

- and his recompense before him.”
- 12 And they shall be called The Holy People,  
The Redeemed of the LORD;  
and you shall be called Sought Out,  
A City Not Forsaken.

### The LORD's Day of Vengeance

- 63** Who is this who comes from Edom,  
in crimsoned garments from Bozrah,  
he who is splendid in his apparel,  
marching in the greatness of his strength?  
“It is I, speaking in righteousness,  
mighty to save.”
- 2 Why is your apparel red,  
and your garments like his who treads in the  
winepress?
- 3 “I have trodden the winepress alone,  
and from the peoples no one was with me;  
I trod them in my anger  
and trampled them in my wrath;  
their lifeblood spattered on my garments,  
and stained all my apparel.
- 4 For the day of vengeance was in my heart,  
and my year of redemption had come.
- 5 I looked, but there was no one to help;  
I was appalled, but there was no one to uphold;  
so my own arm brought me salvation,  
and my wrath upheld me.

(11b) recompense or works. What He accomplished on the cross remains in those who call on Him for salvation. The cross is the sign of His life's work.

- (12) Here is the work or recompense. The church of the Holy people, those He redeemed or paid for in suffering and death. Here again the Holy city and Jerusalem or the New Jerusalem are one and the same. Once God had to turn away and allow Jerusalem & those who had deserted Him perish. But, this new city (church) will never turn against Him.

- ISAIAH 63. Here the balance we often see in ISAIAH is evident. The scene changes from blessings in the previous chapter to condemnation here. The God who has promised to reward the righteous is the same God who has prepared judgment for the wicked and Godless, or those who ignore God.
- ① Edom and its capital city, Bozrah represent evil and those facing God's judgment. It is I is used here much like when God identifies Himself to Moses as "I AM." God introduces Himself as a fact to be taken at face value.
- ② THE QUESTION ABOUT HIS red/crimson colored garments is setting the stage. This section is about judgment which is symbolized by a winepress. Rev. 14:19 makes reference to the "winepress of God's wrath."
- ③ Here judgment is spoken as if it is past tense. This shows God returning to His people after dealing with those who fought against them and Him. ULTIMATE JUDGMENT must always be seen as solely coming from God. This winepress judgment will also appear in Rev. God's anger and wrath are not out of control but a measured response to the sinfulness of man. God does not exempt Himself from confronting and dealing w/evil.
- ④ Vengeance is not used here as we use it. This is not about getting even, or settling a score. Vengeance would be better translated as justice. In the court of God you get either mercy by repentance or justice or what is due the person for their sins.
- ⑤ THE KEY here is God acts alone against sin and His enemies. There was no one found righteous in these nations. His wrath, or justice is here described as salvation. Here what is being saved is God's holiness and His name. Those who move against God in word or action must be prepared for His wrath to right the score and preserve His name.

- 6 I trampled down the peoples in my anger;  
I made them drunk in my wrath,  
and I poured out their lifeblood on the earth."

### The LORD's Mercy Remembered

- 7 I will recount the steadfast love of the LORD,  
the praises of the LORD,  
according to all that the LORD has granted us,  
and the great goodness to the house of Israel  
that he has granted them according to his  
compassion,  
according to the abundance of his steadfast  
love.
- 8 For he said, "Surely they are my people,  
children who will not deal falsely."  
And he became their Savior.
- 9 In all their affliction he was afflicted,  
and the angel of his presence saved them;  
in his love and in his pity he redeemed them;  
he lifted them up and carried them all the days  
of old.
- 10 But they rebelled  
and grieved his Holy Spirit;  
therefore he turned to be their enemy,  
and himself fought against them.
- 11 Then he remembered the days of old,  
of Moses and his people.  
Where is he who brought them up out of the sea  
with the shepherds of his flock?

⑥ The image of the trampling of wine as a symbol of God's Justice continues. Here the people are drunk even as God presses them in Judgment. They are slain and die in battle defeated by God. Here the press overflows for all to see the results of rejecting God.

Here is a new section from the preceding verse. This vision looks forward then back as it prepares to ask God to show His Divine Mercy.

⑦ Here the prophet reminds the reader of God's great and everlasting love. The house of Israel extends beyond the physical Jewish Kingdom and is a picture of Humanity and God's goal of reaching them.

⑧-9 God shows His actions in love was to His people, and His hope in them after they are restored. "he was afflicted" reflects the incarnation life and death of Christ. Referring to Him as an angel or more correctly "messenger" of God come to earth. He redeemed them or "Paid the full Price" with His suffering and death. This savior or redeemer has always watched over them even in "all the days of old.

⑩ Even after He has saved them, they reject Him. Though in the Past tense it is what they have always done. This rejection is complete when Jesus says in Mt 23:32 "Fill up, then, the measure of your fathers." With this God will do in the future what He has done in the past and remove His protection to use their enemy to punish and restore them. He does this using Assyria to strike Israel in 722 B.C., Judah in 586 BC and The nation in 70 AD. using the Roman General-Titus.

⑪ The first half of the verse is God looking at this people who are being punished and reflecting on them when He led them in the wilderness delivering them from slavery in Egypt. The second half is questioning how they got so far from God that people wonder where God is at. The distance between the people He once freed and those who are now being punished because they no longer follow Him makes the viewer wonder where God has gone when it is actually the people who have deserted God.

Where is he who put in the midst of them  
 his Holy Spirit,  
 12 who caused his glorious arm  
 to go at the right hand of Moses,  
 who divided the waters before them  
 to make for himself an everlasting name,  
 13 who led them through the depths?  
 Like a horse in the desert,  
 they did not stumble.  
 14 Like livestock that go down into the valley,  
 the Spirit of the LORD gave them rest.  
 So you led your people,  
 to make for yourself a glorious name.

Prayer for Mercy

15 Look down from heaven and see,  
 from your holy and beautiful habitation.  
 Where are your zeal and your might?  
 The stirring of your inner parts and your  
 compassion  
 are held back from me.  
 16 For you are our Father,  
 though Abraham does not know us,  
 and Israel does not acknowledge us;  
 you, O LORD, are our Father,  
 our Redeemer from of old is your name.  
 17 O LORD, why do you make us wander from your  
 ways  
 and harden our heart, so that we fear you  
 not?

Prayer

(16) They have so removed themselves from God that His presence cannot be felt.

(12-13) He, who they rejected, was the one who HAD delivered them. Here the reader is called on to remember how He took care of them over and over. God planned, through them, to have an everlasting name. "It was through them and because of them the word is to know and worship Him."

(14) Continues this protection proclamation and then ends with a call to "you" or "Jesus" to lead the people in the new Kingdom where He is redeemer, savior, and Lord. The glorious name is that of Jesus.

(15) Here a prayer of intercession begins. This is a call for God to see and remember. It is as if God has looked away and the prophet wants to get His attention. To restore His concern for them and to restore them. The prophet look around and does not see God's hand at work, he feels empty w/out God.

(16) Here the prayer reminds the prayer and calls on God to also remember the special relationship they share. He is family (father), and Lord of life who guides them. He is the one who rescues them everytime. It is HIS name this prayer is made in. They call on Him and no one else.

(17) In blaming or naming the separation as coming from God he is call on God as his only hope. He sees the division as a separation that only God can fix. The questions are not for God's benefit but His own. This question comes w/a under's too answer that God did not cause it, and God did not harden their hearts.

Return for the sake of your servants,  
the tribes of your heritage.

18 Your holy people held possession for a little  
while;

our adversaries have trampled down your  
sanctuary.

19 We have become like those over whom you have  
never ruled,

like those who are not called by your name.

**64** Oh that you would rend the heavens and  
come down,  
that the mountains might quake at your  
presence—

2 as when fire kindles brushwood  
and the fire causes water to boil—  
to make your name known to your adversaries,  
and that the nations might tremble at your  
presence!

3 When you did awesome things that we did not  
look for,  
you came down, the mountains quaked at your  
presence.

4 From of old no one has heard  
or perceived by the ear,  
no eye has seen a God besides you,  
who acts for those who wait for him.

5 You meet him who joyfully works  
righteousness,  
those who remember you in your ways.

(17) He cries out for God to return. He gives 3 reasons. 1. The people who serve Him need Him. 2. The tribes or nation needs Him. w/out Him there is no nation. 3. THE HERITAGE of God's relationship w/ Abraham, Isaac, Jacob, etc is at stake.

(18) The prophet says they had served Him in the past but were eventually defeated. He does not mention their sins or rebellion.

(19) They are like those who never knew Him. It is almost as if He will have to start over. They are no longer the people who represent God. They are so far from Him they have lost all.

(1) THE PRAYER CONTINUES. THEY WANT GOD TO RETURN TO THEM. SHOWING HIS RETURN w/ the shaking of the earth.

(2) They want God to show Himself clearly. Here fire may well also represent judgment and cleansing. THE FIRE IS TO REMOVE ENEMIES and to change them from "lukewarm" (Rev. 3:16) and to restore them to full fellowship. God is to show THE ENEMIES that He is their God and to remove the people's fear and give it to those who have enslaved and persecuted them.

(3) Isaiah says God has arrived surprising the people in the past. It is as if they don't want to be surprised but they want to be able to anticipate. They are asking Him to do now what He has done in the past. They want to see the mighty God.

(4) He is the only God who has ever done these things, and they want Him to show the world He is still that same God. THE IDEA that they wait on God is to show their desire to restore fellowship.

(5) God is reminded how His joy is meeting righteous people. It is their desire. He sees them no longer as sinners but as those who are righteous and wait on Him to act.

Prayer