Isaiah – Chapter 62

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Theme: With great desire for the promised divine blessings on the Jewish church, it prays and prepares.

Outline:

1 Jewish Church Declares Its Great Desire

2-5 Zion Is Promised Many Future Blessings

6-7 Constant Prayer for the Future Blessings

8-9 Promised Security By Jehovah's Oath

10-12 Preparation for the Coming of Messiah

Preparatory Reading: Isaiah chapters 2, 11, 25, 35, 40, 42, 50, 54, 55; Malachi chapters 3-4.

Related Links:

1. Exposition of Isaiah 2 *(Messiah Reign)*.
2. Exposition of Isaiah 9 *(Messiah Light)*.
3. Exposition of Isaiah 11 *(Messiah Reign)*.
4. Exposition of Isaiah 25 *(Messiah Reign)*.
5. Exposition of Isaiah 35 *(Messiah Reign)*.
6. Exposition of Isaiah 40 *(Messiah Come)*.
7. Exposition of Isaiah 42 *(Messiah Light)*.
8. Exposition of Isaiah 50 *(God's Servant)*.
9. Exposition of Isaiah 54 *(Gentile Beauty)*.
10. Exposition of Isaiah 55 *(Messiah Reign)*.
11. Exposition of Malachi 3 *(Messiah)*.
12. Exposition of Malachi 4 *(Messiah)*.
13. Mystery of Godliness *(ppt)*.
14. Mystery of Godliness *(details)*
15. Gospel Millennium *(not at all Jewish)*.
16. Total Depravity *(Human Gross Darkness)*.
17. Unsearchable Riches of Christ *(glory)*.
18. *Exposition of* Hebrews *(Jesus' Preeminence)*.
19. Understanding the Scriptures.

Introduction:

A. This chapter and the two before it are glorious, for they describe the future glory of the Jewish church.
   1. It is key to grasp these three chapters as exalting the Jewish church for future spiritual blessings.
   2. The Jewish church, from Zacharias and Elizabeth and Mary to Peter and Paul and John, was great.
   3. Gentiles, as part of the great mystery of godliness, would convert to Jehovah and love these Jews.
   4. For these chapters, see the Jewish side of things rather than the Gentile side (Eph 2:11-22; 3:1-13).
   5. The kingdom of God started by John exploded at Pentecost as the Jewish church greatly multiplied.
   6. From Jerusalem, the Jews took the gospel to the world, and the Gentile elect loved it and the Jews.
   7. From disgrace, obscurity, and oppression for the nation, the Jewish church was exalted in the earth.
   8. We have preached against Jewish fables so hard we have neglected the glory of the Jewish church.
   9. In God's grand scheme of things, we Gentiles were grafted into the holy root and fatness of Israel.
   10. His glory was declared through the world as His Son's gospel was preached to the world by Jews.

B. The last section (59) ended with a short but passionate and powerful covenant commitment of Jehovah.
   1. The last section declared the perpetual duration of the Spirit and word to all ages and generations.
   2. These chapters declare the wide extent of the benefits and effects of the Spirit and word to Gentiles.
   3. Do not miss the glory, precedence, and importance of the Jewish church by which we are blessed.
   4. Paul gave the axiom – we got their spiritual things; we owe them carnal (Rom 15:27; I Cor 9:11).
   5. The gospel went to them first and then went out from them; appreciate the order (Acts 3:25-26).
   6. In chapter 60 alone, the Holy Spirit inspired 51 uses of *thee* or *thine* to refer to the Jewish church.
   7. For these chapters forget you getting the kingdom to see the Jews getting your ancestors and you.
   8. From being a captive nation of the world, the world came to see Jerusalem as its great capital city.
   9. But never forget throughout that you must remember a spiritual sense by promised Spirit and word.

C. This chapter ends a glorious description of the reign of Messiah and Jewish prosperity under His reign.
   1. The language and terms used rise to the highest levels of Isaiah to get your attention and affection.
   2. Messiah is no mystery. Messiah = Christ (Jn 1:42; 4:25). He is the Lord Jesus Christ our Savior.
   3. His reign is no mystery. He reigns over all things in absolute power but in total love over believers.
   4. The Spirit and the word in the formation and enhancement of gospel churches and lives is glorious.
   5. The great mystery of godliness is a N.T. perspective on the incredible gifts of God's Son and faith.
   6. This glorious description of Jesus and His gospel kingdom have progressed from chapter 60-61.
   7. Here are contrasts: forsaken, now married (4) … no more spoil to enemies (8-9) … redeemed (12).
   8. The chapter confirms promises made to the church and commits to begging God for fulfillment.
   9. Here as other places and earlier chapters … both return from Babylon and Christ's church are seen.
   10. There is no Jewish millennium, which the N.T. knows nothing of (Heb 12:22-24,28; 13:14; etc.).

D. Isaiah's view of the future should be viewed several ways to fully appreciate what he saw and foretold.
   1. The recovery from Babylon was quite important, and it is seen first with Messiah in the distance.
   2. The Spirit led Isaiah to use the rescue from Babylon as a take-off figure or type for the N.T. era.
   3. The temple had to be built for Messiah to come to it, so the rebuilding of Zion takes on N.T. value.

4. Some verses may include the return from Babylon, but those 400 years were difficult, not glorious.
5. His language and terminology were for His direct and immediate audience in Israel about 600 B.C.
6. Prophetic similitudes abound, as Isaiah used inspired word pictures to show the glory of N.T. era.
7. You must stay disciplined to grasp the use of O.T. terms of Jerusalem for N.T. spiritual religion.
8. We read the O.T. through the truth of the N.T. as certainty, so we are not misled by wild fantasies.
9. The beauty and grandeur of Messiah's kingdom and His churches are exalted as high as anywhere.
10. There is no reason to apply this to heaven, since that would be a leap the prophet rarely attempts.
11. We reject all ideas of a Jewish millennial kingdom as Jewish fables; the Bible has no such thing.
12. We had glorious statements about the N.T. kingdom of Christ before (Is 2,11,25,35,40,42,50,55).
13. In places applicable to both Israel's return and Christ's kingdom, each verse has its own proportion.
14. As we saw before, verb tenses are applied less strictly, as illustrated by comparing verses 1 and 2.
15. As we saw before, persons of nouns have value (Is 60:1-7) or may change (Is 61:7,8,10).
16. The several mentions of the Gentiles throughout the passage require an emphasis on the N.T. era.
17. As with parables, the interpretation must emphasize the lesson over each word (Luke 10:25-37).
18. Either extreme – strict literalism or undisciplined spiritualizing – is easier and is more dangerous.
19. The workman earns His Captain's approval by laboriously studying to rightly divide these verses.
20. Understanding Scripture.

Jewish Church Declares Its Great Desire – Verse 1

1 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

A. Isaiah as prophet of the nation promises his zeal in the matter of prayer for fulfillment.
   1. There is no reason to totally exclude the righteous remnant of praying thus with him.
   2. How could Isaiah pray that long? How would Paul see Christ's return (I Thess 4:17)?
   3. When a minister has hope of deliverance, he should persevere in prayer (Is 62:6-7).
   4. Isaiah, as an intercessor, would not hold his peace or rest in praying for fulfillment.
   5. Note how godly prayer warriors do not rest in order to give God no rest (Isaiah 62:7).
   6. Importunate prayer wrestles with God like Jacob (Gen 32:26; Luke 11:5-8; 18:1-8).
   7. Thus the apostles of our Lord wanted deacons to spare them for prayer (Acts 6:1-4).

B. Zion was promised very great and glorious things, in earlier chapters, especially 60-61.
   1. Consider how chapter 60 began with the commands, *Arise! Shine! Thy light is come!*
   2. Consider how chapter 61 continued with the glad prophecy, *To preach good tidings.*
   3. Proper understanding of this chapter needs to recall blessings of the previous ones.

C. What is the righteousness that would go forth as brightness? Both Cyrus and the gospel.
    1. Isaiah looking into the future saw the return from Babylon, and he saw the Messiah.
    2. Righteousness relating to Babylon was the ruin of the Chaldeans for abusing Israel.
    3. Righteousness relating to Babylon was delivering His people and fulfilling promises.
    4. Righteousness relating to Babylon was vindicating Israel's upright God and religion.
    5. Righteousness relating to Messiah was the gospel shining forth to the whole world.
    6. The legal procurement of righteousness on Calvary is part of it but is not all of it.
    7. Compare the use of righteousness in immediate context (Is 60:17; 61:3,10-11; 62:2).
    8. Compare use of righteousness in larger context (Is 11:4-5,10; 42:1-6; 51:5-8; 56:1).
    9. If this righteousness is something Gentiles would see, it is the visible demonstration.

D. What is the salvation that would also go forth as brightness? Both Cyrus and the gospel.
    1. The Jewish church needed to be saved from Babylon, and God sent Cyrus to do that.
    2. The word of salvation in the gospel would shine by Messiah's apostles to the world.
    3. The actual legal work of salvation on Calvary is surely part of it but is not all of it.

E. There should be no doubt of the application above by earlier verses (Is 60:3; 61:9-11).

F. There should be no doubt of the application by N.T. fulfillment (Acts 9:15; 26:23; etc.).

G. It is not foolish or wrong to ask God to fulfill promises, as David did (II Sam 7:25-29).

H. Loving prayer for Zion – the church of God – will be heard and rewarded (Ps 122:6-9).

Zion Is Promised Many Future Blessings – Verses 2-5

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

A. What righteousness is seen? Not legal righteousness of Christ but demonstration of it.
    1. While this verse could be applied to the Jews returned from Babylon, it fits poorly.
    2. Since Gentiles see it and kings see the Jews' glory, it is rather Messiah's kingdom.
    3. Compare the use of glory in the context – N.T. era glory (Is 60:1-2,7,19; 62:2-3).
    4. By far the greater fulfillment is Christ and His gospel, which is clearly in the context.
    5. God Himself comforted Jesus that His gospel to the Gentiles would prosper (Is 49:6).

B. The righteousness and glory of the Jews under Messiah far exceeded that of Zerubbabel.
    1. Haggai comforted Zerubbabel his pitiful temple would get the Desire of All Nations.
    2. It is the shame of literalism to see too much in the regathering of the Jews to Judah.
    3. It is a worse shame to speculate of some millennial kingdom unknown in the N.T.

C. What new name did Jehovah directly, specifically give the Jews after Cyrus or Christ?
    1. In chapter – *Hephzibah* (delight), *Beulah* (married), *Sought out, A city not forsaken*.
    2. In a future chapter – *The LORD our righteousness* – would be their name (Jer 33:16).

3. *Christians* was a N.T. new name for God's people as disciples of Christ (Acts 11:26).
4. *Sons of God* exceeded the *children of Abraham* or *of Israel* (II Cor 6:18; I Jn 3:1-3).
5. We choose the simple solution in the nearby context (Is 62:4) – *My delightful wife.*
6. It is a new name as opposite the names of *Forsaken* and *Desolate* that had been true.

3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

A. In addition to having a new name from God, the Jewish church would be to God's glory.
B. The Jews had been a shame to Him, but now they would adorn Him by their renewal.
C. Rather than on His head, both the crown and the royal diadem are in Jehovah's hand.
   1. We cannot add to the inherent and intrinsic glory and royalty of the infinite God.
   2. However, we can adorn Him by His great glory and works seen in and through us.
   3. Yet, do not forget that the church is the fulness of Him that filleth all in all (Ep 1:23).

4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

A. By God's chastening and destruction of the nation and people, they had negative names.
B. The church was called *Forsaken,* for their God had forsaken them into enemies' hands.
   1. God's forsaking of her as a wife was introduced before here (Isaiah 49:14; 54:4-10).
   2. Now God delighted in her as *Hephzibah* with great joy (Is 62:5; Jer 32:41; Zep 3:17).
   3. So sure was her forsaking over that she had another name – *not forsaken* (Is 62:12).
C. The church was called *Desolate,* for she had been deserted and left alone without a man.
   1. God left her *desolate* like a man might reject a wife he no longer desired (Is 54:1,3).
   2. God now called her *Beulah,* married wife (Is 54:4-10; 61:10; Jer 3:14; Hos 2:19-20).
   3. So sure was her desolation over that she had another name – *sought out* (Is 62:12).
D. For more on this glorious restoration, see the notes elsewhere (Is 54:1-14; 49:18-23).

5 For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

A. The regathered remnant would partake of this restoration with great passion and zeal.
   1. Some fuss needlessly that sons would marry their mother (II Cor 11:2; Gal 4:26).
   2. God can use all the similes He chooses – for we give Him the benefit of any question.
   3. The passion and zeal of a young man (note!) for a virgin (note!) was Judah's future.
   4. Future generations of the Jews would delight in Jerusalem and dote on her always.
B. Another simile – God would be like a bridegroom doting on Jerusalem (Zeph 3:17).
   1. Our Lord's love for His church was such that He gave Himself for it (Eph 5:25-27).
   2. He delights and rejoices in His people, which is hard for us to grasp (Psalm 45:11).
C. For more on this glorious restoration, see the notes elsewhere (Is 54:1-14; 49:18-23).

Constant Prayer for the Future Blessings – Verses 6-7

6 I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,

A. Isaiah for God went further and spoke of the perpetual ministry of the church's pastors.
   1. There are watchers in Daniel, but watchmen are faithful pastors (Isaiah 52:8; 56:10).
   2. Future generations of pastors would be like Isaiah, never stopping prayer (Is 62:1).
   3. Part of the restoration and revitalization of the church was better pastors (Jer 3:15).
   4. Thus the apostles of our Lord wanted deacons to spare them for prayer (Acts 6:1-4).

B. Not only did Isaiah prophesy of praying pastors, he exhorted them to their duty in it.
   1. God's ministers are His messengers that talk about the LORD to others (Mal 2:7).
   2. They were to add to their preaching and teaching the need for intercessory prayer.
   3. Paul made mention of many things, so we must mention the church (Ps 122:6-9).
   4. Importunate prayer wrestles with God like Jacob (Gen 32:26; Luke 11:5-8; 18:1-8).
   5. A woman of Canaan is another example of an answer the hard way (Matt 15:21-28).

7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

A. The pastors and preachers of God should also be intercessory prayers without ceasing.
   1. Thus the apostles of our Lord wanted deacons to spare them for prayer (Acts 6:1-4).
   2. The rule also applies to church members, for the apostle laid it on them (I Thes 5:17).

B. Consider how godly prayer warriors do not rest in order to give God no rest (Is 62:1).
   1. Importunate prayer will not let God go like Jacob (Gen 32:26; Luke 11:5-8; 18:1-8).
   2. A woman of Canaan is another example of an answer the hard way (Matt 15:21-28).
   3. It is not foolish or wrong to ask God to fulfill promises, like David (II Sam 7:25-29).

C. When we know God's will, directly or indirectly, we should not weary pressing for it.

Promised Security By Jehovah's Oath – Verses 8-9

8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

A. God certainly swears, and when He does it, His people should take great comfort by it.
   1. Moses described God lifting up His hand to heaven for vengeance (Deut 32:39-43).
   2. Paul said God's oath of salvation was to give His people confidence (Heb 6:11-20).

B. God swears by His holiness, but here He swore by His strength (Ps 89:35; Amos 4:2).
   1. Any attribute of God is sufficient for swearing, for it is infinitely great (Heb 6:16).
   2. His holiness is one of His principal attributes by which He is known in scripture.
   3. His power and strength are also principal attributes of God (Ps 63:2; 105:4; 145:11).

4. God is as omnipotent as He is holy, and we revel in both, but especially together.
5. Swearing by His strength would be comforting in a matter requiring His great power.

C. There are sure things like death and taxation, but nothing surer than God's word surely.

D. God swore in prophecy to His church that He would never desert them again like before.
1. He had warned by Moses of enemies eating their labor (Lev 26:16; Deut 28:31-33).
2. But now He swore He would never do it again the same way or extent (Is 65:21-23).
3. Though Greeks and Romans did so, God preserved His elect remnant perpetually.
4. The church of Jesus Christ shall never be deserted nor suffer loss here or in eternity.
5. The supplies He has provided in the gospel and by the Spirit shall never be removed.

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

A. Not only would the Jews themselves eat their produce, but they would eat it in safety.
1. Gideon threshed wheat by the winepress to hide it from Midianites (Judges 6:11).
2. They would celebrate to the LORD in His place eating their own agricultural fruits.

B. God's rule was for the tithe of all to be eaten in God's chosen place (Deut 12:17-18).
1. But this could only be done if the land were so secure from enemies as to travel far.
2. God had promised to deliver them even from the desire of enemies (Exodus 34:24).

C. Reader, do you take great comfort in God's promises and oaths to you (Heb 6:11-20)?

Preparation for the Coming of Messiah – Verses 10-12

10 Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

A. In similar prophecies of Isaiah, you should see both the return from Babylon and Christ.
1. The Jewish church was to prepare the way back to Jerusalem after the order of Cyrus.
2. And they were to do so in the days of Messiah by gathering the Gentiles unto them.

B. This terminology of civil engineering for the return was used before (Isaiah 57:13-19).

C. There is another highway far more important (Is 11:10-16; 19:18-25; 35:8-10; 40:1-5).
1. The standard for people, the sign on the highway, was the ensign of David (Is 11:10).
2. John began the great work, and the apostles of our Lord continued it, especially Paul.
3. John was very much sent for preparatory work (Malachi 3:1; Matt 3:3; Luke 1:17).
4. We Gentiles could not see anything to benefit our souls until Paul (Acts 26:15-23).
5. The apostles were to make the gospel visibly obvious and remove stumblingblocks.
6. They used great plainness of speech and limited obstacles (II Cor 3:12; Acts 15:19).

D. The song, *Onward Christian Soldiers … See, His banners go! … Join our happy throng.*

11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy

salvation cometh; behold, his reward is with him, and his work before him.

A. In similar prophecies of Isaiah, you should see both the return from Babylon and Christ.
    1. God did issue a proclamation through Cyrus for the salvation and reward of the Jews.
    2. But greater than that was proclamation by John and apostles for the future Messiah.
    3. See the introduction above where a few rules of interpreting Isaiah are listed for help.

B. The gospel message did go to the end of the world early (Mark 16:14-20; Col 1:6,23).
    1. The prophecy of this great event was given by Isaiah already (Is 40:1-11; 42:1-12).
    2. John the Baptist was to declare the work of Messiah coming after him (Mal 3:1-4).
    3. Simeon saw God's salvation – the Christ child – when eight days old (Luke 2:30).

C. Jesus brought salvation for His people by doing the work of God (Matt 1:21; John 4:34).

D. Great Commission Fulfilled.

12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

A. The work of Cyrus and of Christ had an effect on the Jewish church of both generations.
    1. The regathered Jews were redeemed from Babylon by Cyrus as God's holy people.
    2. The city of Jerusalem was no longer forsaken but could now be called, *Sought out.*
    3. Every woman knows a man's love by his zeal to pursue her, and thus it is right here.

B. However, the grander fulfillment that has been mentioned many places, was by Christ.
    1. Zacharias said John and Jesus were for Israel's redemption (Luke 1:68; 2:38; 24:21).
    2. Since Jews nationally considered were not holy, this is the Israel of God (Rom 9:6).
    3. God's choice of Gentiles, like those at Ephesus, were chosen to be holy (Eph 1:3-6).
    4. Jesus built His church to never be forsaken (Matt 16:18; II Tim 2:19; Heb 13:5-6).
    5. Reader, do you understand these things to, *Arise! Shine!* and not hold your peace?

C. Do you pray (Is 62:1,6-7) and prepare (Is 62:10) to promote the church of Jesus Christ?