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Let Zion Rejoice

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus – **November 30, 2014**

Isaiah 52:1-2, 7-12

Introduction: In the history of redemption, Jerusalem is the most important city on earth. There, Melchizedek, the high priest-king, represented the **Most High God**. There, David established the capital, and kings of David's line, ruled for the next four centuries. Jerusalem was the site of Solomon's temple, along with Zerubbabel's and Herod's. There, Jesus was crucified, and the **Christian church** began.

Yet, for all this illustrious history, Jerusalem has been the scene of countless **tragedies**. Within slightly over three hundred years, Solomon's temple was plundered eight times. In 586 B.C., the city was destroyed by the Chaldeans, and most of the Israelites were taken captive. Thereafter, it was ruled successfully by Persians, Ptolmies, Seleucids, and Romans.

Although rebuilt, Jerusalem fell to successive invaders – **Muslims**, Seljuk Turks, Crusaders, Tartars, and Ottoman Turks. The British took it in World War I and administered it until the **State of Israel** was founded in **1948**.

But God has a **glorious future** for Jerusalem. Our next text from Isaiah 52 reveals that the city will be restored.

(Source: The Bible Expositor and Illuminator, Union Press Publication-Christian Life Series)

Isaiah 52:1-2, *Awake, awake; put on thy strength, **O Zion**; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.*

NOTE: Here, I. God's people are stirred up to appear vigorous for their own deliverance, v. 1, v. 2. They had desired that God would awake and put on his strength, ch. 51:9. Here he calls upon them to awake and put on **their strength**, to bestir themselves; let them awake from their **despondency** [sinking or dejection of spirits at the loss of HOPE], and pluck up their spirits, encourage themselves and one another with the hope that all will be well yet, and no longer succumb and sink under their burden. Let them **awake** from their **distrust**, look above them, look about them, look into the promises, look into the providences of God that were working for them, and let them raise their expectations of great things from God.

...(1.) Let them prepare for joy: "**Put on thy beautiful garments**, no longer to appear in **mourning** weeds and the habit of thy widowhood. Put on a new face, a smiling countenance, now that a new and pleasant scene begins to open." The beautiful garments were laid up then, when the harps were hung on the willow trees; but, now there is occasion for both, let both be resumed together. "Put on thy strength, and, in order to that, put on thy beautiful garments, in token of triumph and rejoicing."

(Source: The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc)

NOTE: "Jewish writers, supporting their obstinate and hopeless **rejection** of Christ as the Messiah, state that the **uncircumcised** here are the **Christians**, and that the **unclean** are the **Turks!**" This shows the length to which unbelievers will go to support their infidelity (want of faith or belief). First, all Christians are indeed circumcised (Rom. 2:29; Col. 2:11). Above and beyond that truth is the fact that literal Jerusalem is certainly not "the holy city" of Isa. 52:1.

... Look at the facts: After Jerusalem was **delivered** from captivity in Babylon, it was a generation before the walls and the temple were restored; and after the quartering of Alexander the Great's empire, Jerusalem became a kind of buffer-state kicked about between Syria and Egypt. Antiochus Epiphanes took the temple, **sacrificed** a **sow** on the **holy altar**, forbade the reading of the Torah, and in other ways polluted and desecrated the literal Jerusalem; and eventually, another horde of "uncircumcised" people under Vespasian and Titus stormed and destroyed literal Jerusalem, deported 30,000 of its citizens to Egypt, **put to death over a million** of them and crucified 30,000 young men upon the walls of the city. Thus, it is clear enough that to make Jerusalem in this passage a place that the "uncircumcised" would never enter any more is to force the prophecy to prophesy a lie.

No! The Jerusalem here is that ultimate **spiritual Jerusalem** which the apostle John saw, "Coming down from God out of heaven" (Revelation 21:2).

Revelation 21:1-2, And I saw a **NEW** heaven (sky) and a **NEW** earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the HOLY city, **NEW Jerusalem**, coming down **FROM** God out of **heaven (the abode [home] of God)**, prepared **AS** a bride adorned for her husband.

Revelation 21:7-8, He that **overcometh** shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and **unbelieving**, and the **abominable**, [detestable, UNCLEAN] and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the **second death**.

This encouragement for Jerusalem was evidently, "Designed to contrast with Isa. 47:1-3," where **Babylon** is commanded to **sit in the dust**, without a throne, with all of her fine clothing removed, and doing the work of a slave; but here Zion is commanded to awake and put on beautiful garments, and sit on a throne. (Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

Isaiah 52:3, For thus saith the Lord, Ye have **sold yourselves for nought**; and ye shall be **redeemed (purchase, deliver)** without money.

NOTE: Was Israel indeed redeemed without money? Yes indeed; as a matter of fact, Cyrus himself, their liberator **paid** many of the expenses himself. As Barnes noted: "There is no way that Babylon could have been induced to surrender Israel; therefore God designed to raise up **Cyrus**, a mild, **JUST** and **equitable prince**; and to **induce** him to let the exiles depart, and to aid them in their return to their own land. Thus they were **rescued without money** and **without price**." Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*

NOTE: ...**sold yourselves for nought**, ...As Ahab did to work wickedness; as men do freely, and get nothing by it; for there is nothing got in the service of sin, Satan, and antichrist, or by being slaves and vassals to them; not profit, but loss; not pleasure, but pain; not honour, but shame; not liberty, but bondage; not riches and wealth, but poverty and want, which Popery always brings into those countries and people where it obtains. **And ye shall be redeemed without money**; ...in like manner as our spiritual and eternal REDEMPTION from sin, Satan, and the law, the world, death, and hell, is

obtained; not without the price of the **precious blood** of the **Lamb**, but without such corruptible things as silver and gold, (1 Peter 1:18-19) and without any price paid to those by whom we are held captive, but to God, against whom we have sinned, whose law we have broken, and whose **justice must be** satisfied; and the blood of Christ is a sufficient price to answer all: hence redemption, though it **cost** Christ much, is entirely **free** to us... (Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Isaiah 52:4-6, *For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my **NAME** continually every day is **blasphemed**.*

Name defined 8034, honor, authority, character.

*Therefore my people shall **know** my **NAME (honor, authority, character):** therefore they shall **know** in that day that I am HE that doth speak: behold, it is I.*

NOTE: *And now therefore, what do I here?* (Isa. 52:5). These words do not refer to any alleged visit of God to Babylon, because his absence from fellowship with the captives was the very essence of their sorrow and discouragement. The words are a reference to what seemed like the idleness and unconcern of God in heaven for the terrible situation in which the captives languished. This is the basis of God's decision here to rescue them. God must return to Jerusalem (the chosen people), because otherwise his gracious purpose would be frustrated; but in the present state of his people, God cannot continue in the achievement of his purpose; therefore Jerusalem (the righteous remnant) must rise from their humiliation. **They that rule over them do howl...** (Isaiah 52:5). Some think the howl here means the cries of the oppressed captives; but our text clearly states that it is the **rulers** who howl. The word suggests the howls of some animal exulting over its prey. Their rulers, the Babylonians, do howl, speaking harshly to them, ridiculing their God, for his weakness, blaspheming his name. **My people shall know my name. in that day** (Isaiah 52:6). Here again we find that expression used so frequently by Isaiah, almost always indicating the times of the **New Covenant**, including also an **eschatological** (pertaining to the last or final things) glimpse of the final judgment. An Israel that knows God's name and responds to him when he says, 'Behold me,' is an Israel in covenant with God and assured of deliverance. This, of course, is the fundamental reason why the marvelous blessings throughout this latter portion of Isaiah are **promised** especially to the **righteous** remnant, and to no other. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Isaiah 52:7, *How **beautiful** upon the mountains are the **feet** of him that bringeth **good tidings**, that publisheth PEACE; that bringeth **good tidings** of good, that publisheth **salvation**; that saith unto **Zion**, Thy God **reigneth!***

NOTE: *How beautiful upon the mountains are the feet...* Not of the messenger that brought the news of Cyrus's proclamation of liberty to the Jews; rather of John the Baptist, the forerunner of our Lord; best of Christ himself, the messenger of the covenant, who was **anointed to preach glad tidings** to the meek, and by whom grace, peace, life, and salvation came; and also of the apostles of Christ, for to Gospel times are these words applied, and to more persons than one, (Romans 10:15), who were not only seen "upon the mountains" of the land of Israel, as the Targum paraphrases it, where both Christ and his apostles preached, but upon the mountains of the **Gentile world**; and may denote the pains they took, the circuit they made, and the difficulties they had to encounter with; and the publicness of their ministrations, which lay in bringing "good tidings" of the **incarnate Saviour**, of God manifest in the **flesh**, for the word here used has the signification of flesh in it; of good things in the heart of God for **his people**, in the

covenant of **grace**, in the hands of Christ, and as come by him, and to be had from him; as pardon by **HIS blood**; justification by **his righteousness**; eternal life and happiness through him; and of all good things to be enjoyed now and hereafter. It may be applied to all other ministers of the Gospel in later ages, who are bringers of the same good tidings to the children of men, to whom their very feet are beautiful, and even at a distance, upon the high mountains; not to carnal men, but **sensible sinners**, to whom the good news of salvation by Christ is welcome.

...**that publisheth peace**; ...peace by the blood of Jesus Christ, a principal article of the Gospel, and of its good news; hence it is called the Gospel of peace, and the word of reconciliation; peace of conscience... ...happy times! halcyon days! welcome the publishers of such tidings! or, "that bringeth **good tidings**" {}; for the original does not require such a tautology; it means the same good tidings as before, and which follow after: **that publisheth salvation**; by Jesus Christ, as wrought out by him for sinners, which is full, complete, and suitable for them, and to be had of him freely...
(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Romans 10:12-17 ...there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the **name (authority)** of the Lord shall be saved. How then shall they call on him in whom they have not **believed?** and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be SENT? as it is written,
How **beautiful** are the **feet** of them that **preach** the **gospel of peace**, and **bring glad tidings** of **good things!** But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by **hearing (understanding)**, and **hearing (understanding)** by the word OF (FROM, ABOUT) God.

Isaiah 52:8, Thy **watchmen** shall lift up the **voice**; with the voice together shall they **sing**: for they shall see eye to eye, when the LORD shall bring again **Zion**.

NOTE: (1.) Zion's watchmen shall then rejoice because they are surprisingly illuminated, Isaiah 52:8. The watchmen on Jerusalem's walls shall lead the chorus in this triumph.

Isaiah 62:6, I have SET **watchmen** upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence...

2 Timothy 4:2-4, Preach the WORD; be **INSTANT** in season, out of season; **reprove (convince, tell a fault), rebuke**, exhort with all **LONGSUFFERING** and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall **turn away** their ears **from** the **truth**, and shall be turned unto **fables (fiction)**.

Instant defined 2186, be present; **assault** [AGGRESSIVE, attacking (*teachings and thinking*) by words, arguments with a view to shake, impair or overthrow].

Longsuffering defined 3115, forbearance (the act of forbearing or WAITING; the exercise of patience [CONSTANCY in labor or application; perseverance {persistence in anything undertaken } 1913 Webs.) **or fortitude** (1. power to resist attack; strength. 2. to bear pain or adversity without murmuring, depression, or DESPONDENCY [loss of hope and cessation of effort; discouragement]; resolute endurance.).

They were such as God **SET** on the walls of Jerusalem, to make mention of his name, and to continue instant in prayer to him, till he again made Jerusalem a **praise** in the earth. These watchmen stand upon their watch-tower, waiting for an answer to their prayers (Habakkuk 2:1); and therefore when the **good news** comes they have it first, and the

longer they have continued and the more importunate (urging in request) they have been in praying for it the more will they be elevated when it comes: They shall lift up the voice, with the voice together shall they **sing in concert**, to invite others to join with them in **their praises**. And that which above all things will transport them with pleasure is that they shall SEE **eye to eye**, that is, **face to face**. Whereas God had been a God hiding himself, and they could scarcely discern any thing of his **favour** through the dark cloud of their **afflictions**, now that the cloud is scattered they shall plainly see it.

...Applying this also, as the Isaiah 52:8, to gospel times, it is a promise of the pouring out of the Spirit upon gospel ministers, as a spirit of wisdom and revelation, to lead them into all truth, so that they shall see eye to eye, shall **SEE God's grace more clearly** than the Old-Testament saints could see it: and they shall herein be unanimous; in these great things concerning the common salvation they shall concur in their sentiments as well as their songs. Nay, St. Paul seems to allude to this when he makes it the privilege of our future state that **we shall SEE face to face**.

(Source: *The Matthew Henry Commentary on the whole Bible classic.studyilight.org/com/mhc*)

1 Corinthians 13:12, For now we see **through (by reason of) a glass (mirror)** darkly (with imperfect light, clearness or knowledge); but then **FACE to FACE**: now I know **in part**; but then shall I KNOW even as also I am known.

Isaiah 52:9, Break forth into **JOY**, **sing** together, ye waste places of **Jerusalem**: for the LORD hath **COMFORTED** his people, he hath **redeemed** Jerusalem.

NOTE: ...that is, all parts of Jerusalem, for it was all in ruins, and even those parts that seemed to lie most desolate shall share in the **joy**; and they, having little expected it, shall break forth into **joy**, as men that dream, Psalms 126:1,2. Let them sing together. Note, Those that share in mercies ought to join in **praises**. Here is matter for joy and praise. [1.] God's people will have the **comfort** of this salvation; and what is the matter of our **rejoicing** ought to be the matter of our thanksgiving. He has redeemed Jerusalem (the inhabitants of Jerusalem that were sold into the hands of their enemies) and thereby he has comforted his people that were in sorrow. The redemption of Jerusalem is the joy of all God's people, whose character it is that they look for that redemption, Luke 2:38. [2.] God will have the **glory** of it...

(Source: *The Matthew Henry Commentary on the whole Bible classic.studyilight.org/com/mhc*)

Isaiah 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.

NOTE: The thought beginning at Isaiah 51:9 (*Awake, awake, put on strength, O arm of the LORD!*) is **completed**. The LORD has shown His strength, the strength of His holy arm. No wonder it is a time for **JOY** and **SINGING!** i. "The expression *made bare his holy arm* is a Hebrew idiom derived from **rolling up long, loose sleeves before starting to work**. Then the arm was bared - the symbol of any mighty undertaking or initiative." (Bultema) d. In the eyes of all the nations; and all the ends of the earth shall see the salvation of our God: God does not make His saving strength known just for those who are immediately rescued. He also does it as a **witness** and a **testimony** to others, so they can **SEE** the salvation of our God.

(Source: *David Guzik's Commentaries on the Bible classic.studyilight.org/com/guz*)

Isaiah 52:11, Depart ye, depart ye, go ye out from thence, touch no **unclean thing**; go ye out of the midst of her; be ye **CLEAN**, that bear the **vessels** of the LORD.

NOTE: a. Depart! Depart! Go out from there: Prophetically, this has both a near and a distant application. It was intended for the **Babylonian captives** Isaiah has **prophesied** to; but also for those gathered unto the LORD in the very end times. The call to separate

from **Babylon** - both literal and **spiritual** - is a call to purity, for those who bear the vessels of the LORD. i. 2 Timothy 2:21 has a wonderful **promise** for those **vessels** of the LORD who pursue **purity**...

(Source: David Guzik's Commentaries on the Bible classic.studylight.org/com/guz)

2 Timothy 2:19-21 ...Let every one that **nameth (call)** the **name (authority)** of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and **SOME** to honour, and **SOME** to dishonour. If a man therefore PURGE himself from these, he shall be a vessel unto honour, **sanctified (make holy (pure))**, and **meet (profitable)** for the master's use, and prepared unto every good work.

Isaiah 52:12, *For ye shall not go out with haste, nor go by flight: for the LORD (Yahweh) will go before you; and the God of Israel will be your **REReward** (the rear guard of an army, 1913 Webs.).*

NOTE: **...ye shall not go out with haste, nor go by flight** As persons afraid of their enemies, of being pursued, overtaken, and detained by them; privily or by stealth, like fugitives, as the Oriental versions render it; in like manner as the Israelites went out of Egypt: but it signifies, that they should go out **openly, boldly, quietly, and safely**, and without FEAR of their enemies; yea, their enemies rather being afraid of them. So the witnesses, when they shall rise, will ascend to heaven in the sight of their enemies; which will be followed with a great slaughter of some, and the terror of others, (Rev. 11:12-13)... **for the Lord will go before you, and the God of Israel will be your rearward;** the Lord will be their Captain, and will lead the van (front of an army), so that they shall follow in order, and without any tumult or fear; and though they shall make all necessary dispatch, yet no more haste than good speed; the Lord, **going before, will check all tumultuous and disorderly motions;** and he also will bring up the REAR, so that they shall be in no fear of the enemy attacking them behind, and where generally the weaker and more feeble part are; but the Lord will be gathering them up, or closing them, as the word signifies; so that they shall be in the utmost safety, and march out of Babylon with the greatest ease and freedom, without any molestation or disturbance. The allusion may be to the Lord's going before, and sometimes behind Israel, in a **pillar of FIRE** and **cloud** by night and day, as they passed through the wilderness.

(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Exodus 40:31-39, And Moses and Aaron and his sons **washed** their hands and their feet thereat: When they went into the tent of the congregation, and when they came near unto the altar, **they washed;** as the Lord commanded Moses. And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate.

So Moses finished the work. Then a **cloud** covered the tent of the congregation, and the **glory** of the **Lord** filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the **cloud** abode thereon, and the **glory** of the Lord filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: But if the **cloud** were not taken up, then they journeyed not till the day that it was taken up. For the **cloud** of the Lord was upon the tabernacle by day, and **FIRE** was on it by night, in the **SIGHT** of ALL the house of Israel, throughout ALL their journeys.

Matthew 28:18-20 ...Jesus came and spake unto them, saying, All **power (authority, jurisdiction)** is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the **name (authority)** of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, **lo (behold)**, I am **WITH you** **alway**, even unto the end of the world.