

Jesus' Zeal and Commitments to Jerusalem (Isaiah 61-62)

I. INTRODUCTION

- A. Jesus is zealous for Zion or Jerusalem and He will return to Jerusalem to live there forever.
²“I am zealous for Zion with great zeal; with great fervor I am zealous for her.” ³Thus says the LORD, “I will return to Zion, and dwell in the midst of Jerusalem. Jerusalem shall be called the City of Truth, the Mountain of the LORD of hosts, the Holy Mountain.” (Zech. 8:2-3)
- B. Isaiah 60-62 is perhaps the most detailed prophetic description of Jerusalem’s glory and destiny. Isaiah 60 describes Jerusalem filled with God’s manifest glory, joyful citizens, and great wealth. Isaiah 61 introduces the Anointed One who brings transforming glory to Jerusalem and all Israel. Isaiah 62 sets forth the Anointed One’s passion for Jerusalem and her full destiny.

II. ISAIAH 61: THE ANOINTED ONE WHO BRINGS TRANSFORMING GLORY

- A. Isaiah 61 introduces the mission of the Anointed One who brings His transforming glory to Jerusalem and all Israel as announced in Isaiah 60. This transformation includes Israel’s individuals (v. 1-3), her rebuilt cities (v. 4), her fields and flocks (v. 5), her leadership (v. 6), her response to God (v. 7), her fame, and the impact of her ministry to the nations (v. 8-11). He will establish justice (v. 8) and righteousness (v. 10) in Israel and through them to all the earth (v.11).
- B. Isaiah 60 concludes by describing Jerusalem as a completely righteous society that will continue forever. This is the work of God’s hands which is done through the Anointed One (the messiah). The messiah and His mission is described by Isaiah in the next few verses (61:1-3, note v. 3f).
²¹Your people shall all be righteous; they shall inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified. (Isa. 60:21)
- C. The Anointed One transforms the people spiritually, emotionally and physically (Isa. 61:1-3).
¹The Spirit of the Lord GOD is upon Me, because the LORD has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; ²to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all who mourn, ³to console those who mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of the LORD, that He may be glorified. (Isa. 61:1-3)
- D. Jesus will heal and liberate the broken lives of His depressed and grieving people who are enslaved spiritually, emotionally, financially, physically, and socially, etc. He will transform His people into *trees of righteousness* who are the *plantings of the Lord* as declared in Isaiah 60:21.
- E. The captives were taken as prisoners in a time of war or bound for economic or spiritual reasons.

- F. Jesus will rebuild broken lives, ruined cities and their fields, flocks, and economies (61:4-7).
⁴They shall raise up the former desolations, and they shall repair the ruined cities...
⁵Strangers shall stand and feed your flocks, and the sons of the foreigner shall be your plowmen and your vinedressers. ⁶But you shall be named the priests of the LORD, they shall call you the servants of our God. You shall eat the riches of the Gentiles...⁷Instead of your shame you shall have double honor...therefore in their land they shall possess double; everlasting joy shall be theirs. (Isa. 61:4-7)
1. Jesus will oversee the rebuilding of Israel's cities and farms (v. 4) which were destroyed during the end-time conflicts. These cities will be gloriously rebuilt with expensive and durable materials like gold, silver, bronze, and iron instead of with wood and stone (49:8, 19; 54:3; 58:12; 60:10, 17-18).
¹⁷Instead of bronze I will bring gold, instead of iron I will bring silver, instead of wood, bronze, and instead of stones, iron. (Isa. 60:17)
 2. Their fields, flocks and crops, will be transformed (v. 5). The sons of the oppressors will serve as their herdsmen and farmers. This foreign work force will not be forced laborers or done in revenge, but as a labor of love done in gratitude to be near the God of Israel.
 3. The Israelites will serve as priests instead of working in the fields (v. 6). They will minister to the Gentiles by teaching His Word and manifesting His glory to them.
 4. Jesus will give Israel a double blessing (v. 7). She will enjoy the double portion of blessing that was given to the firstborn son (Deut. 21:17). Israel is God's firstborn son (Ex. 4:22). The double portion will bring everlasting joy to the children of Israel.
- G. We see the character and faithfulness of the Anointed One (v. 8-9). His transforming work flows from His love for justice and truth, hatred of robbery and His commitment to His covenant. Israel can rely on God's promises to transform the nation because He loves justice and is faithful to His covenant (Jer 32:40). He hates robbery—knowing that Israel's enemies stole so much from them.
⁸“For I, the LORD, love justice; I hate robbery...I will direct their work in truth, and will make with them an everlasting covenant. ⁹Their descendants shall be known among the Gentiles, and their offspring among the people. All who see them shall acknowledge them, that they are the posterity whom the LORD has blessed.” (Isa. 61:8-9)
- H. The Anointed One has joy in His work in bringing salvation to Israel and the nations (v. 10-11). Isaiah 61:10-11 is a hymn in which the Anointed One rejoices over what the Father has done through Him and in giving Him “anointed garments” to bring salvation to the nations (61:1-3).
¹⁰I will greatly rejoice in the LORD, My soul shall be joyful in my God; for He has clothed Me with the garments of salvation, He has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels...
¹¹For as the garden causes the things that are sown in it to spring forth, so the Lord GOD will cause righteousness and praise to spring forth before all the nations. (Isa. 61:10-11)

III. ISAIAH 62: THE ANOINTED ONE'S PASSION FOR JERUSALEM AND HER DESTINY

- A. In Isaiah 62, we see the Lord's passionate resolve for Jerusalem's destiny to be fully established. This chapter elaborates on the themes set forth in Isaiah 60-61. The transformation of Jerusalem is the starting point in the transformation of the earth as described in Isaiah 61:11.
- B. The transformation of Jerusalem started in God's heart with His commitment to intervene in a dramatic and supernatural way until Jerusalem walks in her full destiny. The themes include the Lord's resolve to intervene until Jerusalem is filled with righteousness and glory (v. 1) and until she imparts it to the nations (v. 2a), Jerusalem's new name based on God delighting in her as the Bridegroom God (v. 2b-5), His commitment to establish intercessors for Jerusalem's destiny (v. 6-7), His oath that she never be oppressed again (v. 8-9) and in seeing Israel and the nations prepared for the coming of Jesus as the Anointed One to Jerusalem (v. 10-12).
- C. The Lord is resolved to intervene until Jerusalem is filled with glory (v. 1). Most conservative commentators identify God or the Anointed One as the speaker in Isaiah 62:1, 6a, 8 and 61:8-11.
- ¹For Zion's sake I will not hold My peace, and for Jerusalem's sake I will not rest, until her righteousness goes forth as brightness, and her salvation as a lamp that burns. (Isa. 62:1)*
1. God promises to speak and act instead of holding His peace and resting in regard to Jerusalem. Israel complained that the Lord was restrained and held His peace or was "silent" to their prayers for deliverance (Isa. 42:14; 45:15; 57:11; 64:12; 65:6).
 2. Jesus will not stop until Jerusalem's righteousness shines bright like the sun and her ministry impact burns in the nations like a torch (lamp). These pictures comparing Jerusalem to the sun and a lamp are connected to God's glory (Isa. 60:1-3).
- D. The Lord's resolve is that Jerusalem arises to impart what she has to the nations (v. 2a).
- ²The Gentiles shall see your righteousness, and all kings your glory. (Isa. 62:1-2a)*
- E. Jerusalem's new name is based on God delighting in her as the Bridegroom God (v. 2b-5). A new name for Jerusalem speaks of God relating to Jerusalem in a different way and in the people seeing themselves and functioning in a new way.
- ²You shall be called by a new name, which the mouth of the LORD will name. ³You shall also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of your God. ⁴You shall no longer be termed Forsaken, nor...termed Desolate; but you shall be called Hephzibah, and your land Beulah; for the LORD delights in you, and your land shall be married. ⁵For as a young man marries a virgin, so shall your sons marry you; and as the bridegroom rejoices over the bride, so shall your God rejoice over you. (Isa. 62:2b-5)*
- F. Jerusalem is compared to a beautiful crown designed for a king who values it by holding it closely and carefully in his hand. The Lord is pictured as holding Jerusalem in His hand like a crown that He will jealously guard as His own special treasure (Ex. 19:5; Mal. 3:17).

- G. The new names promised in verse 2 are **Hephzibah** (My delight in her) and **Beulah** (Married). God delights in Jerusalem and has pleasure in its people (Ps. 149:4). There is a permanent relationship of loyal love between God and His people. Jerusalem's land will be cherished by its inhabitants who will permanently live there and will treat it with great care and affection.
- H. The Lord is committed to setting intercessors in place to cry out for Jerusalem's destiny (v. 6-7). This is a significant end-time prophecy. The message is clear—in one generation, He will initiate prayer ministries that will be sustained 24/7 until He makes Jerusalem a praise in the earth. The release of the promises in Isaiah 60-62 are anchored in night and day prayer partnership with God's people (even in this age). Therefore, God promises to prosper all who pray for Jerusalem.
- 6I have set watchmen [intercessors] on your walls, O Jerusalem; they shall never hold their peace day or night. You who make mention of the LORD, do not keep silent, and give Him no rest till He establishes and till He makes Jerusalem a praise in the earth. (Isa. 62:6-7)***
- I. The Lord swore an oath that Jerusalem would never be oppressed again (v. 8-9). God promises that those who work the fields will eat what they harvest instead of being taken by their enemies. Gentile armies will never again invade Israel and rob them of their hard-earned food.
- 8The LORD has sworn by His right hand..., "Surely I will no longer give your grain as food for your enemies; and the sons of the foreigner shall not drink your new wine, for which you have labored. 9But those who have gathered it shall eat it, and praise the Lord... (Isa. 62:8-9)***
- J. Preparation is needed for Jerusalem because the Anointed One is coming (v. 10-12). Isaiah 60-62 begins and ends with a call to action (Isa. 60:1; 62:10-12). Isaiah emphasizes three points: to prepare a highway for the Gentiles to visit (v. 10), to proclaim that salvation is coming (v. 11), and to declare that Jerusalem will be holy, redeemed, and sought by God and people (v. 12).
- 10Go through, go through the gates! Prepare the way for the people; build up, build up the highway! Take out the stones, lift up a banner for the peoples [Gentiles]! 11Indeed the LORD has proclaimed to the end of the world [Gentile nations]: "Say to the daughter of Zion, 'Surely your salvation is coming; behold, His [Jesus'] reward is with Him, and His work before Him.'" 12And they [Gentiles] shall call them [Jerusalem] the Holy People, the Redeemed of the Lord; and you shall be called Sought Out, A City Not Forsaken. (Isa. 62:10-12)***
- K. The Lord calls Israel to prepare a road for many from the nations to come to Jerusalem (v. 10). Isaiah uses the image of preparing an eschatology highway in different ways. First, is to prepare a highway **for God** to come to Jerusalem (Isa. 40:3). Second, is for the **dispersed Jews** to come back to Jerusalem (Isa. 11:12, 16; 35:8; 49:11, 18; 60:4). Third, is for the **peoples** or the **Gentiles** to come to Jerusalem to worship God and/or escort the Jews home (Isa. 19:23; Zech. 14:16-18).
- L. The Lord requires the Church to make proclamations to comfort Jerusalem and to pray, declare, and sing the message of His purpose for Jerusalem as a witness to the nations (Jer. 31:7-10).
- 7Thus says the Lord: "Sing with gladness for Jacob, and shout among the chief of the nations; proclaim, give praise, and say, 'O Lord save Your people, the remnant of Israel!'...10Hear the word of the LORD, O nations, and declare it in the isles afar off, and say, 'He who scattered Israel will gather him, and keep him as a shepherd does his flock.'" (Jer. 31:7-10)***