

Shalom AZ Ministries

In Pursuit of Israel's Redemption



Who Are You? And What Happened to Your Clothes?

Rabbi Cosmo Panzetta

Devotion and Discussion Questions

Key Texts (TLV): Isa 63:1-6; 59:1-2, 15-21; 61:1-2; 62:11; 52:7-10; 53:1, 12; Rev. 14:17-20; Phil. 2:8

Isaiah 63:1-6 is a powerful and unsettling passage. The word has gone out to Zion: *"Behold, your salvation comes! See, His reward is with Him, and His recompense before Him."* (Is. 62:11). The watchmen are looking for the King. They are watching for the salvation of God. But when this figure appears, He does not look the way they expected. He comes from Edom, from Bozrah, striding forward in greatness and strength, splendid in His apparel—but His garments are crimsoned, stained red.

So the question rises: *"Who is this coming from Edom, in crimsoned garments from Bozrah? This One splendid in His apparel, pressing forward in His great might?"* (Is. 63:1). And He answers immediately: *"It is I who speak in righteousness, mighty to save."* (Is. 63:1). This passage is not ultimately about destruction for destruction's sake. It is about the Redeemer who comes to deal with evil, rescue His people, and bring the year of redemption. The red on His garments tells us that salvation is not sentimental. Redemption required Him to confront everything that destroys, oppresses, twists, and enslaves.

1. THE ONE WHO COMES SPEAKS IN RIGHTEOUSNESS

When Isaiah asks, "Who is this?" the answer is not delayed. The One coming in crimsoned garments says, *"It is I who speak in righteousness, mighty to save."* (Is. 63:1). That matters because earlier Isaiah told us that truth was missing. *"So now truth is missing, and whoever shuns evil becomes prey."* (Is. 59:15). The world was twisted. Justice was absent. Righteousness was nowhere to be found. But now the One who comes is identified by this: He speaks in righteousness. He does not merely speak about righteousness; He speaks in righteousness. His words are true, His judgments are right, and His salvation is sure.

This is the same Redeemer promised in Isaiah 59: *"But a Redeemer will come to Zion, and to those in Jacob who turn from transgression."* (59:20). He is also the Anointed One of Is. 61, upon whom the Ruach of Adonai rests, who comes *"to proclaim Good News to the poor," "liberty to the captives,"* and *"the year of Adonai's favor and the day of our God's vengeance."* (Is. 61:1-2). His vengeance is not cruel bitterness. It is righteous intervention. He speaks what is right because He is right, and He is mighty to save because He alone has the power to bring deliverance.

2. The One Who Saves Walked the Winepress Alone

The next question is not only, "Who are You?" but "What happened to Your clothes?" Isaiah asks, *"Why is Your apparel so red, and Your garments like one who treads in a wine press?"* (Is. 63:2). The answer is sobering: *"I have trodden the winepress alone—and from the peoples, no man was with Me."* (Is. 63:3). The aloneness of this figure is central. No one helped Him. No one assisted Him. No one could do what He came to do. Isaiah 59 says the same thing: *"He saw that there was no one—He was astonished that no one was interceding. Therefore His own arm brought salvation for Him, and His righteousness upheld Him."* (Is. 59:16).

This is the arm of Adonai revealed. The same arm Isaiah 52 says would be bared before the nations, and the same arm Isaiah 53 asks about: *“To whom is the arm of Adonai revealed?”* (Is. 53:1). He comes alone because the work of judgment and the work of salvation belong to Him alone. He alone confronts the enemies of God’s people. He alone deals with the sin that lodges in every human heart. And before He treads the winepress of final judgment, we must never forget that He first *“poured out His soul to death”* (Is. 53:12). He defeated sin and evil by first taking it upon Himself.

3. THE DAY OF VENGEANCE SERVES THE YEAR OF REDEMPTION

The heart of this passage is found in verse 4: *“For a day of vengeance was in My heart, and My year of redemption has come.”* (Is. 63:4). Notice the contrast: a day of vengeance, but a year of redemption. God’s vengeance is not a sudden outburst of uncontrolled fury. It is in His heart—in His plan, His purpose, His settled righteousness. He has called oppressors to stop oppressing. He has called the wicked to turn. He has been patient, slow to anger, not desiring that any should perish. But there comes a point where justice must answer the cry, *“How long, O Lord?”*

And yet even here, the goal is redemption. God’s purpose in destroying evil is never merely destruction. It is deliverance. If evil is never confronted, then the oppressed are never freed. If sin is never judged, then righteousness never fills the earth. The same arm of Adonai can be experienced as righteousness on our behalf or as wrath against our rebellion. The choice is ours. We can humble ourselves like Nebuchadnezzar and be restored, or harden ourselves like Pharaoh and be destroyed by our own refusal to bow.

CONCLUSION

Isaiah 63 gives us a picture of the Mighty Warrior returning from battle, His garments stained red, His work completed, His people delivered. It is a frightening image, but it is also a saving image. The One who comes in judgment is the same One who came in mercy. The One who will tread the winepress of wrath is the same One who submitted Himself *“to the point of death—even death on a cross.”* (Phil. 2:8). His justice is real, but so is His mercy. His wrath is holy, but His heart is redemption.

The call to us is simple: do not wait until the day of vengeance to decide how you will respond to the Redeemer. Today is the day to turn from rebellion. Today is the day to stop defending the sin He came to defeat. Today is the day to receive the salvation He alone can bring. His arm is not too short to save. His ear is not too dull to hear. Come to Him in humility, repentance, and trust. Let His righteousness cover you now, so that when He comes, you meet Him not as an enemy, but as the One who has redeemed you.

DISCUSSION QUESTIONS:

1. Why is it significant that the One in Isaiah 63 identifies Himself as the One who “speaks in righteousness” and is “mighty to save”?
2. How does Isaiah 63 connect with Isaiah 59, especially the repeated idea that “there was no one” and that God’s own arm brought salvation?
3. In what ways does the phrase “a day of vengeance” and “My year of redemption” help us understand the heart of God’s judgment?

4. Personally, are there areas where you may be resisting the Lord's correction instead of humbling yourself before Him?
5. Where do you need to experience the arm of Adonai as salvation and righteousness on your behalf today?

CLOSING PRAYER:

God of Abraham, Isaac and Jacob, thank You that Your hand is not too short to save and Your ear is not too dull to hear. Thank You that You are righteous in all You speak, righteous in all You do, and mighty to save. Help us to see Your justice rightly—not as cruelty, but as the holy love that confronts everything that destroys Your creation and enslaves Your people.

Yeshua, thank You that You walked the winepress alone. Thank You that before You come in final judgment, You first poured out Your soul unto death for our sake. Teach us to humble ourselves before You, to turn from rebellion, and to receive Your redemption. Cover us in Your righteousness, free us from sin, and make us a people who trust Your heart and walk in Your ways.

B'Shem Yeshua, In the name of Yeshua, amen.