

again describes His relation to the wicked.

A. God's sovereign interposition to overthrow His adversaries.

The six verses which complete our present section of the book are strikingly parallel to those with which it began (59:15b-19a). It is an interesting fact that the great section which tells so much of the wonderful blessings which God is preparing for His people, and which reaches its climax in the Redeemer's own description of His work, should begin and end with a description of His work of judgment against evil.

All the world desires the peace and joy which Christianity can bring. Many, however, seek to receive these blessings without any recognition of God's hatred of evil and His determination that sin must receive its just deserts. In the tabernacle the brazen altar, which represented the sacrifice of Christ for sin, stood at the very entrance, and the vessels which represented prayer and sanctification came later. It is characteristic of the false cults of our day that they attempt to secure the blessings and joys of the Christian life without passing through the experience of turning away from sin and being associated with Christ in His crucifixion. In the wonderful description of our Lord's attitude toward His sheep in John 10 He declared the necessity of entering the fold through Him who is the door. "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (John 10:1) God never leaves us in ignorance of the fact that the problem of sin must be dealt with, and that wickedness inevitably receives its just deserts. Hence it is quite natural that the grand section which we are now studying should begin and end with the note of vengeance against the adversaries of God. The attitude of the unregenerate mind toward such a passage is well illustrated by the comment in the Encyclopedia Biblica where it designates Isaiah 63:1-6 as a passage that is "beautiful but ethically repulsive".

The passage begins with a vivid picture of the coming of the righteous judge from Edom. This is not the only case in Scripture where God is pictured