

# Pentwater Bible Church

*Isaiah Message 135*

*November 7, 2021*



The apostle John on Patmos by Hans Memling Cir. 1479

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The Book of Isaiah

One-Hundred-Thirty-Five

Divine Unrest Until Israel is Restored

November 7, 2021

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Isaiah 62:1–12

*<sup>1</sup>For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth. <sup>2</sup>And the nations shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name, which the mouth of Jehovah shall name. <sup>3</sup>Thou shalt also be a crown of beauty in the hand of Jehovah, and a royal diadem in the hand of thy God. <sup>4</sup>Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah; for Jehovah delighteth in thee, and thy land shall be married. <sup>5</sup>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.*

*<sup>6</sup>I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night: ye that are Jehovah's remembrancers, take ye no rest, <sup>7</sup>and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. <sup>8</sup>Jehovah hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy grain to be food for thine enemies; and foreigners shall not drink thy new wine, for which thou hast labored: <sup>9</sup>but they that have garnered it shall eat it, and praise Jehovah; and they that have gathered it shall drink it in the courts of my sanctuary.*

*<sup>10</sup>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 an ensign for the peoples. <sup>11</sup>Behold, Jehovah hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his recompense before him. <sup>12</sup>And they shall call them The holy people, The redeemed of Jehovah: and thou shalt be called Sought out, A city not forsaken (ASV, 1901).*

THE LORD KEEPS HIS PROMISES

Isaiah 62:1

*<sup>1</sup>For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth (ASV, 1901).*

It is the Lord Jesus the Jewish Messiah who continues to speak here. He is saying that He is making preparation for His earthly appearance the second time. This time it will be for the restoration of His people Israel in the 1,000-year Messianic Kingdom also known as the Millennial Kingdom.

God is promising not to be “silent” as He was in the past (Isaiah 42:14; 57:11; 64:12; 65:6), when He issued them a bill of divorcement due to their exceedingly sinful lifestyle. Thus, He will intervene and act on behalf of His people. This Jesus who is the Servant was commissioned to restore Israel and bring salvation to Jacob and the nations (Isaiah 49:6), to bring justice and salvation to all people (Isaiah 42:1–4; 62:1b), and to intercede on behalf of sinners (Isaiah 53:12). Now He speaks here promising the fulfillment of His commission.

The Servant commits Himself with urgency of seeing the fulfillment of God’s plan to bring salvation to Zion. As previously expressed, He will continue to “preach the good news” and “proclaim the year of the Lord’s favor” and “comfort all who mourn” (Isaiah 61:1–3) so that Zion would repent of her sins and receive God’s Spirit and covenant (Isaiah 59:20–21). The essence of this commitment is not to be silent. Here He provides assurance to all that absolutely everything is being done to bring about Zion’s day of salvation.

The promise that God in the Servant makes is that the preaching of the good news to Jerusalem will bring about the fulfillment of God’s promise of salvation so all Israel will be saved (Romans 11:26). This will be the day that righteousness, victory, and vindication will be evident as the brightness of the sun or a burning torch. These figures of speech (the rising sun and a bright light in 62:1) were earlier used to describe the coming of the glory of the Lord (Isaiah 60:1–2, 19). A burning torch was also connected with God’s glorious presence in earlier appearances (Genesis 15:17; Exodus 3:2; Deuteronomy 4:11). These figures of speech refer both to the coming of God who brings justice and salvation, and compare the future salvation of Israel to the light of the awareness of spiritual rebirth when the nation Israel experiences her national regeneration.

#### ZION RENAMED REFLECTING HER SALVATION

Isaiah 62:2–5

*<sup>2</sup>And the nations shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name, which the mouth of Jehovah shall name. <sup>3</sup>Thou shalt also be a crown of beauty in the hand of Jehovah, and a royal diadem in the hand of thy God. <sup>4</sup>Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah; for Jehovah delighteth in thee, and thy land shall be married. <sup>5</sup>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 (ASV, 1901).*

As Israel begins to reign in righteousness in the Messianic Kingdom all the world’s nation will see the glory God has bestowed upon them. At that time, they will receive a new name, *Jehovah Shammah* or *Jehovah is there* (Ezekiel 48:35). Jerusalem will be further characterized by beauty, never again to be called *Azu-vah* (translated here as *Hephzi-bah*) which means forsaken or desolated by God, for the city itself will be God’s joy and delight. He will once again affirm His remarriage vows to Zion. The word *Beulah* means marriage. This has been stated in the New Covenant.

## Jeremiah 31:31–34

*<sup>31</sup>Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: <sup>32</sup>not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. <sup>33</sup>But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people. <sup>34</sup>And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more (ASV, 1901).*

According to what God told Ezekiel, He will enter into *an everlasting covenant* with Israel in the future. This everlasting covenant is the same as the New Covenant in Jeremiah 31:31–34. This new and everlasting covenant is also a new marriage contract upon which the remarriage will be based.

## Ezekiel 16:59–60

*<sup>59</sup>For thus saith the Lord Jehovah: I will also deal with thee as thou hast done, who hast despised the oath in breaking the covenant. <sup>60</sup>Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. (ASV, 1901)*

In contrast to the Jews who did not keep any covenant with God for very long, God is now saying that He will keep His part of the covenant He made with the nation Israel at Mount Sinai. God is steadfast in His truth and promises. “*The days of thy youth*” is a reference to the time between the Exodus and their entry into the Promised Land, also called Eretz Israel. Jeremiah also speaks of this:

## Jeremiah 2:1–2

*<sup>1</sup>And the word of Jehovah came to me, saying, <sup>2</sup>Go, and cry in the ears of Jerusalem, saying, Thus saith Jehovah, I remember for thee the kindness of thy youth, the love of thine espousals; how thou wentest after me in the wilderness, in a land that was not sown. <sup>3</sup>Israel was holiness unto Jehovah, the first-fruits of his increase: all that devour him shall be held guilty; evil shall come upon them, saith Jehovah. (ASV, 1901)*

The “*everlasting covenant*” found in verse 60 of Ezekiel 16 is the New Covenant, which will be fully activated when the nation Israel has experienced a national regeneration, and entered the Messianic Kingdom. The land that Israel lost because of her adultery is to be totally restored. Like a new husband rejoices over his virgin bride, in this same way God will rejoice over His restored wife.

There will be a very prominent communication with God as a result of this remarriage. Israel will no longer address God as *Baali*, but as *Ishi*. Inherent here is a very interesting play-on-words in the Hebrew text by the usage of these two Hebrew words. The Hebrew language has many idiomatic phrases, this is one with special meaning. Both words, *Baali* and *Ishi*, are normative biblical Hebrew words meaning “my husband.” While they both mean “my husband,” there is a slight difference of emphasis in their meaning. *Ishi* means “my husband” in the sense of “my man.” *Baali* means “my husband” in the sense of “my master.” Both words are perfectly good Hebrew words for “my husband” and are used interchangeably throughout the Scriptures. Nevertheless, God said that the title of *Baali* will no longer be used, but only *Ishi*. The reason for this is the fact that the word *Baali* sounds very much like one of the gods with whom Israel committed adultery: the god *Baal*. If Israel were to continue to call God *Baali* in the future, she might begin to remember her former lover, Baal. So, in order to avoid even the hint of remembrance of the other lover, Baal, Israel will no longer address God as *Baali*, but only as *Ishi*.

#### THE LORD SWEARS TO RESTORE ZION

Isaiah 62:6–9

*<sup>6</sup>I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night: ye that are Jehovah's remembrancers, take ye no rest, <sup>7</sup>and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. <sup>8</sup>Jehovah hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy grain to be food for thine enemies; and foreigners shall not drink thy new wine, for which thou hast labored: <sup>9</sup>but they that have garnered it shall eat it, and praise Jehovah; and they that have gathered it shall drink it in the courts of my sanctuary (ASV, 1901).*

To make assure the Israelites that these promises will be fulfilled, God makes several promises.

1. Angelic messengers will be placed upon the walls of Jerusalem whose entire ministry consists of reminding God of His promises to make Jerusalem the joy and praise of the whole earth.
2. The inhabitants of Messianic Jerusalem are promised that they will enjoy the fruit of their labors, for the results of their labor will never again be taken away by their enemies.
3. The Israelites who have planted the crops and the vineyards will eat of the harvest and drink the wine which the vineyards produce.
4. The Israelites will celebrate the crop produce free from foreign theft in the courts of the Messiah's Temple.

Isaiah 62:10–12

*<sup>10</sup>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 an ensign for the peoples. <sup>11</sup>Behold, Jehovah hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his recompense before him.*

*<sup>12</sup>And they shall call them The holy people, The redeemed of Jehovah: and thou shalt be called Sought out, A city not forsaken (ASV, 1901).*

The gates of Messianic Jerusalem will be open to the righteous people of the Messianic Kingdom. All who enter the Kingdom after the Tribulation will be declared righteous because of the salvation they received. Jerusalem will be sought out by the world as it will be the capital city of the entire world.

The use of gates for righteous people to enter are affirmed in several Scriptural locations

Psalm 118:19–20

*<sup>19</sup>Open to me the gates of righteousness: I will enter into them, I will give thanks unto Jehovah. <sup>20</sup>This is the gate of Jehovah; The righteous shall enter into it. (ASV, 1901)*

Isaiah 26:2–3

*<sup>2</sup>Open ye the gates, that the righteous nation which keepeth faith may enter in. <sup>3</sup>Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. (ASV, 1901)*

The only gate to be closed is the East gate.

Ezekiel 43:1–2

*<sup>1</sup>Afterward he brought me to the gate, even the gate that looketh toward the east. <sup>2</sup>And, behold, the glory of the God of Israel came from the way of the east: and his voice was like the sound of many waters; and the earth shined with his glory. (ASV, 1901)*

Ezekiel chapter 43 describes the shekinah glory of God returning to Israel in the same manner as He left the land of Israel in 586 B.C. The prophet is brought back to the east gate of the temple compound. Ezekiel describes the voice he now hears as “*the sound of many waters,*” and it is the sound of the wings of the cherubim moving God upon wheels of fire. The phrase “*the earth shined with his glory*” in verse two describes the glory of the God of Israel, and is the shekinah glory, which is a physical manifestation of the God of the universe in time and space.

THE EASTERN GATE IS SEALED

After the Lord Jesus enters through the eastern gate into the Messianic temple, it will be permanently closed as described in Ezekiel chapter 44.

Ezekiel 44:1–2

*<sup>1</sup>Then he brought me back by the way of the outer gate of the sanctuary, which looketh toward the east; and it was shut. <sup>2</sup>And Jehovah said unto me, This gate shall be shut;*

*it shall not be opened, neither shall any man enter in by it; for Jehovah, the God of Israel, hath entered in by it; therefore it shall be shut (ASV, 1901)*

When He returns to govern the world during the Messianic Kingdom (Isaiah 9:6), the eastern gate of Jerusalem will be permanently sealed preventing any further use. The Arabs believe that because the Jews expect their Messiah to come through this gate, they can prevent any possibility of His return by having sealed it shut. In A.D. 1540–41 it was sealed shut by order of Suleiman the Magnificent, a sultan of the Ottoman Turkish Empire. The eastern gate has remained sealed for the past 500 years, and a Muslim cemetery was placed in front of it, with the Arabs thinking that the Jewish Messiah would not set foot on an unholy cemetery, and therefore would not arrive. However, when the Messianic Kingdom begins, the entire earth will be transformed, and the Temple Mount will have new walls and gates as well as a new temple building. The Temple Mount will be fifty miles square, and the highest mountain on the earth. The old gates we see now will be gone, and the shekinah will enter through the new eastern gate, and then be sealed shut. Man's feeble attempts to stop the Messiah from coming, or stop the prophecies that God has declared, will never prevail.

The declaration is made that the redemption and salvation of Jerusalem is assured, because God is One Who keeps His promises. So, summing up the result of the previous two and one-half chapters is a restored relationship between God and the nation Israel. All four of the terms used here—*Holy People, Redeemed of the Lord, Sought Out, City That Is Not Forsaken*—are relational terms. The end result of all God's work on our behalf is not some state or condition of our own, but a relationship He initiated Himself because of our belief and repentance, one of acceptance, redemption, and holiness. To be in relationship with Him is to experience all those. Without that relationship, none of them is possible. Redeemed Israel has been promised these things by the one who always keeps His promises.

Next message: THE DAY OF THE LORD'S JUDGMENT

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