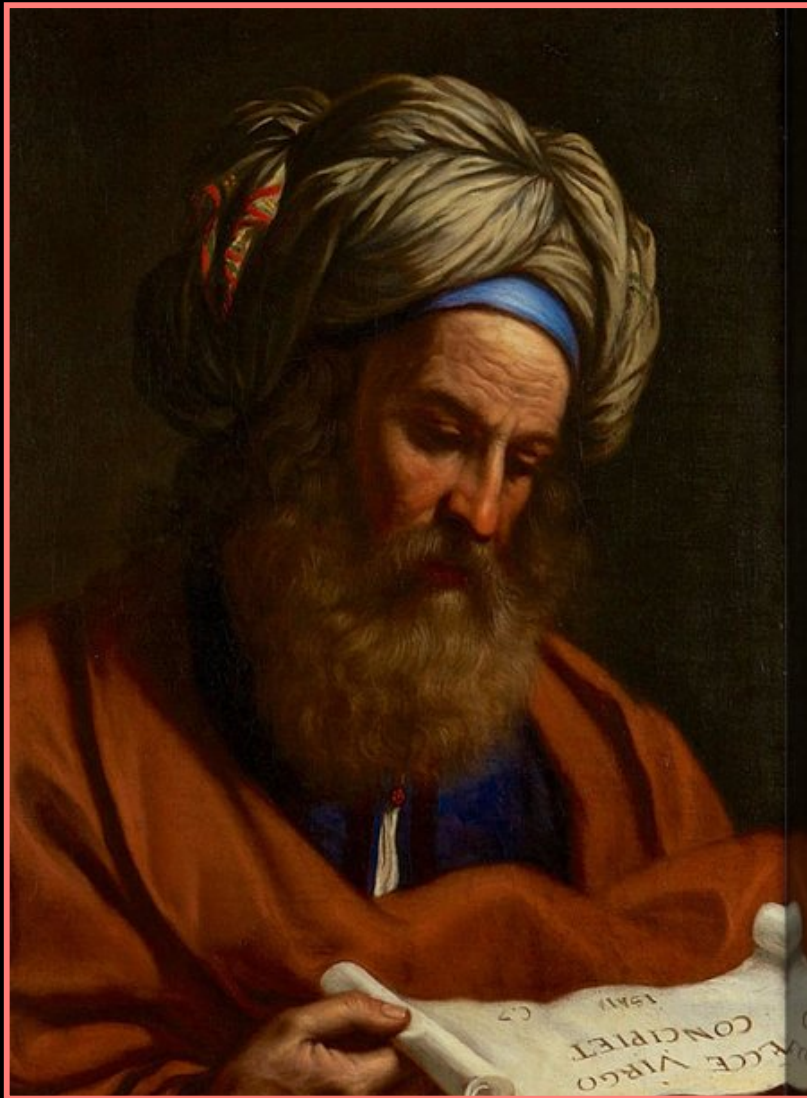


054



# The Father Knows Best

School of the Bible Class

## Isaiah

Isaiah 62

054

July 9, 2023

Donald L Goertzen Presenter  
Indian Hills Community Church

# Detectives looking for Eschatological Evidences in Isaiah

Tribulation and Kingdom Truth



Continuing

# Jerusalem City of God

- In Isaiah 60 we began to see more clearly God's plan for the ages. It is invested in a City—the City is at the center of the earth from whence God's administration, in the Kingdom of His Son, will go forth.
- It is the place, the city, the temple, the local identification where the omnipresent God will dwell in eternity.
- So identified is the City with God and His acts that we can talk about the City as the source divine blessing.

# Jerusalem City of God

- Not to miss an opportunity: In Psalm 121, a Psalm of ascent, the opening phrases say—**I will lift up my eyes to the mountains; From where shall my help come? <sup>2</sup>My help comes from the Lord, Who made heaven and earth.** Psalm 121:1–2
- In their ascent, their objective, they look to, or depend on something in the “Hills/Mountains” that they ascend. Is not their destination **Jerusalem the City of God?** It is likely that the Jews ascending the mountain understood that “their Jerusalem” **represented everything from God—to them.** So closely associated is the City to God that they can understandably claim that their **help comes from the City on the mountains.**

# Jerusalem City of God

- It is in the spirit of Isaiah 60 and Ps 121 that Isaiah continues to inflate precious truths in metaphoric terms—so common in the Old Testament narrative texts.
- So closely associated is the city with the Sovereign God that we may lose track of the real antecedent in the language.
- Sometimes God acts on Zion, other times Zion is doing the acting.

# Jerusalem City of God

- 'For Zion's (all things for Jewish hope) sake I will not keep silent, And for Jerusalem's sake I will not keep quiet,
- ➔ • Here **God** is acting on the City!
  - Until her righteousness goes forth like brightness, And her salvation like a torch that is burning. Isaiah 62:1
- ➔ • Here the **City** is doing the acting. "Her salvation like a torch" is an example of shifting the actor.

# Jerusalem City of God

- ➔ • The City is acting on behalf of God—
  - <sup>2</sup>The nations will see your righteousness, And all kings your glory;
  - And you will be called by a new name Which the mouth of the Lord will designate. Isaiah 62:2
- The City will reveal God's righteousness. This of course is in the New Earth—when the restoration has been accomplished.
- The City has been given its rightful place representing God's dwelling place—for ever.



# Jerusalem City of God

- ➔ • The City is acting on behalf of God—
  - <sup>2</sup>The nations will see your righteousness, And all kings your glory;
  - And you will be called by a new name Which the mouth of the Lord will designate. Isaiah 62:2

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- We are not told what this new name is. But the Lord for the Eschaton will give it the appropriate new name—likely an added name since Zion, Jerusalem have eternal promises.

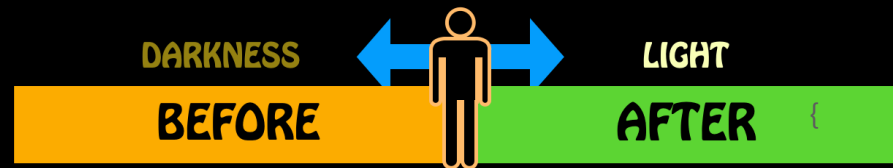
# Jerusalem City of God in the Eschaton

- <sup>3</sup>You will also be a **crown** of beauty in the hand of the Lord, And a royal **diadem** in the hand of your God. Isaiah 62:3
- 

- Here the Lord is acting on the city. So that the City will be a craftsman's tool in God's hand.
- The City is a Crown of beauty—reflecting on God's greatness. Rev. 21:10-11f
- A royal crown of God—has the authority of God.

In the  
Eschaton

# Jerusalem City of God



- I believe we get the idea of the city and can read the text with this understanding—but the **Land** is also included with the City.

- 
- “It will no longer be said to you (City), “**Forsaken**,” Nor to your **land** will it any longer be said, “**Desolate**”;
  - But you (City) will be called, “My delight is in her,” And your **land**, “**Married**”; (Too the people of Israel!)
  - For the Lord delights in you, And to Him your **land** will be **married**. Isaiah 62:4

# Jerusalem City of God

- 62:4 “Now Zion’s old names are rejected and new names are introduced. The reason why “it will no longer be said” is that there will be a total transformation of Zion from what it used to be. When an enemy army defeated God’s people it would be natural to assume that this happened because God had “forsaken” (Azubah) their land (60:15). Earlier in 54:1-8, God recalled the former days when the nation was without children (v. 1), ashamed and humiliated (v. 4), deserted and rejected (v. 6), and abandoned (v. 7), so it is not surprising that someone might use derogatory nicknames like “the one who is abandoned” or “desolation” to describe the land of Israel.”
- Smith, Gary U. *Isaiah 40-66: Volume 15 (The New American Commentary)* (p. 659). B&H Publishing Group. Kindle Edition.

# Jerusalem City of God

- “The change of names begins with an adversative *kî* “but, nevertheless” to assure the audience that it will be called *Hephzibah*, which means “my delight is in her,” a clear affirmation of the pleasure God has with the people he loves. The formerly desolate land will also get the new name *Beulah*, which means “married, possessed” (from the root *bāʾal*), a metaphor that aptly describes the covenant relationship. These new names are not just perfunctory or meaningless new labels carelessly thrown about; they accurately describe the new state of the nation in the future when God has marvelously transformed his people and their land. The old way of life will be over, and this new reality will involve a complete transformation of God’s people.”
- Smith, Gary U. *Isaiah 40-66: Volume 15 (The New American Commentary)* (p. 659). B&H Publishing Group. Kindle Edition.

# Jerusalem in the Land and the City of God

- <sup>5</sup>For as a young man marries (possesses) a virgin, So your sons will marry you; (possess Jerusalem and the Land)
- And as the bridegroom rejoices over the bride, So your God will rejoice over you (City and the Land). Isaiah 62:5 (For the Jewish people.)

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• We have expressed here how the typical Jew holds his Land and the City. We

➔ again recall our Jewish guide having been gone only a few days from Jerusalem could hardly contain himself with a child like rejoicing in his return—we stopped to “drink” a toast to the event. We watched with sympathetic eyes one who truly is identified with the city and feels that it is a part of him, which is missing until he returns. AMAZING! Hava Nagila Jewish celebration song.

# Jerusalem in Transition



- **“On your walls, O Jerusalem, I have appointed watchmen; All day and all night they will never keep silent. **[This is going on, today!]**”**
- You who remind the Lord, take no rest for yourselves; Isaiah 62:6
- Isaiah is dealing in real time events—the key idea of Isaiah is the coming of the **Messiah and His restorative acts**. Here we have **before** the restoration: **“I have appointed watchmen** (prophets who are waiting for the Messiah)” As the Jews have the saying, **“Next year in Jerusalem”** gets to the spirit of their situation.

# Jerusalem in Transition

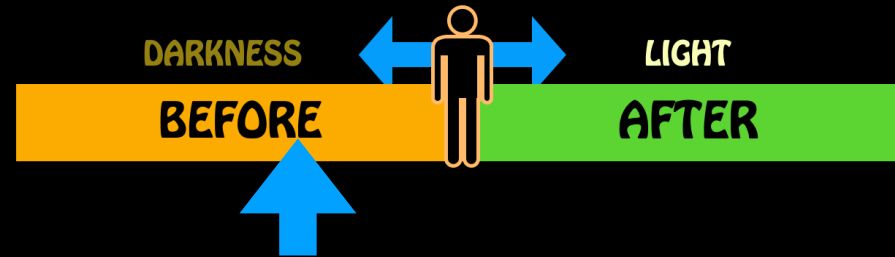


- **“On your walls, O Jerusalem, I have appointed watchmen; All day and all night they will never keep silent.**
  - **You who remind the Lord, take no rest for yourselves; Isaiah 62:6**
- 
- In their prayers “next year in Jerusalem” is not a misplaced idea in prayer. We also pray for peace in Jerusalem. God reminds us to return His words in our prayers. The Lord will bring peace to Jerusalem! The Jew and everyone should not rest from these prayers. We are told not to rest from these prayers! **AMAZING!**





# Jerusalem in Transition



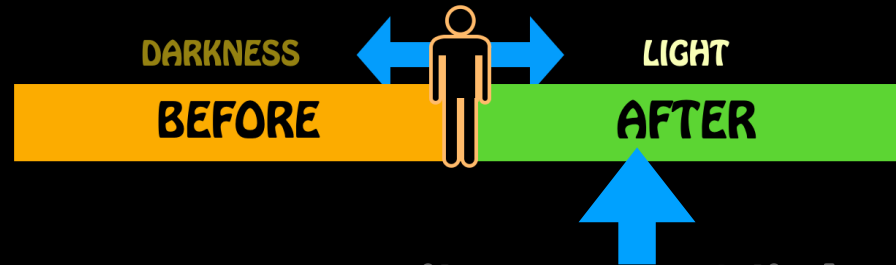
WATCHING FOR  
THE APPEARANCE  
OF THE  
MESSIAH

- <sup>7</sup>And give Him (God) no rest until He establishes And makes Jerusalem a praise in the earth.

- 
- <sup>8</sup>The Lord has sworn by His right hand and by His strong arm, “I will never again give your grain as food for your enemies; Nor will foreigners drink your new wine for which you have labored.” Isaiah 62:7–8

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# Jerusalem in Transition



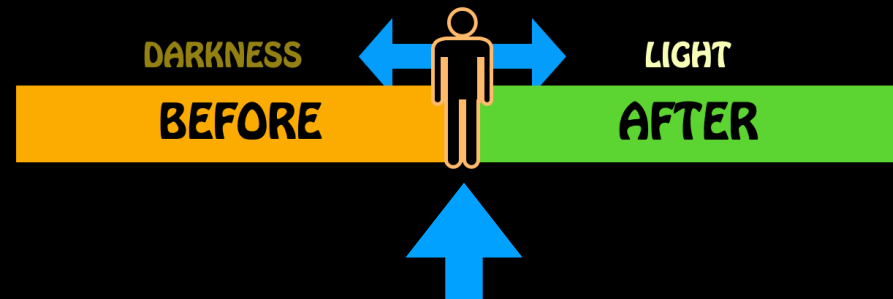
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# Jerusalem in Transition



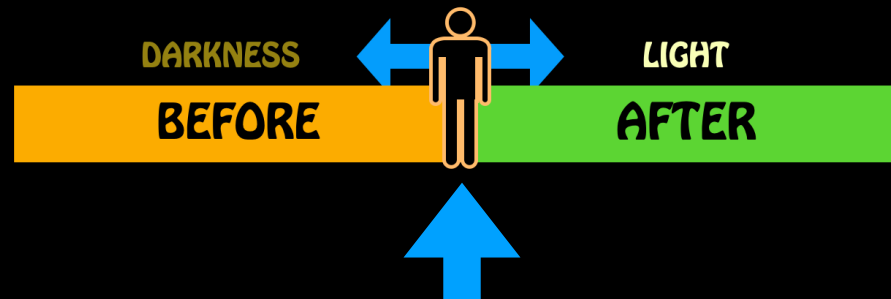
- **9But those who garner it will eat it and praise the Lord; And those who gather it will drink it in the courts of My sanctuary.**
- **10Go through, go through the gates, (You enter) Clear the way for the people; (evangelism) Build up, build up the highway, Remove the stones, (apologetics) lift up a standard (a flag to follow) over the peoples (Hold forth the hope of the coming Kingdom). Isaiah 62:9–10**

# Jerusalem in Transition



- **“Behold, the Lord has proclaimed to the end of the earth, Say to the daughter of Zion, “Lo, your salvation comes; Behold His **reward** (saving effect) is with Him, and His **recompense** (Jewish reparations) before Him.” Isaiah 62:11**

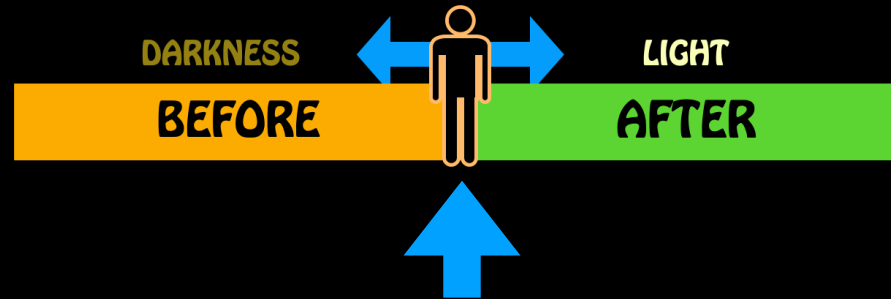
# Jerusalem in Transition



- <sup>12</sup>And they will call them, (Jews) “The **holy people**, The **redeemed of the Lord**”; And you will be called, “**Sought out**, a city (Jews) **not forsaken**.” Isaiah 62:12
- The identity of the city includes its inhabitants. “You will be called, **Sought out**, a city (people) **not forsaken**.”



# Jerusalem in Transition



- With all this build up from Isaiah 40, especially boosted in Isaiah 60, 61, 62 the City and the Land, we know that all creation will be restored and all covenants fulfilled—
- How is this transition from the Old to the New made?
- As the train always arrives on schedule—Chapter 63 will give us that answer.

# The Next Phase to Claim the Earth

- **Who is this who comes from Edom, With garments of glowing colors from Bozrah, This One who is majestic in His apparel, Marching in the greatness of His strength? “It is I who speak in righteousness, mighty to save.” Isaiah 63:1**

# Now for the Commercial 🤗

- I cannot help but end this lesson on the issue we have been chasing. Exactly how do the end time events sequence, anyway?
- I remind you of the two choices regarding the events we have witnessed that are obviously eschatological. Do these all happen in time for the Kingdom, i.e. in time for the 1000 yrs, the so called Millennium or
- Do these events get divided between the Millennium and the Eternal State? It is said that what we have witnessed (and will witness) goes back and forth between the Millennium and the Eternal State—but we **CANNOT BE SURE** which is which—nothing then is sure—God wants it that way.



# Now for the Commercial 🤪

- But does God really want us to miss His “revelation?” Not likely. What evidence then have we encountered that would suggest such a bifurcation?
- On what basis then can we pick out some events for the “Millennium” and some for the Eternal state?
- It is an impossible chore. If we actually tried each of us would have a different idea of what happens when.
- Is it not better to accept the text as presented, and most importantly as it would be understood by the Jewish audience.?
- For them it was all for the Kingdom, the City, the Land, the salvation, the Temple where God will make His eternal home.

# Now for the Commercial 😊

- For full disclose— that “these features go back and forth”—is due to a misunderstanding of how Rev. 21-22 fit with 19-20.
- Many take these chapters 19-20-21 as sequential. Thus—reading 21:1 follows with, “And I create a New Heaven and Earth” they take as following Chapter 20 which has described a 1000 yr period, so for them 20-21 is sequential. But we have shown larger gaps in the text in Revelation that are accepted without question—enter Augustine.
- But—here is the kicker!
- If this is true this necessitates adjustments to the clear chronology of 2 Peter 3:10-13 and of that of Isaiah esp 65-66.

# Now for the Commercial 😊

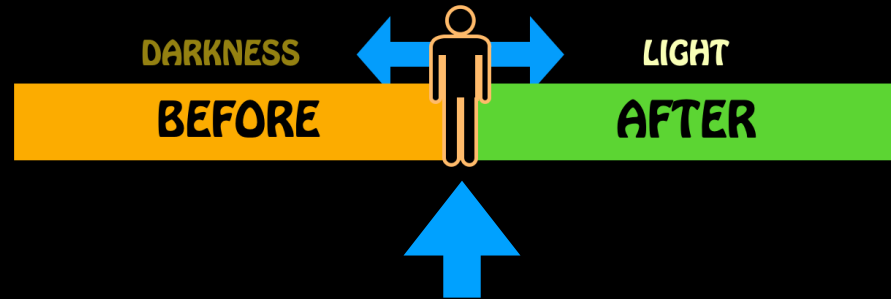
- From my paper last week—
- To suggest that Isaiah was not clear and that Peter got it wrong to be corrected by John violates the infallible premise of Scripture and the literal sense interpretation of Dispensationalism. The New Testament does not repair the Old, nor does John correct Peter, notwithstanding that John wrote last.

# Now for the Commercial 😊

- Is it not better to let the Old Testament set the chronology. It is quite clear in Isaiah (we will see). **There is no talk of any existence beyond the Kingdom. It would antithetical to what God had promised them, in the eternal earth, in the eternally owned land and city.**
- This has been my assumption when teaching Isaiah. I have found this brings clearer light to the text being able to state with certainty what the eschatological text suggests. Even in today's lesson there is no idea that we are talking about anything but the Kingdom on earth, referencing the new City and the restored Land often.
- A super heaven at this point would upset the entire eschaton.



# The Next Phase to Claim the Earth



- With that, we now turn to the **pivotal section in Isaiah**—from the old earth breaking towards the new—
- **Who is this who comes from Edom, With garments of glowing colors from Bozrah, This One who is majestic in His apparel, Marching in the greatness of His strength? “It is I who speak in righteousness, mighty to save.”**

**Isaiah 63:1**



Thus far—

**The Destroyer is Coming to Earth next week.**