

# Bereans Bible Institute

## Module X – The Kingdom of God

### Lesson 12 – The Restoration of Jerusalem (Part 2)

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#### I. Jerusalem and its inhabitants referred to as a unit – a woman, the wife of YHVH (the Son)

##### A. Isaiah 61

1. Vss. 1-2a Jesus read this in the synagogue Luke 4:18-19, claiming that it was being fulfilled in His preaching the Gospel of the Kingdom.
  - a. Jesus did not continue to read *“And the day of vengeance of our God ...”*
  - b. Jesus was “anointed” at His baptism through John the Baptist (cf. Acts 10:38).
  - c. “Liberty to the captives” and “acceptable year of the Lord” refers to the Jubilee Year (Lev. 25:10).
    1. The “Last Trumpet” (resurrection – 1 Cor. 15:52) is the very LAST trumpet to be blown at the end of the Jubilee cycle, to announce the “Jubilee year” on the Day of Atonement (Lev. 25:9). This is therefore the Day of the Resurrection at Christ’s return. “Liberty” (from death) will be announced at the resurrection (Rom. 8:21) for those in their graves, when *“death is swallowed up in victory”* (1 Cor. 15:54).
2. Vs. 3 referenced in the Beatitudes.
3. Vs. 4 The redeemed will rebuild the desolate places.
4. Vs. 5 the mortal nations will be the subjects of the ruling class (resurrected)
5. Vs. 6 The resurrected will be ‘priests’ for the nations (cf. 1 Pet. 2:5-6; Rev. 20:4-6).
6. Vs. 7 *“Therefore in their land they shall possess double”* in the LXX reads: *“Thus shall they inherit the land **a second time.**”* This is the permanent inheritance of the Abrahamic Covenant. The first time was under Joshua (cf. Heb. 4:8); the second time under Jesus. (cf. Isa. 11:11).
7. Vs. 8 the “everlasting covenant” is the New Covenant (Heb. 13:20)
8. Vss. 10-11 Marriage metaphor in Rev. 21-22 borrowed from Isaiah.

##### B. Isaiah 62

1. Vss. 1-3 the ‘new name’ is “New Jerusalem” (Rev. 21-22)
2. Vss. 4-5
  - a. The names “Forsaken” and “Desolate” refer to the first and second destructions of Jerusalem and the corresponding exiles (Jer. 25:11; Dan. 9:2 & Jer. 12:7).
  - b. The terms “Hephzibah” (delightful) and “Beulah” (married) refers to Jerusalem as *“the Bride, the Lamb’s wife”* (Rev. 21:9). This is Jerusalem restored, not a different city. The city’s descending from heaven is a metaphor for divine restoration as opposed to human caused.
3. Vs. 11 Jerusalem is called “the daughter Zion.” The statement *“Behold His reward is with Him”* was applied by Jesus to Himself in Rev. 22:12. By changing the third person pronouns (His, Him) in Isa. 62:11 which refer to YHVH doing these things, replacing them with first person pronouns (I, My, Me), Jesus has clearly shown that He can be called “YHVH.”

##### C. Isaiah 66

1. Vss. 7-12 Jerusalem is portrayed as a woman in labor, about to deliver a “male child” (Jesus – cf. Rev. 12). The Land will “give birth” in one day to the Kingdom by the appearance of the Messiah.

a. She gives birth to her “children” (plural) – the redeemed.

b. Jesus referred to this passage as “*the beginning of birth pains*” (Matt. 24:8)

c. Vs. 10 in the LXX adds “*celebrate in her the general assembly*” quoted in Heb. 12:23.