

Isaiah

Chapter 62

Christ Church

Winter 2026

- Notice that Isaiah 62 starts with the declaration of God's plan with Zion
- Theme is about her 'righteousness' and 'salvation'. This theme was introduced in 61:4-11 & 60:1-22
- By placing these terms beside one another, it is made plain that the only goal of God's saving work is to produce unmistakably righteous living in us

- The theme of 62 is the recalling of the promises made in Isaiah 49-52
- The Lord has not cast-off Zion – v.4
- The Lord ‘rejoices’ like a groom – v. 5
 - This is a continuation of the images of 61:10, 11



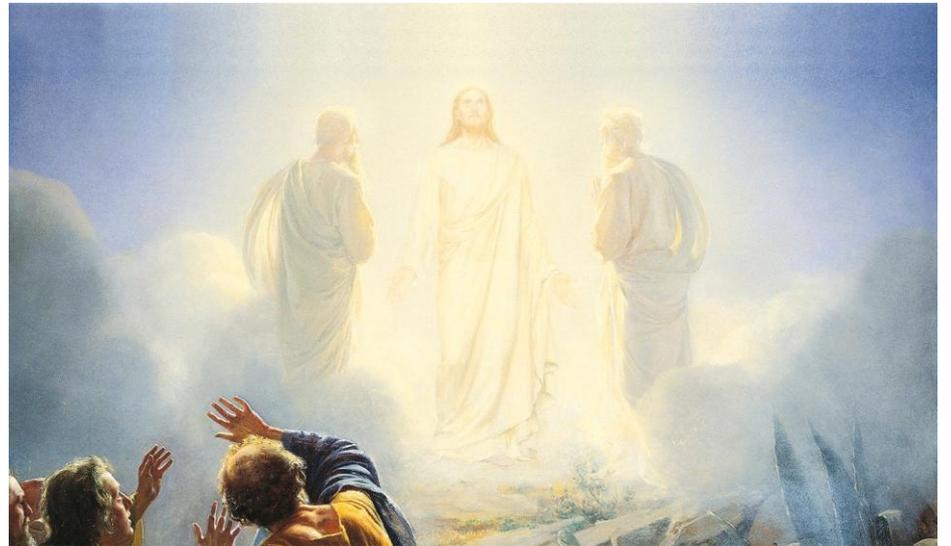
- In 62:2-9 there is a direct address to Israel
- Scholars debate who is doing the talking
 - The Lord? – notice vv. 1, 6
 - The prophet? – 2-5, 7-9 are Isaiah's amplifications
 - Both? – a running dialogue. This blurring of distinction between God and the prophet is a characteristic of biblical prophecy

- **New Names** – are common in the Bible
 - God adopts new names as He progressively reveals Himself
 - El Shaddai
 - Elohim
 - Yahweh
 - Yahweh Zebaoth
 - Adonai Yahweh
 - Covenants bring new names
 - ‘**Bergman**’ (Germanic for ‘*mountain man*’ or ‘*miner*’) → ‘**Harrah**’ (Gaelic from ‘*O’Eaghra*’ for ‘*son of the sharp*’)
 - Abram → Abraham, Sarai → Sarah, Jacob → Israel, Daniel → Belteshazzar, Simon → Peter, Saul → Paul,

- Notice in v. 2 that Zion's righteousness and salvation burst out like lightning. No one can miss it
- This is the essence of 'glory'. Glory is visible in the Bible.
 - Fiery robes of the priests
 - The Shekinah in the Temple
 - Fiery pillars of cloud in the wilderness
 - Luke 2:14 – the birth of Jesus included glory
 - Mount of Transfiguration
 - Resurrection

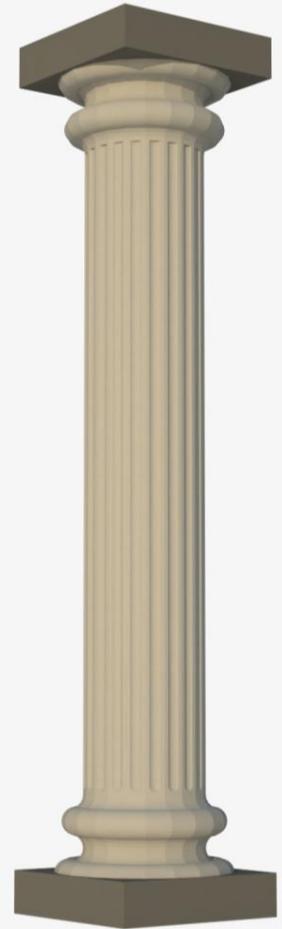


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- Note in Revelation 3:12. Jesus promises the overcomers in Philadelphia that they will be ‘pillars’ with a triple name inscription
 - Name of God
 - New Jerusalem
 - Jesus’ own New Name



- **Jerusalem**

- Zion

- Hephzibah

- Beulah

- Daughter of Zion

- The Holy People

- The Redeemed of the Lord

- Sought After

- The City No Longer Deserted





HEPHZIBAH HOUSE



Mrs. Virginia Cortlandt dePeyster Field was a young and beautiful member of New York's elite, and was destined to have great influence on the ministry of the House. Not only did she fund the purchase of Hephzibah's first building, she was one of Hephzibah's first Trustees and also the first Director of the ministry. In 1893, just before Christmas, she organized and chaired a dedication service in the first Hephzibah House, a four-story brownstone residence on West 56th Street. The main speaker that day was Dr. A.B. Simpson, after which a large number of guests were invited to tour the newly furnished building.



For over 130 years, Hephzibah House has been a place of prayer, outreach, and rest. Today, it continues to serve as an affordable guest house for those in vocational ministry to be able to visit New York City. Our guests come from over 20 countries and 44 states (and counting). The House is also a hub of Christian activity in New York City, unifying the church and empowering its people.

Hephzibah's beautiful spaces serve as a venue for dozens of ministry events every month, including Bible studies, artists' gatherings, fellowship events, meetings, and conferences.









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- There are several parallels between Isaiah 62:3 and Isaiah 28:1-5
 - Both passages use the word ‘crown’ (Hebrew ‘*atarah*’). It only occurs in these chapters
 - Both passages speak of ‘beauty’ (‘*tifarah*’)
- There is a contrast, however
 - In 28:5 Ephraim’s fake crown is removed and Yahweh crowns the faithful
 - In 62:3 Israel is crowned with the Lord



- Mutual crowning takes place in a wedding
 - Proverbs 12:4
 - Song of Solomon 3:11
 - What are the wedding rings?
 - “foreskins”
 - Small crowns



- How is righteousness visible?
 - Think of it not as our ‘status’ with God (justification), instead think of it as ‘the way of life’ that displays the righteousness of God
 - It is the display that Paul says that has been fulfilled in the gospel – **Read** Romans 1:16-17

Romans 1:16-17

¹⁶ For I am not ashamed of the gospel, because it is the power of God that brings *salvation* to everyone who believes: first to the Jew, then to the Gentile. ¹⁷ For in the gospel the *righteousness* of God is revealed—a *righteousness* that is by faith from first to last, just as it is written: “The *righteous* will live by faith.”

- Note that at the end of Revelation, Jesus and His Bride appear together and take the name “Beulah” (*‘married’*)



- The nations will see the glory that is their righteousness – v. 2
- The nations will be a beautiful crown in God’s hand – v. 3
- The concept/idea of ‘recompence’ is mentioned in v. 11
 - Israel had been the butt of Gentile mockery
 - Israel will become the object of Gentile praise
- The same idea is found in vv. 8-9
 - The produce of the fields had been taken by ‘enemies’
 - In the future the ones who grew it – eat it

- The conclusion is in vv. 10-12
- These verses parallel with Isaiah 40
 - ‘build up the highway’ – v. 10 with 40:3
 - ‘raise a banner for the nations’ – v. 10 with 40:22
 - ‘recompence’ – v. 11 with 40:10
- These also use the language in Isaiah 11
- The prophet is drawing strands of ideas/words, etc. that he used throughout his book in an effort to take action to receive the promises of God

- The nations can become
 - Hear God's 'proclamation' – v. 11
 - The city now 'Sought After'



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