

## Introduction

- Testimonial match in football:
  - towards end of a player's career; benefit match for his sake;
  - in some places it was, to all intents and purposes, their retirement!
  - opportunity to **celebrate and revel** in that player's achievements...
- This song in the form of a **testimony to the Anointed One's work**, his commitment, exulting in what will be achieved
- There are a mixture of voices through the song:
  - sometimes the Anointed One's - 61:10, 62:1, 62:6
  - sometimes a neutral observer - 61:11, 62:2, etc
- There is, coursing through the song, a sense of "the joy set before [Jesus]" that enabled and motivated him to endure the cross and scorn its shame (Heb 12:2)

## Exposition

**(61:10) I delight greatly in the LORD; my soul rejoices in my God. For he has clothed me with garments of salvation and arrayed me in a robe of righteousness, as a bridegroom adorns his head like a priest, and as a bride adorns herself with her jewels.**

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- We would "delight in" a beloved - the adoration of the newly infatuated!
- God is good!
  - and the Anointed One delights in Him, rejoices, enjoys, luxuriates in who he is and the relationship he has with God
- **Clothing:**
  - throughout Isaiah there is a sense of God transferring his work to the individual Anointed One;
  - God has clothed/equipped/arrayed Jesus for the work of salvation, of giving us righteousness - a transfer pictured in the putting on of clothing
  - and there is the same sense of care and joy and special occasion as there is for a bride or bridegroom getting ready for their wedding day, or a priest taking their turn in the Temple duties (cf Zechariah, Luke 1)
- God has made Jesus "**just right**" to bring us salvation!

**(61:11) For as the soil makes the young plant come up and a garden causes seeds to grow, so the Sovereign LORD will make righteousness and praise spring up before all nations.**

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- If the first reason for joy was the care and "special occasionness" of God giving salvation to be through the Anointed One, a second reason comes here:
  - fruitfulness;
  - righteousness and praise are caused to grow as a result of the Anointed One's work;
  - his task will prove fruitful!
- **Hallelujah!**

**(62:1) For Zion's sake I will not keep silent, for Jerusalem's sake I will not remain quiet, till her righteousness shines out like the dawn, her salvation like a blazing torch.**

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- The anointed one gives himself to ceaseless prayer and ceaseless action:
  - **keep silent** - applies as much to action as to words
  - the aim of which is to make that righteousness and salvation shine out (shifted image from growth to light)
- Anointed One does this "**for Zion's sake**"
  - Zion = Jerusalem = God's people
  - so Anointed One works tirelessly to see salvation & righteousness **blaze** from his people, his chosen, beloved people
- Broughty Ferry beach - sun shining through the clouds - shafts of light!

**(62:2) The nations will see your righteousness, and all kings your glory; you will be called by a new name that the mouth of the LORD will bestow. (62:3) You will be a crown of splendor in the LORD's hand, a royal diadem in the hand of your God.**

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- What the Lord does for Zion attracts the attention of the world.
  - The "new name" refers to the fundamental change in the reality of the situation of the redeemed:
    - sinners / righteous, etc
    - name denoted very much your identity; importance of name in OT; so a new name denotes a new reality, a new person!
  - And this new reality will bring glory to God!
    - something precious in his hands, like a crown, like a royal jewel;
    - that's what we are for God!
  - A few weeks back I told the story of the young lad from Braidhurst High in Motherwell who got the most amazing result in his exams:
    - the transformation of his situation, from bus-driver's son to best student in Scotland brought glory onto his teachers;
    - his success reflected well on the school
  - The transformation that God has brought about in us is wonderful, something that brings glory to him:
    - look what God has made of those sinners!

**(62:4) No longer will they call you Deserted, or name your land Desolate. But you will be called Hephzibah, and your land Beulah; for the LORD will take delight in you, and your land will be married. (62:5) As a young man marries a maiden, so will your sons marry you; as a bridegroom rejoices over his bride, so will your God rejoice over you.**

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- Paragraph about the transformation the Anointed One's work makes:
    - Hephzibah - my delight is in her - replaces "forsaken/deserted"
    - Beulah - married - replaces desolate
  - v.5 is a bit confusing!
    - Hebrew is suggestive of two stages - wedding ceremony, with promise to "love and cherish" <black>, and the honeymoon, the entry into the delights of married life in which the bridegroom rejoices in his bride
    - so Zion will be the object of the cherishing love of her own sons (safe, secure, a good place), and the Lord will enjoy honeymoon-delight with those whom the Anointed One has saved and made right with him
  - In other words marriage is used as a picture of the satisfaction, security, delight, wholeness that typifies the result of the Anointed One's work

**(62:6) I have posted watchmen on your walls, O Jerusalem; they will never be silent day or night. You who call on the LORD, give yourselves no rest, (62:7) and give him no rest till he establishes Jerusalem and makes her the praise of the earth.**

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- In vs.1-3 the Anointed One prays, ceaselessly
  - In these verses he appointed watchmen to intercede ceaselessly until the full work of salvation and the bringing of righteousness is accomplished
    - we might think, for instance, of Simeon and Anna in the Temple, "waiting for the consolation of Israel"
  - Those who engage in prayer are true "guardians"
    - and such prayer is ceaseless - don't give up!
    - vocal, verbalising the need
    - effective Godward - "you who call on the Lord" is literally "you who put the Lord in remembrance"!
    - *not that the Lord would otherwise forget!! But, he does chose to act in such a way that our prayers are a vital ingredient in the implementing of his promises*
    - disciplined - "give yourselves no rest"
    - urgent and pressing - "give him no rest"!! (cf Luke 18:1-8, persistent widow)
    - and sustained - "till he established", or fulfils all he has foretold... her summarised as "establishes Jerusalem and makes her the praise of the earth"

## Conclusion

- The Anointed One's work is wonderful, and worthy of delight and thanksgiving
  - and there is an edge of persistence here in different places; the Anointed One has to persevere to see the salvation he brought worked out, and so must we persevere in following his example, not least in prayer!
  - most amazing is the picture of the delight God takes in us, the glory he chooses to bring to himself through us!