

"The Day of the Lord" spoke of a time in historical affairs when God visited in judgment a nation or a city (or the world as in the great flood). Our own understanding of the final Day of Judgment is rooted in the teachings of Jesus himself and the apostles as taking place with the Lord's Second Coming.

[Q-1 What are some events in the Old Testament that might be considered as a "Day of the Lord" when he visited in judgment and retribution?]

[Q-2 What does 2 Corinthians 5:10 say to us in the Christian age regarding the final day of the Lord?]

[Q-3 From this verse, what is the basic rule of God's retribution?]

Verse 16. Edom becomes a type of the nations that are hostile to the Lord and so this becomes a parable, or figure for a much greater applications than just to Edom.

Drinking upon God's mountain is a metaphor of the wickedness of actions and their crimes against God. Because they gulped down wickedness, they must also drink the wine of God's wrath and they will pass from the roll of nations.

DELIVERANCE OF JACOB

Verses 17-18. There is far more in this than a mere prediction that Israel will succeed and prosper and that Edom shall be punished and destroyed. The exhaustive fulfillment of this prophecy must take one into the Messianic age and the faithful remnant which becomes the church, pure and holy, and possessing the rich and abundant mercies and blessings lavished upon God's people in the New Covenant.

Verses 19-20. More is involved than a return of the glory days of Israel when she subjugated the land of her enemies literally, but becomes a promise of the time when the heathen will be conquered by the gospel. The passage has the same thought as that in Isaiah 54:3, where it was said of Israel that their seed "should possess the Gentiles."

The captives mentioned in verse 20 refer not to those carried away by the Assyrians or the Babylonians, but those who were captives of sin and rebellion against God. It is here prophesied that at the time of the release of such sin-captives their possession of other nations will occur. And when was that?

The first sermon Jesus ever preached in his home town of Nazareth makes this passage clear:

The Spirit of the Lord is upon me.
Because he anointed me to preach good tidings to the poor.
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

--Luke 4:18

Although Jesus did open the eyes of those physically blind, it was of the spiritually blind that he principally spoke. Likewise, the "captives" were those in captivity to sin. It is not recorded that Jesus ever got anybody out of jail, not even his friend John the Baptist!

[Q-4 What did Jesus tell John's messengers to report to John in Matthew 11:5?]

[Q-5 What did Jesus say of blindness and deafness in Matthew 13:15-17?]

[Q-6 What does Paul in Galatians 4:3 say living after the world does to one?]

The captives among the Canaanites were, and are those today, who worship sex, money, power, fame, etc. This brief prophecy is a promise of release of such captives from the pursuit of sin and debauchery, and the promise that those freed shall indeed take the world for the Lord.

Verse 21. Those that delivered the people out of the hands of the oppressors were called "saviors" or deliverers. The judges, for example, were called "saviours". After the return from the exile men like Zerubbabel and Nehemiah were called "saviors."