

Isaiah 63:1–6
Who Is This King of Glory?

Wednesday, July 10, 2024 • Read Isaiah 63:1–6

Questions from the Scripture text: From where does the one in v1a appear to be coming? In what attire (v1b–c)? And what glory (v1d)? What are His opening words (v1e)? What does v2 ask about his clothing? What has this One done, alongside whom (v3a–b)? Why has He done this (v3c–d)? With what effect (v3e–f)? What is in His heart (v4a)? What has come (v4b)? What had He seen (v5a–c)? How, then did salvation come (v5d)? And for what end did He pursue (v5e)? What did He do to the peoples (v6a–b)? Why? With what result (v6c)?

Whom do the watchers and the bride see coming? Isaiah 63:1–6 prepares us for the first serial reading in public worship on the Lord’s Day. In these six verses of Holy Scripture, the Holy Spirit teaches us that **the Lord Jesus is the kingly and divine Speaker, Justifier, Savior, Avenger, and Redeemer.**

In 62:6, there were watchmen praying for salvation. The daughter of Zion was told to look for her salvation in a Savior, Who had earned and accomplished (cf. 62:11) a holy, redeemed, desired, cherished people (cf. 62:12).

Now the scene moves to the wall, with the watchmen and the hopeful bride, as a lone Figure appears on the horizon (v1). He comes from the direction of perpetual enemy Edom (v1a) and its capital city Bozrah (v1b).

And the first thing that can be seen is the glint in the moonlight of the vividness of His apparel (v1c). He moves in a way that communicates greatness and strength, not a commoner but a King (v1d). And in response to their question, His speech is swift and strong, like His gait, communicating three primary things about Him: He is a speaker, He is righteous, and He is a mighty Savior.

By identifying Himself firstly as a Speaker, He shows Himself to be the Anointed One of 61:1–3: the Preacher of good tidings, the Proclaimer of liberty, the Proclaimer of the year of favor, the Comforter of mourners, the Consoler of Zion’s mourners. Although vengeance receives much mention in our passage (in line with our Lord’s second coming), it is His being a Speaker, and Righteous, and Savior that are mentioned first (in line with His first coming). And when He identified Himself in the synagogue at Nazareth, He identified Himself as this Preacher (cf. Lk 4:16–22).

By the time He answers, He is close enough that they can see not only the vividness, but the color, and their question changes from “Who” to “why” (v2). “Red” is a play on words with “Edom,” and “winepress” is a play on words with “Bozrah.” So there may also be some inquiry as to why He’s coming from that direction. His answer continues their metaphor, but the vintage that He has trodden are the enemy themselves. The quantity of it and the saturation of the stain is because He has done this entirely by Himself (v3, 5). This identifies this King as a Man Who is more than a man. There is no one else who could do this, and no one else who would do this, but YHWH Himself (cf. 41:28, 59:15–16).

Just as we must be committed to not taking vengeance, since it belongs to the Lord (cf. 35:4; Rom 12:19); the Lord Jesus is committed to taking vengeance, precisely because it belongs to Him. He says “it is in My heart” (v4a). His Name is Jesus, Yahweh Who Saves, and He does so not only as a Deliverer, but as a Redeemer. There is a year that His heart calls “the year of My redeemed.” We must not lose sight of what is behind this word, “redeemed,” and the wonderful truth that the Lord Himself is Redeemer unto us.

In His first coming, He has proclaimed His comfort and salvation, and He has been our righteousness, and He has earned and accomplished our salvation (v1e). But there is a day and a year in His heart when He will collect for Himself this bride, to Whom He has claimed the place of next-of-kin, and given to claim Him as her own next-of-kin (v4e).

If 61:1–3 was the picture of the Anointed, come to redeem His bride, 63:1–7 is the picture of the Anointed, come to collect His bride whom He has redeemed. It is a day of a vengeance (v5–6) that is an essential component to His saving His bride (cf. v5d). And He is committed to it with all the zeal that He has for His kingship and His royal bride. As this passage presents Him to us, may His Spirit compel our hearts to rest upon Him and thrill our hearts to rejoice over Him.

Why do you need Christ as Speaker? Why do you need Christ as righteousness? Why do you need Christ as Savior? Why do you need Christ as Avenger? Why do you need Christ as Redeemer?

Sample prayer: Lord, You are the great Speaker. Forgive us for when we have not listened or trusted. You are our only righteousness. Forgive us for when we have felt pretty justified in ourselves. You are our only Savior. Forgive us, for when we have thought that there was hope in any other, and even for when we have felt that there was no hope. You are our avenger. Forgive us, for when we have thought that there is no justice and that our plight has gone unnoticed. And You are our Redeemer. Forgive us, for when our adulterous hearts have found purpose, identity, and ultimate delight in anything other than You. Forgive us, and grant that Your Spirit would make us to behold You as You truly are, and as You have truthfully told us in Your word, we ask in Your Name, Lord Jesus, AMEN!

Suggested songs: ARP24 “The Earth and the Riches” or TPH280 “Wondrous King, All Glorious”

(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. Our portion is the first six verses. Who is this? Who comes from Edom? With dyed garments from balsra. 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 in 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 on my garments. And I have stained all my robes. For the day of Vengeance, is in my heart.

And the year of my redeemed. Has come. I had 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 So far, the reading of gods inspired. And Aaron twert.

So, in Second half of chapter 62, which we had last week, the daughter of Zion Was told that. Her salvation was coming. And to look and watch because his reward was with him and his work is before him. And so, now the the picture, the scene in the beginning of chapter 63 is with the Watchmen, who are on the walls.

back in chapter 62, verse 6 of set Watchman on your walls Jerusalem. And among them, perhaps this daughter of Zion, who is watching with the Watchmen because the Salvation is coming. And, The one that they see this. Figure that they see in Vivid apparel at first, when he’s coming in verse one, And, A little bit far off and all they can see is how Starkly his clothing.

in this case, especially his Armor. You remember in the last few chapters? God has his own armor. is closed clothes himself with salvation, and then, it talks about the servant, they’re the anointed one who is coming clothed with salvation. And it had used the same language that the Apostle Paul picks up in Ephesians 6, he talks about the armor of God.

well at first, there's a sheen on it that in perhaps the Moonlight you can tell is vivid, but you can't tell exactly what it is. Maybe it's painted. And as they get, as he gets closer, they're able to tell a little bit more. but they announced who is this?

Who comes from Edom? With dyed garments from Bots. Rock botsra was the capital city of Edom. Now, the word Edom means red. You remember, it was a nickname that Esau got because he was a red and hairy and it was strengthened by the incident with the red stuff that he begged for.

why when they're looking for salvation, when they're looking for the Savior who has both deserved and accomplished? his reward and his recompense, which turns to be a people that he has earned and a people that he has Obtained for himself by his work. Why is he coming from Edom?

They can tell. even by the The gate. Manner of his walking that he is a great one. the word here, translated traveling. And then in the phrase, traveling in the greatness of his strength, it's a phrase that Capturing, he doesn't walk like a normal man. There is a dignity.

There is something about this guy that you even can even tell by the posture and the strides, and the purpose, the strength. That this is a great one. so with what they've been told to watch for and what and whom they see coming, There is an anticipation.

This is probably the one but there are some questions why from that direction? And What does his, what's up with the the glint of the color on his clothing? And his first answer is I, who speak That's important because in the last several chapters, the anointed one has been Especially one who Speaks.

The spirit of the Lord Yahweh is upon me, because Yahweh has anointed me to preach. Good tidings to the poor to Proclaim Liberty to the captives to Proclaim the acceptable year of Yahweh, to comfort all to console those who mourn in Zion. Slim tick. This is what we saw in chapter 61.

This is what Jesus said was about himself. This is what we are to see. As Jesus goes about preaching the gospel of the Kingdom, like we heard about in Matthew. He is the one who when in this Vision scene in, Isaiah, 63, and they're asking, who is this? His first answer is I who speak.

He is the speaking one. He is. The proclaiming one. He comes proclaiming a gospel and proclaiming a kingdom and it's good news. Because he is the king and he accomplishes. He deserves and obtains by his righteousness and his power. This Kingdom. For himself. And so he is the speaking one.

And he is the righteous one. And he is the saving one. It's a very Regal in its conciseness. But all of those things are there in that brief answer, that first initial answer, I who speak in righteousness, Mighty to save. And it's amazing that as righteousness is intact. Because what turns out to be all over him is blood, And ordinarily, blood would defile someone but this is the one.

Who is the speaking one? The righteous one. The saving one and so he's a little bit closer at this point and they say, why is your apparel red? Your garments like one who Treads in the wine press? Well red. play on words, with Edom. And botsra means vintage the gathered in grapes that are To be trampled for wine.

and so They ask, why is your apparel red? And your garments? Like one who Treads in the wine press and he uses his their language. He picks up their language. And he says, I have trodden the wine press alone. And from the peoples, no one was with me.

So there's all of this red on me. Even though of great kingly demeanor, because there was no one who would serve or could serve we know. But no, there was no one else to do the work. He's the only one who could do that now. That's something that And we've heard already in chapter 41 and Chapter 14.

Chapter 59. He looks to the right and he looks to the left and there's no one else who can accomplish this salvation. And so he accomplishes it. And using their image of the One treading, the wine press. He says I have done it alone but he quickly explains that, it's the peoples, the Nations.

who were the wine press that has been trodden? Now, this is An image from Revelation, 14 and Revelation 19, as well. So that when we see that there, we remember, Isaiah 63. We know that this is the savior. He is not just the Avenger, he certainly is that Jesus has both righteous wrath upon all sin and especially an avenging wrath for what has been done against God.

And against his people, And so, he says, their blood is sprinkled upon my garments and I have stained all my ropes. He he who has already introduced his work as saving adds Vengeance and Redemption in verse 4, For the day of Vengeance. Is in my heart. That is not that he is a revengeful one.

But that to, to him Vengeance belongs. Vengeance is mine. I will replace as the Lord. And so just as it's our responsibility, not to have a vengeful Spirit but to leave room for the wrath of God, It's Jesus's responsibility to take that wrath. And he has not shrunk from it.

He has it in his mind, he has it in his heart. He has not been slow. The timing has not been affected by any reluctance or fear or unwillingness. The timing has been exactly according to the kingly schedule, the Royal schedule, the divine plan for the Redemption of his people.

And so the day of Vengeance has been in his heart. And he says, and the year of my redeemed has come Always, when you see this word redeemed, especially in the book of Isaiah, remember this is not just Purchase where he lays out, whatever, cost is necessary for getting someone out of trouble.

This is relation. He is. Owning himself as next of kin to the one whom he purchases or for whom, he lays out the cost. And he is giving them. To be able to own him as next of kin. And so now we have not only the speaking one, the righteous one, the saving one, we have the avenging, one and the redeeming one.

The one who pays all the cost. The one who takes us to, His next of kin. And in the Bible as, as a whole. Probably the Most well-known picture of this as Boaz and Ruth. Who has taken as his bride, the destitute Foreigner, who has no other help and who is actually rejected.

By those who would have been nearer to her. But who has taken even to? His wife. And so wonderful powerful Royal. Gospel preaching, righteous. Saving avenging. Purchasing marrying. Picture of the Lord Jesus Christ. And he is glad to do this. He is the only one Who could do this and Has been happy to do.

It has been pleased to be this one. Unto us. And, He gives us the picture of his being, the only one and glad to be the one particularly With respect. To the judgment on the Nations because it is a necessary part of saving. So 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 because vengeance is a part of this salvation. he does it with Zeal. He does it with diligence. he says my own Fury had sustained me. I have trodden down the peoples of my anger, made them drunk in my Fury and brought down their strength to the Earth.

For those who attack the Lord, Attack has anointed. Those who attack the Lord's, people attack, the Lord and his anointed. And there may actually be just a little hint at the end of verse six of the Tower of Babel there. That man attempted to bring his strength up to heaven.

But it was God in heaven, who became the king, the servant, the anointed. If you think in terms of the three main sections of the book of Isaiah, we had the little Revelations of the coming King and then we had Servant who turns out to be the suffering servant.

And now the anointed who successfully Gathers in the Nations. God himself came down from heaven, he brought he To Earth and Heavenly strength. Whereas man wants to lift up his strength against heaven. And the Lord. Jesus has taken his vengeance on behalf of God and his people. Because his own arm.

Has brought salvation for him. Now there are many applications we could make, we'll just make these two here. One, the Lord alone can save. And so you are going to have times in your life, where you feel that you have messed up morally. Or or that things are messed up, circumstantially.

And the Temptation will be to think that by how well you intend to do and how well you're going to do that. You're going to fix. What's been done morally? That actually cannot happen. Only the Lord Jesus can atone for our sin. And fix what has been done? And then there will be times there where you are in such difficult circumstances.

that either. You think that someone else is going to be what gets you out of them? Or perhaps you think that you have to get out of them yourself which will lead either to Pride or despair? And pride ends and despair because you fall on your face. If you try, if you think that you are gonna figure out how to resolve the situation.

There will be a right thing to do. In this situation. But it is the Lord who must resolve it. And these things that are true in your life, in various circumstances are true in the whole scope of your life. Only Jesus can atone, only. Jesus can save only, Jesus can avenge only.

Jesus can fix. And so don't trust in yourself. But do trust in him. And know the greatness of this Majestic one. This picture. Of his power and dignity and kingliness and resolve and Zeal. Is designed to call forth from you trust in him. He is the hero. And he will not let you down.

Ultimately, he will be displayed as the hero. as the daughter of Zion, We are to watch for him. He has come once already. Especially being the speaking one. At that time. And he will come again. As the avenging one. As the not now paying the Redemption price one, but the collecting is bride one.

This is who the Lord Jesus is. let us rest our hearts upon him and rejoice our hearts in him. Amendments. Pray.

We thank you. Our God. For becoming a man. To be our savior. Forgive us. For when we have, Trusted in our own strength. Or despaired. As if there was no strength, that would save us. For You, O God had become Our Salvation, Our Savior, our Redemption, Our Redeemer. Our vengeance.

Our Avenger And the Lord Jesus Christ. We pray that your spirit would convince our hearts of who he is. And what he is like, more and more. That we would rest upon him more entirely and more freely. And rejoice in him. With ever increasing Delight. in this confidence that you give us in him.

Thank you for your word, which proclaims him to us. And make it effective in the hearts of each one in our family. We pray. In Christ's own name. Amen.