

A Justice Loving God

Isaiah 61:8-62:12

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ADULT CHURCH SCHOOL

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The Original Covenant with Abraham

Now the Lord said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you.

I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing.

I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.

Genesis 12:1-3

The Kingdoms of Israel and Judah



➤ After **Solomon** died, ten of the **twelve tribes** revolted against his son, **Rehoboam** and the kingdom was split. The **ten** northern tribes kept the name of **Israel** or **Northern Kingdom**.

➤ **Judah** and **Benjamin** together were called **Judah** or **Southern Kingdom**.

Jeroboam, the king of Israel built idolatrous shrines at **Bethel** and **Dan**. (1 King 12:28-30)

The capital of the **Northern Kingdom, Israel** was **Samaria**.

The capital of the Southern Kingdom, **Judah** was **Jerusalem**.

The Kingdoms of Israel and Judah



The 10 tribes of the Northern Kingdom were

- ◆ Reuben
- ◆ Gad
- ◆ Asher
- ◆ Naphtali
- ◆ Dan
- ◆ Manasseh
- ◆ Simeon
- ◆ Ephraim
- ◆ Issachar
- ◆ Zebulun

The tribes of the Southern kingdom of Judah were

- ◆ Judah
- ◆ Benjamin

The Destruction of Kingdoms

ISRAEL

The end of the **Israel, the Northern kingdom** came when the **Assyrians** overran it and took its' people captive about **721 B.C.**

JUDAH

The fall of the **Southern kingdom, Judah** came when the **Babylonians** destroyed **Jerusalem** and took its people to Mesopotamia or Babylon about **587 B.C.**

The **Lord**, allowed the **Jews** to return to Jerusalem when the **Persians** conquered Babylon about **536 B.C**

The Prophet Isaiah

- **Isaiah** ministered about **740-680 B.C.** It is believed that he was an upper class Jerusalemite who grew up in the city. It appears that he had access to members of the royal court (Isaiah 8:2).
- **Isaiah** lived through a series of public crises caused by pressures from the **Assyrian Empire**. He lived in the days when the people of the Northern Kingdom were carried away into captivity by the Assyrians in **722 B.C.** never to be restored. (2 Kings 17)
- **Isaiah** predicted punishment for Judah for its disobedience to God. (Isaiah 3)

The Book of Isaiah

- **The Book of Isaiah** is typically viewed in terms of two or three large sections:
- First Isaiah – Isaiah 1-39- is concerned with the crisis of pre-exilic Jerusalem (742-701) – The destruction of Jerusalem and the Temple
 - Isaiah 1-12 anticipates God’s judgment upon Jerusalem for disobedience
 - Asserts that **God is in the midst** of the deeply problematic public affairs.
 - **God’s sovereignty** is over all the nations.
- **2nd or 3rd Isaiah – Chapter 40-66** Looks beyond judgment of Judah to the coming well being that is the gift of God. It looks to the **rule of God** that will assure peace for Jerusalem and the entire earth.
- **The God of Israel, the creator of heaven and earth reigns.**
- **The emancipation from Babylon. The restoration of Jerusalem.**
- **The promise and shaping of the of the New Jerusalem to come.**

Isaiah 61:1-11

Chapter 60 is the Song of the City, in which the prophet sings of the glory of the New Jerusalem declaring **Israel** a light to the Gentiles. Chapter 61 is the Song of the Servant, in which the Messiah sings of the joy that will come with the New Covenant.

- This proclamation is given to **the exiles** that have already returned to the homeland and awaits the fulfillment of the glorious promises announced by Isaiah.
- These persons (the ones returning and the Jews who stayed in the devastated land) now believe the arrival of the exiles is a sign of God's favor.

THEREFORE:

- Both groups were eagerly looking for signs that the divine promises proclaimed by the prophet had begun to unfold
- Their first attempt **to rebuild the Temple under Darius 1** failed due to infighting and economic uncertainty. (Nehemiah had to rally the people to complete the work).
- Some persons doubted that God would keep His covenant promises



A Message of Hope Isaiah 61

- Isaiah sought to renew the hope of a wavering community. A community composed of person who had been humiliated and deprived of temple and home. They longed for a shaft of light that would pierce the gathering gloom and guide them toward a life of **integrity and wholeness**.
- **Isaiah restates that God** would come to reestablish a nation living in righteousness and peace.
- These persons (the returning exiles and people of a devastated land) were to serve as **priestly** people with moral characters that stem from the very character of **God**. As a result they would practice justice (setting wrongs right) in the New Jerusalem.
- They would be called “Servants of our God”. They were to serve as priests and servants to the Gentiles.



Isaiah 61:9-11

- During their captivity they were referred to as “worm” as a means of humiliation. In the future their descendants would be known as **a people the Lord has blessed**.
- They could rejoice because **God has clothed** them in the **garment of salvation** (robe of righteousness) They are fully acceptable in God’s sight.
- The people who are called “trees of righteousness” are also those in whom the Lord puts his love for **justice** (61:8).
- The people of **Zion** will live so distinct from sin that the nations will take notice.
- The **Lord** will give them a new name which will illustrate their character has changed.
- **Righteousness and praise** will grow out of all nations just like plants grow in the soil. God’s grace shown to Israel will cause all nations to bloom with the same **righteousness**.

Conclusion

**As we place ourselves in the hand of God,
under His care and control, we live better, we
are blessed.**