

Who is this who comes from Edom?

Isaiah 63:1-6.

Sunday evening, March 8, 2009.

I. Introduction.

- A. Zion's salvation can never be complete, nor can she ever dwell in undisturbed security, as long as her enemies are given time and space to attack her.
- B. Chapter 62 describes the salvation of Zion; the inclusion of the Gentiles; and her future glory and security.
- C. None of this can ultimately come to fruition unless the enemies of the Lord are dealt with decisively. This is what chapter 63 sets before us.
- D. Not the least sin can be allowed in the new heavens and earth, for it would surely fester and grow and start its destructive work all over again. Hence we read that "there shall by no means enter it (New Jerusalem) anything that defiles, or causes an abomination or a lie..." Rev. 21:27.
- E. To accomplish this there must be a radical cutting off of all that is sin. This Isaiah pictures for us in this passage.
- F. The time is called both "the day of vengeance" with regard to the Lord's enemies, And "the year of My redeemed" with regards to Zion.

II. Who is this who comes from Edom?

- A. Isaiah sees in his prophetic vision a man coming from the direction of Edom. The question is asked not of the man walking toward Isaiah, (and who appears to be yet a little ways removed from him); rather the question is asked either as if he were talking to himself, or of those standing with him in his vision.
- B. As the man approaches Isaiah it is noted:
 - 1. That He came from Edom; Edom was a notorious enemy of Israel, and in this passage she may be taken as representative of all Israel's enemies.
 - 2. That His garments are stained red.
 - 3. That He is glorious, or adorned, in His apparel.
 - 4. That He is not the least bit fatigued by his labors, for He appears "in the greatness of His strength."
- C. As the traveler approaches Isaiah He perhaps overhears Isaiah discussing who this traveler may be, and He answers the question: "I who speak in righteousness; mighty to save."

Applications:

- 2. It is not always easy for us to appreciate the Lord as a warrior who appears to us with the blood of His enemies dripping from His garments, and at the same time to appreciate him as the One "mighty to save." The truth is that ultimately He must be both if He is to make an end of sin and bring in everlasting righteousness. The Judgments of the flood in the days of Noah, and on the Canaanite nations when He gave their land to His people Israel, and the judgment on Sodom and Gomorrah, are all types foreshadowing "the day of vengeance" when the Lord will make an end of sin and bring in everlasting righteousness. Matt. 13:41.
- 2. Seeing that this will be the end of all ungodliness, what manner of persons ought we to

be in holy conduct and godliness! 2 Peter 3:11.

III. Why is Your apparel red?

- A. Hearing the man say that He speaks righteousness and is mighty to save raises more questions in Isaiah's mind; Why then are this man's garments dripping with blood. He appears more like one mighty to destroy than to save.
- B. In the answer a picture is painted of a winepress in which the grapes of God's wrath are gathered and trampled.
- C. An explanation for this is given in the words "The day of vengeance is in My heart, and the day of My redeemed has come."
- D. Salvation and condemnation are placed side by side here in such a way that the one necessitates the other. There is salvation because there is condemnation.

Application:

Never lose sight of the doctrine of eternal conscious punishment. It undercuts the necessity of salvation as well as its glory and greatness.

IV. Why this man, appearing to Isaiah?

- A. The man goes on as if to explain an unasked question: "why are you the one to do so?" .
- B. He says that He looked down the corridor of history but saw no man to help. There was no one to uphold (righteousness and truth.) All have sinned and come short of the righteousness of God.
- C. "Therefore My own arm brought salvation for Me." Unspoken but yet true, this He did so by being trodden down in the winepress of the wrath of God Himself, for He was broken and crushed for our iniquities.
- D. "And My own fury, it sustained Me." Here is a picture of the zeal which burns in the heart of our Savior; a zeal not only for the salvation of His people, but also for the destruction of His enemies.

Application:

Let us never forget the holy hatred against sin in the heart of God. The only thing holding back the full unleashing of that fury is his love for His elect and the process of gathering them in.

IV. The way of the Lord with His enemies.

- A. He treads them down in His anger; he lays them low.
- B. He makes them drunk in His fury; by giving them over to their own wisdom and their own ways.
- C. He returns their vitality to the dust from which they were taken.

Application:

What an awesome picture we are given here of the sovereignty of God. Truly the fear of the Lord is the beginning of wisdom.