

JERUSALEM'S NEW NAMES
Isaiah 60-62

Intro: Repeatedly we see in the OT prophets that they occupied two roles in relation to the truth of God:

- 1) They were forthtellers, preachers to their generation.
- 2) They were foretellers, prophets dealing with future events.

In this section of Isaiah's prophecy (chs. 58-66), Isaiah began as a preacher. This continued from the beginning of chapter 58 down through 59:15.

At that point Isaiah expressed the amazement of the Lord that no one was interceding for the spiritual needs of the nation. Therefore, we read that "his arm brought salvation"--the fulfillment of His own promises to the nation. We read in 59:19 of a world-wide salvation. The Lord comes to Zion in v. 20 for the purpose of saving Jacob. And v. 21 indicates that this is all in accordance with the covenant that the Lord had made with His people.

This is an earthly scene.

Chapter 60 begins by heralding the fact the Lord has come.

Then there follows in chapter 60 a description of how the Gentiles will come to build up the city of Jerusalem. When this happens, we read in 60:16 that the people of Jacob shall "know that" the Lord is their "Saviour and . . . Redeemer, the Mighty One of Jacob." No one but the Lord could possibly cause the Gentile nations to do what is described in this passage.

From verse 18 of chapter 60 on to the end of the chapter it seems as though we have an eternal scene until we come to the reference to "the land" in verse 21. By this we are reminded that the events still have to do with the earth.

From this we are taken in Isa. 61:1 to the first coming of the Lord, which was still future in Isaiah's day. We know that it refers to the first coming of the Lord because of our Lord's use of this passage in Luke 4:18, 19.

But it important to see where He stopped reading--in the middle of v. 2 (ch. 61). Judgment follows, and this leads again to the blessing that Isaiah had spoken of in chapter 59 (at the end), and in chapter 60. This continues through 62:5. And then Isaiah resorts to preaching again--to the end of ch. 62.

There is no question but that a glorious period on earth awaits the elect of Israel, a time which has not yet been experienced by the people of God on the earth.

together

Putting all of the information that we have in these chapters, we see what Isaiah was doing. He was using the future glory of Israel as a motive for the people of Judah to turn back to the Lord in his day.

- If we delete the chapter heading at the beginning of chapter 61, and put the end of chapter 60 with chapter 61 we can see very clearly that the Lord is the One Who was speaking--our Lord Jesus Christ.

This introduces in ch. 61 those statements which have to do with His first coming and His second coming, the latter which will bring in the time of greatest blessing that the world has ever seen.

Why is a period of millennial peace necessary?

It seems that this will restore the earth to the conditions which existed prior to the fall, as far as nature is concerned, man being the only exception. The Lord will rule with a rod of iron during the millennium, after which Satan will again be loosed, only to stir up the nations once again in rebellion against God!

- Thus it will become evident that man is the problem, and the only solution will be for the whole order to be changed, and Isaiah will tell us later in this section that it will mean a new heaven and a new earth. Cf. Isa. 65:17; 66:22.

Thus we see that Isaiah was led of God to proclaim these prophecies concerning the future to call the people to lives of holiness in their day.

This is what Paul was doing with Phil. 1:6 as he began his letter to the Philipppians.

A part of the incentive given to the people of God had to do with the names that they would one day have. In fact, this was a major part of that incentive. Let us note what they were.

See Isa. 62:2.

I. "THE CITY OF THE LORD, THE ZION OF THE HOLY ONE OF ISRAEL" (Isa. 60:14).

II. "THY WALLS SALVATION, AND THY GATES PRAISE (Isa. 60:18).

- The third one is:

III. "THE BRANCH OF MY PLANTING, THE WORK OF MY HANDS" (Isa. 60:21).

Note how these three are related to each other, and form a

revelation concerning salvation.

In chapter 61 we have three more:

- IV. "TREES OF RIGHTEOUSNESS, THE PLANTING OF THE LORD" (Isa. 61:3).
- V. "THE PRIESTS OF THE LORD . . . THE MINISTERS OF OUR GOD" (Isa. 61:6).
i.e., to Him - a place of honor.
- VI. "THE SEED WHICH THE LORD HATH BLESSED" (Isa. 61:9).

These, too, tell a story. It is important to recognize that these titles represent what people will see in them--that the Lord is at work, and that they are His people.

Finally, we have two in chapter 62:

- VII. Not "FORSAKEN," nor "DESOLATE," but HEPHZIBAH (the people) and BEULAH (the land) (Isa. 62:4)
Hephzibah means delight, Beulah means married.
- VIII. "THE HOLY PEOPLE, THE REDEEMED OF THE LORD," and, "SOUGHT OUT, A CITY NOT FORSAKEN" (Isa. 62:12).

Concl: The purpose of all of this is stated at the end of Isa. 6:3, ". . . that he (the Lord) might be glorified." How is God glorified, i.e., made known and exalted?

Let me mention four of God's attributes which are prominent here:

- 1) The power of God. *The wonders in nature - darkness, light, etc.*

Look at His work in Israel and among the nations of the earth. It could only be accomplished by a sovereign, omnipotent God.

- 2) The righteousness of God. Cf. ^{3,}Isa. 61:11.

He not only acts righteously, but He creates righteousness in the hearts of men.

- 3) The grace of God.

All we need is the prophecy of Isaiah to see that the people of Israel, nor the Gentile nations, could even remotely claim a right to such blessing.

- 4) The faithfulness of God. Cf. Isa. 61:9.