# **One of the results of God’s great rescue/Second Exodus is the restoration of Jerusalem. We have already seen that Isaiah never loses sight of Jerusalem in his hopes and as a focus of his picture of redemption. One of the marks of this New Rescue will be the restoration of Jerusalem, as the Holy City, the site of God’s enthronement, and the focus of Israel’s worship and communion with Yahweh.**

# **Vv.1-5 Zion/Jerusalem Restored and Glorified**

## Isaiah draws a picture of Yahweh’s passion and devotion to his bride’s welfare, blessing and security

## Vv.1-2 I take the speaker to be Yahweh in this song of God’s commitment…The “I” in verse 1 I take to be Yahweh, not the prophet, except as a spokesman for Yahweh. At God’s heart is Zion’s welfare. Yahweh will not rest, (remember in the story of Creation, when did God rest?) and he will not be silent…Until…she is restored to a place of ‘righteousness displayed in visible glory’…visible not only within to its residents but as a light to the nations or Gentiles, defined as those who are not Israelites. The parallelism of nations and kings in verse two is of realms and rulers who govern or represent those realms. In verse 2b Jerusalem is to receive a new name. Can you remember people who received new names in the OT? Who were they? Why did receive new names? Where did those new names come from and what did they represent?

## Vv.3-5 Jerusalem is depicted as a crown or diadem or symbol of God’s authority and sovereignty. The picture seems to be that Israel in general and Jerusalem, the capital city in particular, will be elevated to the place from which Yahweh will rule all of the nations of the earth.

## V.4 lists 4 names for Jerusalem…two old names, depicting Jerusalem under curse and two new names depicting Jerusalem as blessed.

### 2 Old names Azubah and Shemamah, meaning “Forsaken” and “Desolate” respectively.

### 2 New Names Hephzibah and Beulah meaning “My delight is in her” and “Married” respectively.

## V.5 Carries the suggested restoration of relationship of a covenanted ‘marriage’ between Yahweh and Israel/Jerusalem seen in Ex 19; Jer 2:2; and Eze 16:8. I suggest that this is the theme behind Jesus’ first sign in John 2 in turning the water into wine…that Jesus reveals Himself as Israel’s Bridegroom. The picture of God rejoicing over Israel like a bridegroom is not unlike Zephaniah’s picture of Yahweh singing over his people in Zeph 3:17.

# **Vv.6-9 Zion/Jerusalem to have Rest without fear of enemies**

## Vv.6-9 Yahweh has committed himself irrevocably to Zion’s restoration and has sworn an oath to seal his commitment…like a marriage. He will guard the city by placing watchmen on the wall of the city, who will not sleep but look out for enemies from without and will intercede on Israel’s behalf within by pleading with Yahweh through their intercessory prayer for Jerusalem.

## V. 8 The forewarned curse that foreigners would eat what Israel raised and worked for would at last be reversed, reminiscent of the first exodus, Israel will not be working and giving their labor to those who oppress them, Deut 28:31,33. In the new era Israel would reap the rewards of her labor.

# **Vv.10-12 God’s Favor now rests upon his holy people**

## **V. 10 In chapter 40 we heard of the voice crying, “In the wilderness, Prepare the way of the Lord…” now we see Yahweh preparing the way for his people. He assembles them as he did in the first exodus, as seen in Numbers 2 under an ensign or banner. This should have the reader recall the promise of chapter 11:10…as the Messiah, the Anointed King is the ensign over the nations!**

## **V. 11 Now the prophet commands the people, “Look!” at what Yahweh has proclaimed…and in proclaiming has decreed… “Look” your promised salvation, deliverance, rescue comes in the person of the Rescuer, who is both Messiah and Yahweh himself.**

## **V. 12 And the nations shall call Israel by new names… “The Holy People” and “The redeemed of the Lord” and “Sought Out” and “A city not Forsaken”!**

## **New names express new relationship and in this case, blessed relationship.**