅，當巴比倫在主前600年進攻該國時這已然兌現。不過在這再預言以東的毀滅，是確證這場戰爭將會發生在未來。

波斯拉與彌迦書2:12-13的關連：但為甚麼餘民會在波斯拉，他們的結局又會怎樣？12節的“草場”就是波斯拉，KJV, TNK 和 QBE這幾個英文譯本都直譯它為波斯拉。他們因為被軍隊追殺，主把他們聚集在那裏，而祂是他們前頭那“開路的”（13節），祂會解救他們，並護送他們去敬拜神（啟示錄14:1-3）。因為餘民必須知道這件事，故此這預言一再被重覆。

撒迦利亞書12:1至14:5：以色列舉國悔改，主回來拯救他們

羅馬書11:26說以色列將會全家得救因為他們舉國悔改，所講就是這處的情景。

經文釋義：

甲·撒迦利亞書12章：1-4節是關於耶路撒冷被列國圍城，但攻擊耶城的將如舉起一塊重石頭，自身受到嚴重損傷。這事還未發生，但就和啟示錄16:13-16那裏說撒但招聚全世界的軍隊齊集哈米吉多頓一事非常吻合。當中部份軍隊將往南推進企圖圍城（約珥書3:2），但神會保護耶城。留意軍隊亦將攻擊猶大（2節），但第4節確證神也會看顧猶大。為甚麼要特別提到猶大也包含在其中？當以色列分裂後，猶大就是南國的國號。當以色列在1948年復國時，主要成員都是來自猶大。在馬太福音24:15-16耶穌命令猶大的餘民逃到山上去，因為敵基督會在大災難的後三年半佔領耶路撒冷。敵基督也會派遣軍隊去消滅那些逃離的猶大餘民，就如啟示錄12:15所暗示的，因此第4節斷言神會看顧猶大。事實上從5-7節看見，神會首先拯救猶大，再而是耶路撒冷（7節）。令人驚訝的是，這和以賽亞書34:5-6的預言非常一致。在那預言神將在波斯拉施行大殺戮，而以賽亞書63:1-3又說基督將在波斯拉踐踏敵人（參本章的一頁撮要）。在第6節，列國將如火柴或禾捆被焚燒。所以當基督再來時，事件的順序將是這樣，祂首先會在波斯拉拯救猶大，接著將如撒迦利亞書14:3-4所預言降臨在耶路撒冷。之後在8-9節祂會消滅進攻耶路撒冷的敵基督軍隊。只有在祂完成保護以色列的應許後祂才會與被提的教會，祂的新婦出現在哈米吉多頓去消滅敵基督的全軍（啟示錄19:7-8；11-14）。最後10-14節清楚表明為甚麼神會拯救耶路撒冷，因為在大災難結束前，以色列將會舉國悔改。他們將仰望神（10節），承認是他們把基督刺傷和釘死。12-14節的悔改將涉及所有人，每一家，男、女、大衛和約拿單家的王室後裔，利未和示每家的宗教人員。

乙·撒迦利亞書13章：舉國悔改帶來的潔淨影響所及記在1-6節。神將開一個泉源來洗滌他們的罪惡和污穢，意思是他們會仰望祂的代贖，這在第7節再次被提及。在第2節，神把偶像、假先知和污穢的靈等三樣不潔的東西剪除。清洗是需要的，因為在大災難期間這等污穢肆虐（啟示錄9:20-21）。清洗來得非常猛烈，因為偶像的名字將無人記起。在第3節，父母會因孩子說假預言把他們刺死。最後7-9節道出導致舉國悔改的條件。首先是耶穌的代贖讓潔淨可以發生，而奇妙地這在第7節已預言。這是明確的，因為耶穌基督在馬太福音26:31和馬可福音14:27引用這節經文在自己身上。但“反手加在微小者身上”是甚麼意思呢？那些是祂的子民猶太人，在8-9節他們在大災難期間被煉淨。敵基督會進佔耶路撒冷（馬太福音24:15-16），而在第8節他們有三分二的人被除滅。三分之一的人會存活，但他們都會備受嚴厲的考驗。這些試煉促使他們在12:10-14舉國悔改。這將是個感人的高潮，因為在第9節神應許垂聽他們，而他們當下的回應將是“耶和華是我們的神”。

丙·撒迦利亞書14:1-5：1-2節再以生動的細節覆述敵基督的攻佔，例如婦女被強姦。但當以色列悔改，基督在3-5節回來，如使徒行傳1:11-12那樣降臨在橄欖山上時，祂會使山裂開讓他們可以逃跑。祂會把那些敵對的國家消滅（3節），其時祂會榮耀降臨統治全世界（14:9）。

與哈米吉多頓的關連：在第5節基督會與眾聖者同來，不過那是發生在耶路撒冷事件之後，所以必定是指向啟示錄19:9-16的哈米吉多頓大戰和被提的教會。