Treasure Hunt

- Who is speaking in Isaiah 62:1-7?
- To whom is this person speaking?
- Why should we let our light shine before unbelievers?
- What does it mean when God gives Zion a new name?
- What two names does God give her, and what do they mean?
## Overview of Isaiah 58-66

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<th>False vs. True Worship</th>
<th>58:1-14</th>
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<td>59:1-15a</td>
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<td>61:1-11</td>
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Links of ch. 62 to context:
- “Righteousness and salvation” in 61:10; 62:1
- 2fs pronouns in ch. 60 and 62
- Parallel prologs in 60 and 62
How is the faithful city become an harlot!

Burdens: Babylon, Philistia, Moab, Damascus, Egypt, desert of the sea, Dumah, Arabia, valley of vision, Tyre

Daughter Babylon

Daughter Zion
1-12, Promises to Zion

1-7, The Redeemer Speaks to Zion

1-2a, Metaphors about Light (link to ch. 60)

2b-3, Feudal Metaphors

4-5, Marriage Metaphors

6-7, Civil Metaphors

8-12, The Lord answers the Watchmen and the Heralds

8-10, “The Lord hath sworn ...”
Prepare for the people to return to Zion

11-12, “The Lord hath proclaimed ...”
Prepare for the Redeemer to come to Zion
## Similar Prologs in Isaiah 60 & 62

<table>
<thead>
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<th>60:1-3</th>
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<td>Isa 60:1-3  Arise, shine; for <strong>thy light</strong> is come, and the <strong>glory</strong> of the LORD is risen upon thee. 2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his <strong>glory</strong> shall be seen <strong>upon thee</strong>.</td>
<td>Isa 62:1-2  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 <strong>brightness</strong>, and the salvation thereof as a <strong>lamp that burneth</strong>.</td>
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<td>3 And the <strong>Gentiles</strong> shall come to thy light, and <strong>kings</strong> to the brightness of thy rising.</td>
<td>2 And the <strong>Gentiles</strong> shall see thy righteousness, and all <strong>kings</strong> thy glory:</td>
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</table>
God’s People as an Attractive Beacon

Isa 49:6 I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Isa 52:10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

Isa 61:9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed.

Mat 5:14 Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
The Feudal Metaphor

Jdg 1:7 And Adonibezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered *their meat* under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, ...

Eze 26:7 I will bring upon Tyrus Nebuchadrezzar king of Babylon, a *king of kings*, from the north,

Rev 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is *Lord of lords, and King of kings*: 
Called by a New Name, 62:2

A sign of Adam’s authority over creation:

Gen 1:26 dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Gen 2:20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field;

To establish feudal relation:

2Ki 23:34 (608 BC) And Pharaohnechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim

2Ki 24:17 (597 BC) And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.
Samaria in the midst of its “Fat Valley”
Isa 28:1  Woe to the crown of pride, to the drunkards of Ephraim, … which are on the head of the fat valleys of them that are overcome with wine!
The Ultimate Crown

Isa 62:3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

Isa 28:5 In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

Gen 1:26 And God said, Let us make man in our image, after our likeness:
Isa 49:14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

Isa 54:1 Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD.

Isa 62:4 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.

and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

5 For as a young man marrieth a virgin, so shall thy sons marry thee:
62:5 “so shall thy sons marry thee”—Oedipus??

Marry = בחוץ (verb): 16x, mostly “marry,” but:
- 1Ch 4:22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion בחוץ in Moab, and Jashubilehem. And these are ancient things.
- Isa 26:13 O LORD our God, other lords beside thee have had dominion בחוץ over us: but by thee only will we make mention of thy name.

בון (noun): 164x, only 15x “husband”
- Name of Canaanite gods “Baal” = “Lord, master”
- Isa 1:3 The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

As description of marriage, בחוץ emphasizes
- Not sexual relationship
- But authority and responsibility
  → After years of being ruled by foreigners, the land of Zion will belong to her sons.