

Return of the King

2024.07.28 Morning Sermon in Isaiah 63:1–6

- 1 Who is this who comes from Edom,
With dyed garments from Bozrah,
This One who is glorious in His apparel,
Traveling in the greatness of His strength?—
“I who speak in righteousness, mighty to save.”
- 2 Why is Your apparel red,
And Your garments like one who treads in the winepress?
- 3 “I have trodden the winepress alone,
And from the peoples no one was with Me.
For I have trodden them in My anger,
And trampled them in My fury;
Their blood is sprinkled upon My garments,
And I have stained all My robes.
- 4 For the day of vengeance is in My heart,
And the year of My redeemed has come.
- 5 I looked, but there was no one to help,
And I wondered
That there was no one to uphold;
Therefore My own arm brought salvation for Me;
And My own fury, it sustained Me.
- 6 I have trodden down the peoples in My anger,
Made them drunk in My fury,
And brought down their strength to the earth.”

Main idea: In His saving work, King Jesus is glorified as the majestic King Who delivers His people with a zeal and power and justice that are fueled by His magnificent love.

Introduction: The watchmen (62:6) and the bride (62:11–12) are watching and waiting. What do they see?

1. Who is this (v1a–b)?

- a. The Glorious One (v1c, cf. 11:5, 59:16–17, 61:10). In the moonlight, He gives off a vibrance that is other-worldly and glorious. Worship Him!
- b. The Majestic One (v1d). The way He strides broadcasts greatness and nobility. The fact of His kingship is displayed in His kingliness. Submit to Him!
- c. The Speaker (v1d, cf. 59:21, 61:1–3, 62:1, cf. 40:1–2). Jesus speaks. From all eternity, He is the Word. And in His role as Mediator and Christ, He undertakes to be a prophet. Listen to Him!
- d. The Righteous One (v1d). Even the blood of His enemies cannot defile Him. Even our sin could not defile Him. His righteous is penetrating, pervasive, and permanent. And, through faith, it may be yours. It is for all Who believe. Entrust to Him your standing with God!
- e. The Savior (v1d). We know just a touch of our misery and almost nothing of our sin. Even the misery that we understand aches for a Savior, but how much more miserable we are than we know, and sinful we are than we know, and how much more in need of this Savior! Hope in Him for deliverance from sin and misery!

2. Why is His apparel so red (v2)?

- a. He saves all alone (v3a–b, 5a–d; speaking alone 41:28; saving alone 59:16). Trust in no one/nothing else.
- b. He saves in anger (v3c–f, 5e). Leave vengeance to Him; leave off all self-pity.
- c. He saves with affection (v4). The day of vengeance is in His heart, because it is the day He takes His bride. He claims for Himself the place as nearest of kin. He gives to her the place as His own nearest of kin. He has had this day in mind, in heart, in view in all of His work. And she must be rescued and avenged, and the zeal of His love will do this. Receive His love, and reciprocate it.
- d. He saves absolutely (v6). Fear no man; live with confidence and joy.

Conclusion: Watch for Christ in His Word, by His Spirit. And respond to Him, Who declares Himself to you.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Isaiah 63 verses 1-6. These are God's words. Who is this? Who comes from Edom? With dyed garments from botsra. This one who is glorious in his apparel. Traveling in the greatness of his strength. I who speak in righteousness mighty to save. Why is your apparel red? And your garments like one who Treads in the wine press.

I have trodden the wine press alone. And from the peoples, no one was with me. For, I have trodden them in my anger. And trampled them in my Fury. Their blood is sprinkled upon my garments. And I have stained all my robes. The day of Vengeance is in my heart and the year of my redeemed.

Has come. I looked. But there was no one to help and I wondered that there was no one to uphold, therefore my own arm, brought salvation for me and my own Fury. It sustained me. I have trodden down the peoples in my anger, made them drunk. In my Fury.

And brought down their strength. To the Earth. Amen, so far, the reading of God. Inspired and inerintort. Choice to come. Now. To worship Him in the hearing of it preached. Please be seated.

Since our nation is, Constructed as a kingdom. And we do not have a great king nor if it were We suspect would we have a great king? We are thankful for Mr. Tolkien And the fantasies. That he has written, that many of us. Uh, have made use of By which there are many of you.

To whom. Title and I haven't been much for titling, sermons although we've been doing it since I got here. But the title return of the King. Evokes some imagery. Or. Something. That you feel and awe a dignity. A glor. A beauty. But whatever he has been able to do, or Hollywood has been Able to do.

Cannot compare. To the scene that we have here. A scene that is given in poetry and in metaphor. But does speak of an actual day, that will be greater even. Than that which is poetically and metaphorically. Presented to us. When we come to the beginning of Isaiah 63, If you have been doing your devotionals, your hope walls at home Hopewell at homes through the book of Isaiah in the past year.

And in this past week, we've been paying attention in the readings and meditating upon it. You're ready for the There are a whole bunch of kings during Reigns, Isaiah had prophesied. And none of them. We're the king that we need. Ahas. Uh, didn't just need Deliverance. From the king of Ephraim.

And from the king of Syria, Ahaz needed deliverance from ahas. And Judah needed deliverance from being ruled by him. The Assyria that was coming. It's not the only one from whom. They would need Deliverance. We needed a king who would not only deliver, but Who had set up his own righteous.

And glorious Kingdom. And so, he had the book of the Chapters 1 through 39. A couple of the high points of which we have had in our public reading already. In chapter 9, chapter 11, But drawing closer to the context, we've also had the book of the servant Noting that in order for us to be delivered by the great king in order for us to be able to enter His kingdom, and Be qualified to be his subjects.

It required his own suffering, his own being chastened, his own being scourged, his own being struck, For our six. To take away from our sin and give us peace. With God. And then the book of the servant has given To the book of the Conqueror, who, of course is the And then even closer as we are in the book of the Conqueror.

In chapter 62, we had This note of Watchmen and watching. Chapter 62 and verse 6. I have set Watchmen on your walls. O Jerusalem. They shall never hold their peace day or night. You who make mention of Yahweh, do not keep silent, give him no rest till he establishes, till he makes Jerusalem.

A praise on the earth. And so, these, the scene is these Watchmen on the walls watching for the king watching, for the coming of the king watching for the return of the King whom Yahweh will send the king whom we already know from several passages. Some of which we have already heard in the worship.

Today is not just a man, the king, the Christ, the anointed the root for of David, from the stump of Jesse. Self the Living, God, the Everlasting father. The Mighty God. Counselor. Wonderful. Counselor, and so they're watching and waiting. And to them has been added the daughter of Zion looking for his coming, looking for his return.

Indeed, Yahweh has proclaimed to the end of the world. Verse 11:62:11 say to the daughter of Zion, surely your salvation is coming. Behold. Look watch. Lord is with him. And his work before him. And so that which he has earned by what he has done that which he has formed by the greatness of his work and what is it that he has earned?

And what is it that he has formed? It's a what question with a who answer. But this time the who is not the Lord The who is his people? His reward is with him his work before him and they shall call them. The holy people. The King comes. With the kingdom.

That is made of a people who have not only been delivered. From the guilt of their sin. But who have been made? Holy like the king So that they may participate in the Holiness of his kingdom. And live on his Holy Mountain. In which all of the consequences of the curse and even of the sin that brought the curse will have been overturned.

Destroy it. When the heavens and the Earth. Righteousness, will dwell the knowledge of God. Will cover the Earth as the waters. Cover the sea. The holy people, the redeemed of Yahweh. Which sounds wonderful enough in American ears, the purchase of the Lord. Those obtained by the Lord obtained by Yahweh obtained, by the one, true and living God.

But oh listen to it with Hebrew ears. In which the word redeemed means that nearest of kin, That one who takes it upon himself, who claims the place of the closest relative. That which many of you know and the love story of boettes and Ruth. And here, the Lord Jehovah.

Yahweh. Has as his work, as his reward, not just a holy people. But all beloved people a bride. The daughter who is watching. As it were from a wall. You shall be called sought out. Desired. Beloved. A. Not forsaken. And so there are the Watchmen on the wall and with them as it were the daughter of Zion straining.

Her eyes looking for the one that the Watchmen had been calling upon the Lord to give to To bring. And at first, as they look out towards the east, as they look out towards Edom, the descendants of Esau And the Perpetual enemies of the people of God. At first, as they look out towards the Horizons training, they can see in the Moonlight, a man like a pin prick.

As they watch and they wait. For this. What do they see? And there are two questions. By which the Lord gives us this answer. Two questions. By which the Lord gives us the answer for What you should see. Because you ought to be watching, you ought to be looking Who came into this world under the guilt of your sin.

And if you have never seen this King and if you have never known him and rested upon him, responded to him who declares himself to you. Now, In this passage, he declares himself to all of us in this passage You are still in your sin and you are still his enemy.

And you are still as Edom and all the peoples of the Earth. Who will be trampled and destroyed who will be drunk forever with the cup of God's Wrath. And so you need the You need to see him. You need to know him. You need to rest upon him.

You need to be delivered by him. But every one of us. Every one of us sought to be watching for him. Because, He has come not just the once. But he is coming again. And if you are a believer in Jesus Christ, one of the things that scripture calls you is one who has loved his appearing.

If you have the Holy Spirit, then with the Holy Spirit, you cry out, come Lord Jesus. As a member of his bride. And our hearts ache to know him. We know him in part, we want to know him fully We searched the scriptures. For in these, we know that God has given us eternal life.

And if you're a Christian, you know, That it is, these that speak of him. And so, the two questions. The two questions that bring us to what we see is, who is this?

Who is this? And that goes. To his person. And some measure to his work. But what is displayed about his person in his work. And then the second question as he draws nearer, and they're able to see him better. Why is your apparel red? His apparel. So, Referring to the work that we, he will.

Be completing. In the day when he returns. First. Who is this? Who is this? Who comes From Edom. Comes from the East comes from The nation that is. That is called red with dyed garments from Bots. Robotsra was the capital city of Edom. It's the word derives from the word for uh, for vintage The Grapes.

The grape Harvest. That is trampled out. Uh, and at first there is The Vibrance. Of his garments. And they can see that. They can see a little bit about him as he begins to approach and he draws nearer. And the first two things that they can see is that their what is what he is wearing is shining And there is a glint off of it, even a long way off in in the Horizon.

That speaks. Of something. Glorious and even As far away as, as he is and, and just the glint that shows that there is as it were light coming from him. Not just upon him. Um, they can see that he's not dressed like an ordinary person. He is dressed. Like someone.

Who. Uh, not just Uh, Noble, but otherworldly in his glorious and in his glory. And so, that's the first answer to the question. Who is this? He is the glorious one. We have seen reference to his apparel throughout the book of Isaiah. First. What we have just heard in chapter 11 and verse 5.

You remember righteousness, shall be the belt of his loins and faithfulness the belt of his waist. Talking about this King, who is coming from Uh, the stump of Of Jesse. And Who is the root of David and then in chapter 59 and verse 16, much closer to the context where we are now,

Yahweh has seen that, there is no one else to save verse 16. Now, in chapter 59, he saw that there was no man and wondered that there was no intercessor therefore his own arm. Brought salvation for him and his own righteousness. It sustained him as we are going to consider in verse 5 and 6.

Especially verse 5 in our passage. This morning for he put on righteousness as a breastplate and a helmet of salvation on his head. He put on the garments of Vengeance for clothing and was clad with Zeal. As a cloak. And then in chapter 61 and verse 10. Now, the The the Redeemer himself speaking, I will greatly rejoice in Yahweh, my soul shall be joyful in my God for he has clothed me with garments of Salvation.

And he has covered me with the Robes of righteousness. And so there are literally these layers. There are. The robes and the armor. The clothing of the great king, this glorious. This brilliant. The first thing, the passage shows about Jesus is he begins approaching about the king as he begins approaching?

Is his glory. This is one to be worshiped. Indeed his glory when he reveals it. But a little Knocks people to the Earth, even you're a member. On the night of his betrayal. When Judas has betrayed him. And they are looking for him. And he says, I am. And they are knocked to the ground and he waits for them to get up again.

And He they proceed with his being betrayed. He is the glorious one. Jesus is to be worshiped. You and I when we engage the Lord Jesus Christ. When we are engaged by him, when we hear, and we are on, Holy Ground. When you read your Bible, when you When you hear the word opened, Or are opening it in family worship or in the public worship especially in these assemblies that are LED by Christ from heaven and those in that glorious intersection.

Of Heaven on Earth. We are on Holy Ground, we are before the Glorious one, the very first thing before we even submit to his rule or listen to his words or trust in his righteousness or hope in his salvation, we must worship Him. The ground of Jesus, doing all of those things is his glory as the Everlasting.

God, the second person of the godhead Even as mediator. He is God, man. He is the glorious one. Who is this? The Glorious one that you should worship. That you must worship. And that you will worship.

He Bears with patience. He endures. Patiently vessels of Wrath prepared for Destruction. So that the riches of his glory. Maybe displayed. Upon those vessels of Mercy. Whom he is saving. But even those who are vessels of Wrath have knees, that will bow. Have tongues that will confess. Who is this?

He is the glorious one. Worship on worship. Here's the Majestic one. The kingly one. The next thing that that they see, The next part of the verse traveling in the greatness of his strength, he comes a little closer. He's a little more in view. Now, in the, in the word picture that the Lord gives by the prophet, And as he moves, you can see.

He, he does not walk like an ordinary person. Some of you, perhaps. Yeah, some of you perhaps have Um, Been taught to walk in a dignified manner. We've, we've lost all sorts of manners and etiquette and behavior. We don't know how to live with dignity anymore, dress with dignity speak with dignity, I know a woman who is very dear to me, she In her early years.

Um, Uh, attended a Coptic, Orthodox Egyptian, Eastern Orthodox, private school. And if you did not pick up your heels properly, And if you were not walking with dignity and had good posture and so forth, they would come up behind you with a little rod or a cane and give you a, a whack across the back of your calves.

And, you know, you knew to keep walking This one, when it says traveling in the greatness of his strength, it's talking especially about his gate g-a-i-t though, the way that he walks, He walks like a king. He walks like someone who possesses strength and he knows. Is not strutting.

He's striding. You know, the one who struts is the one who has no strength but wishes to appear as if he did. The one who strides. Is the one who has strength, and he moves with purpose. He moves with nobility, He moves with dignity. This one moves with Regency and Majesty.

He is The Majestic one. The fact of his kingship. Doesn't even have to be spoken at first. It has been displayed in his kingliness. When they're asking, who is this one? There's no question. That his glorious. There's no question. That he is a king. The grant question is which king?

Is he? And so, this is the second thing that we see about him, that he is the king, he is The Majestic one. When you see one like this, you know, instinctively That you are to submit to him, that you are to be subject to him, that you are either with him or against him.

And so this is the second thing. About Jesus. He is not just the Glorious King. He's The Majestic King. Submit yourself to him. Willingly yield yourself to be his subject. Yes, Christ. Dwells in the hearts of Believers by faith. But asking him into your heart. Giving yourself up to his salvation.

Is something that comes along with beholding and knowing, and acknowledging his glory and worshiping him as your God and your creator. It comes with knowing and acknowledging, his kingliness his Reign, his right, his strength, his power, his authority and submitting yourself to him saying, I am no longer my own.

Realizing that being your own is not be anywhere near as good or as blessed or as glorious or as Noble or even as free as being the subject of this King.

He is Majestic submit to him. And finally, when he opens his mouth, that's the first thing that he says about himself. The answer. To the question. Who is this? The first answer is I who speak? He is a speaking. Because God has given as our mediator. As the anointed king also his son, who is the word from all eternity.

The one who is begotten of the father and the expression of the Father himself, one nature, one God, two persons. And the person named for us in John chapter 1, as the word. And so he who his word from all eternity, when the word becomes flesh, And they behold his glory, as of the only begotten of the father, when John and others, who are by the Holy Spirit enabled to see just who this is who has become flesh, just who this man is that he is the Living God, the Eternal Word.

They behold Him. Who is the anointed Prophet priest and King and even in his Humanity, He who is the word from all eternity in his person. In this new nature that he adds to himself is Prophet, he is a speaker. This is what he has been called to do.

Back to chapter 59, where we were a moment ago, just a couple of verses later. Verse 21 as for me, says Yahweh. This is my Covenant with Them. The the ones whom he is saving the ones whom he is redeeming, whom he is making next of kin, even to the Lord.

This is my Covenant with them. My spirit who is upon you and my words, which I have put in your mouth shall not depart from your mouth.

As one preacher. Faithful Minister long ago, said and off quoted has said, God had but one son. And he sent him into the world. To be a preacher. My words shall not depart from your mouth. And that's how the words of the Lord not departing from the mouth of the Lord Jesus Christ.

Nor from the mouth, then of your descendants nor from the mouth of your descendants descendants. That in the New Covenant in the coming of Christ, there is still the Covenant that is with not just Christ and those who are his spiritual offspring in the visible. But there is still the Covenant with them and their children.

Nor the mouth of your descendants descendants as Yahweh from this time forth and forevermore my word shall not depart from your mouth. And then a couple of chapters later, or just over a chapter later, chapter 61 verses one through three and you remember the Lord Jesus in his own Providence.

According to his divine nature, opening up to this place in the scroll in the synagogue at Nazareth. In Luke chapter 4, Has taken upon himself taken to himself a human nature and he reads this, the spirit of the Lord Yahweh is upon me, because Yahweh has anointed me to preach Now, the anointed the that anointed office of his, that the Jews looked most forward to is, uh, the office of King but he's anointed to all three Prophet priest and King.

This when he came and when they started to recognize him as the Christ, this was what they were excited about. Or is this the time when you restore the kingdom to Israel? Israel is this the time when you shatter Rome and, and all other comers and set up your own throne and get rid of this poser Herod and and uh or because you have been anointed as the king But he comes especially in his first coming.

Oh he is a king, he doesn't deny it when he's pressed. This is. My kingdom is not of the world. So you are a king, you have no idea how much of a king But in his first coming, He always anointed me. To preach. Who is this? And the King answers, I who speak.

To preach Good Tidings to the poor. He has sent me to heal, the brokenhearted to Proclaim Liberty to the captives and the opening of the prison to those who are bound to Proclaim. The acceptable year of Yahweh, the year of his favor, the great Jubilee to, which all other jubilees were supposed to look forward.

And the day of Vengeance of our God. To comfort all who mourn another preaching word to console those who mourn in Zion. To give them Beauty for Ash as the oil of joy. For mourning, the Garment of Praise for the spirit of heaviness. That they may be called trees of righteousness.

The planting of Yahweh that he may be glorified. And then chapter 62 and verse 1. For Zion's sake, I will not hold my peace. I will not keep silent. The Lord Jesus. Is one who speaks. From all eternity. He is the word. And in his role as mediator and Christ.

The anointed He undertakes to be the prophet. Who by his word. Works in. With the same power in which he created the worlds.

He undertakes to be a prophet. And so you must listen to him. This is how faith in Jesus comes. It comes by hearing and hearing the word of God, and knowing that Christ is God. The beautiful feet of the ones he sends is not just the beautiful feet of the servants.

Of the Lord Jesus. They are first the beautiful feet of the Lord Jesus himself. Who is coming? Running over the mountain. Just as the king. They were to watch for coming. Jesus is a speaker. You must listen to him. You must listen to the words of scripture as you read them.

You must know that he is not only God the Creator and God, the the king, the God man, the king whom to whom. You must submit yourself and subject yourself. You you must listen to his words. Put yourself under his words. Have your thoughts informed and often corrected? By his words, believe what he says.

Know, himself to be communicating himself to you. By his speaking. Who is this? He is first, the Glorious one whom we must worship. He is The Majestic one before whom you must kneel and yield yourself up to be his instead of yours. He is the speaker, I who speak.

So you must listen to him, he is the righteous one. I who speak in righteousness. This is marvelous. He hadn't had time to. Washed his clothes with water and offer certain sacrifices and be unclean until evening. And then he shall be clean. Jesus is the one. Whose righteousness cannot be undone.

By the unrighteousness of those who touch him. There's no other priest who could touch the unclean without becoming defiled. But this is the priest who when he touches the leper, when he touches. Uh, the He doesn't become defiled by them. He doesn't become unclean, so great is his righteousness.

So inherent is his righteousness to himself. Even as he bore our sin, even as he second Corinthians 5 was made to be sin on the cross, yet, his own righteousness, was never defiled. Never diminished.

Even the blood of his enemies. Does not defile him in the metaphor, even the sins of Those whom he redeems cannot defile. His righteous is penetrating his whole being his person. It is pervasive to every part. It is permanent. And if you are a believer in Jesus Christ, it is yours.

This is why second Corinthians 5 finishes that thought. So that we might become. The righteousness. Of God. Through faith in him. This is. Romans chapter 1 says, Not ashamed of the gospel. For it is the power of self God. For salvation for in it is revealed the righteousness of Yes.

Dear children. It's true. Maybe some of you have. Well, I know some of you Have heard from Mom or Dad. Just you're being corrected and disciplined and pointed to Christ. If you believe in Jesus, every time he honored his mother. Every time he honored his father every time he was kind to to his brother, perhaps a sister.

If he had any of those every time he told the truth of every obedience he ever rendered as a man has counted for you as if you had only ever done that. Is even more than that. Because Jesus is not just a man. He is also God. And he's only one person.

So he doesn't have a human righteousness and a Divine righteousness. He has his personal righteousness as God, which is expressed in his human obedience and is also expressed in his Divine, Perfection, and Justice, and righteousness, and all that he is and all of his righteousness becomes all yours when you believe in him.

This is why it's so insane to think that we could ever add anything to the righteousness of Christ that there's like, some initial justification in which we're only counted righteousness with Jesus's imputed righteousness. And then later, you get a final justification in which your own works. Are added what nonsense?

What rubbish. An accord. Between what is declared about you and for the sake of Christ in the last day and what he has produced in you by the Life of Christ and the righteousness of Christ through your Christian Life. But he is the righteous one.

His righteous is penetrating and pervasive. And permanent. And through faith, it may be yours. And if you believe, It already is. And so, you may entrust to Christ entirely. You're standing with God. You must entrust. Entirely to Christ. You're standing with God. Is the Glorious one. Worship Him. He is The Majestic one.

Yield yourself up to him. Now, give yourself up to be not yours, but his he is the speaker. Listen to him. He is the righteous one. And trust to him. You're standing with God. And he is the savior. Combining powerful one and saving one here. Free says, I who speak.

And righteousness. Mighty. To save. I think every Knows to some extent that you need saving. You know, a little bit of your misery. You may not even know yet that you are your greatest misery. Many of you do. We are much more miserable than we know. Because we don't know this Jesus.

We don't know this King. Of glory and Majesty, and authority, and power, and righteousness, and vengeance. If you knew what it was to be a sinner, Who has made himself an enemy of this King? Whatever the circumstances are financially, whatever is happening with your health, whatever is happening relationally, Whatever is happening with your abilities.

Whatever is happening vocationally. None of it would hold a candle To the misery of being an enemy of this King.

We hardly know our misery, we hardly know the greatness of our sinfulness. Because the greatness. The immensity of our sinfulness is because against because of against whom we have sinned. And we have barely heard a whisper barely begun to scratch the surface. Of the Holiness of God of the glory of God.

Indeed apart from God giving you life from his Spirit. All man ever does. All sinful man ever does is push down on the truth of God in his unrighteousness. But even when he has brought us To life. And even when he has given us, Faith in Jesus Christ. We have still barely begotten to know him.

And if we did, we would know how much saving we needed.

And yet he is mighty to save. Not just Mighty to give you the salvation, you think you need. Not just Mighty to save you from those miseries and that sin and that guilt of which you are aware. But actually might To save you from the entirety of your actual misery.

From the entirety of your actual guilt against this. Holy God. Hope in him for deliverance. He is Savior. So, who is this? Here's the Glorious one, whom you must worship. He is the Majestic one to whom you must submit. He is the speaker. To whom you must listen. He is the righteous one.

To whom you must entrust entirely. You're standing with God. He is the savior. In whom you may hope for deliverance from all sin. And all misery question two. Why is your apparel red? He's close enough now. You can't just you can see, not just the Vibrance behind the word died.

D-y-e-d. The second part, the first one you can see the color. And they are using a play on words here because red is a play on words with Edom and wine. Press is a play on words with botsra. Why is your apparel red and your garments? Like one who Treads in the wine press?

What can this mean? That this glorious one. This Majestic one this speaker, this righteous one, the Savior. Is drenched in red.

His apparel is so red because He saves all alone. He says, I have trodden. The wine press. He uses Image. I have trodden the wine press alone and from the peoples, no one was with me. It all ended up on him. There was no blood that splattered. On. Uh, any brother in arms, any Warrior who went to battle with him?

Any servant, any mighty, man? David had the whole Army and then he had the 30 and then he had the three, the Lord Jesus great David's. Greater son has none. He went alone. And he destroyed them all. Perhaps you have at some point, read the book of Revelation and you have seen as the the armies of all the enemies are gathered.

And you and you are preparing to read about the great battle. And here's the great battle. Casts the leaders of their army into the bottomless pit and then he destroys everyone else with the sword that comes from his mouth. There's, there's no other winning. There's no victory for. Uh, there's no taking of victory for anyone else.

That's enjoying a victory, But he does it alone.

He was. The alone speaker. Had this back in chapter 41 and verse 28. For I looked and there was no, man I looked among them but there was no counselor. Who when I asked of them could answer a word. And here the prophet doesn't know who can speak. Well, the Lord Jesus can speak.

He is the speaker I who speak But he's also the warrior. As we've already read. 59. I'm starting now in the middle of verse 15, Yahweh saw it and it displeased him that there was no justice. He saw that there was no man and wondered that there was no in intercessor, therefore his own arm, brought salvation for him and his own righteousness.

It sustained him. And so, he says, Verse 5 picking up. From that back in chapter 59, verse 5 of our text I looked but there was no one to help and I wondered that there was no one to uphold therefore my own arm, brought salvation for me in my own Fury.

It sustained me. Why is his apparel so red? Because he does all the saving all alone. Trust in no one else trust in nothing else. Don't hope in yourself. Don't hope in your parents. Don't hope in your church. Don't open your membership. Don't hope in the men whom the Lord sent before to provide for you, helpful confessional documents that summarize the teaching of the Bible and enable us to be United in what we believe and what we practice Trust in your nation.

Don't trust in the security of your financial situation. Don't trust in your education, your current job or your ability to get another one. Don't trust in a saint, don't trust in the prayers of your mother or the prayers of your grandmother. Don't trust in your spiritual Heritage. Don't trust in how sincere you are.

When you, when you come to him with your heart, don't trust in in? How? Well you mean to do from now on. Don't trust in the the Recent repentance that he has granted to you and the new Leaf that he has given to you to turn over and in one or another part of your life.

His garments are red. He is drenched in it because he does all the saving alone, don't trust in anything. Or anyone else.

And yes, desire from God that which is good, not only for your sake, but especially for your neighbor. But in an election year, Put not your confidence in princess.

Blessed. As Whose hope is in the god of Israel. Whose hope is in Jesus Christ. The god of Ezrael, but he doesn't just save alone. He saves in anger. Jesus hates sin. He hates wickedness. He hates Injustice. God is angry with the evil. Every day, he's angry with the wicked every day.

Psalm 7 tells us. And so, leave Vengeance to him. It belongs to him. He says. I've trodden them in my anger and trampled them in my Fury. Their blood is sprinkled upon my garments. I have stained all my robes. And then he concludes verse 5. My own Fury sustained me, I have trodden down the peoples in my anger.

He say.

He saves. And anger. Vengeance. Belongs to Christ. Leave it to him. You can't be as angry. As Jesus is. About what has done to you been done to you and done to others and you should be indignant and you should be angry. But you mustn't be vengeful. Because the vengeance is his.

He saves an anger. This, I hope will help you leave off self-pity. Many of you have been wounded, you've been wounded, deeply You've been sinned against greatly? There is nothing, but the Vengeance of the Lord Jesus in the last day that can rightly repay. What has been done to you?

But you cannot let yourself think. Is that because you aren't able to get Justice now because no one else can see or could even imagine what you have suffered at the hands of another that there is no justice. Or that there isn't enough Justice. No, there is Jesus, is this glorious one.

Who the prophet by the spirit describes to us comes drenched in the blood of his enemies. And he doesn't just do it with a detached sanitized. Justice. Punishment penalty or you know, crime penalty. It's not just math. His Furious. And there's only love for his bride. That delays Vengeance.

Upon what has been done to her. So that he might gather her to himself.

That brings us to the third reason his apparel so read not just because he saves all alone. Not just because he saves in anger because he saves with affection says the day of vengeance is in my heart, anyone else. But Jesus, this would be wrong. He's talking about what he's had in mind, what he's had in his thoughts.

What he's had in his heart as as he has been looking forward to this day, that he has. Now, accomplished in what's being described here, he says, it's in my heart. It's been there the whole time. I've been looking forward to this day. But it's not just anger. It's And the Of my redeemed has gone.

There is a year. That has been in the heart of God from all eternity. In which Christ, the son would have his bride.

And ever, since God has created time, We have been moving forward. We only exist in one moment of time. At a time, we must all sorts of things up by trying to live in the past, or live in the future. But God eternally is. And the Lord Jesus in his human nature, has had in his heart, the day of his bride, the day of his Vengeance, the year of his redeemed, everything he has done from all of creation.

Even until now, everything he will do today, everything, he will do until the resurrection. And his return is for that bride. And that day when he comes, and he claims his place as her nearest of kin, and he gives her her place as his nearest of kin, and he takes her to be his bride.

And he is eager. He is eager for the last day, he is not slow as men count slowness, but a thousand years as a day to him and a day as a thousand years, not merely because he is God the son and an eternal person and eternal being, but because of love for the desire that not one member of his bride would be missing.

So he is not slow as men count slowness. The day of Vengeance is in his heart. And even that Vengeance is in love for his bride. One more reason. That his apparel is so ready. Doesn't just save all alone and in anger, and with affection. But he saves. Absolutely.

The vengeance is complete. The trampling is complete into verse six. He has made them drunk. In his Fury. And brought down their strength. To the He saves, absolutely. His enemies will be completely and fully. Dealt with. Destroyed. There will be no sin. There will be no sorrow. There'll be no suffering.

And so you can fear, no, man. And you can live with confidence. And, He saves all alone. Trust in no one and nothing else. He saves in anger. Leave Vengeance to him. He saves with affection will receive his love. And reciprocate his love. As he has done everything in all of history for his bride.

So you his bride do everything for him. Your husband And he saves absolutely. So do not live in fear. When the Nations rage and the kings and peoples plot in vain. When the foundations seem to be removed. When the wicked taunt and they say fly like a bird. You say what can the righteous try?

Know that your king saves. Absolutely. And fear. No, man. And live instead with confidence and joy. And your king. Watch for Christ in his word by his Spirit. See that he is this one. Who has declared himself to us in this way? And respond to him. As is appropriate to who he is.

Amen, let's pray.

Oh, our Lord. Our God. Our King. Our Redeemer.

Even as our hearts. Ache, after The Glimpse that you have given us. We're still aware that it is, but a glimpse help us by your spirit. Give light to our minds. Enlarge our hearts That we might know more and more the fullness. Of the reality that is behind these truths.

From your word. And spur us. Possess our Wills. We pray. Take. Hold of us and make us to respond to you. Appropriate. To what we know of you. Grant that we ask in your own name. Lord, Jesus. And you're bride in this place says, Amen.