



Lesson 9 April 25<sup>th</sup>, 2020

## The Lord Loves Justice

Study Scripture – Isaiah 61:8-11; 62:2-4

Background Scripture – Isaiah 60-61

### Key Verse:

*“For, I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.”*

**Isaiah 61:8**

### INTRODUCTION

The Dictionary states that the word “Justice” means, **The quality of being just, righteousness, equitableness, or moral rightness, to uphold the justice of a cause, rightfulness or lawfulness, as of a claim or title, justness.**

It also states there is a role for Justice, namely, With regard to ethics, **Justice** is defined as fairness, where all situations should be treated alike. For one to exhibit **justice, one must portray the quality of being fair and reasonable in all situations.**

Then there is the matter of the meaning of the word **Love**. This is an intense feeling of deep affection.

There are commonly 4 types of love as follows:

- **Eros, erotic, passionate love**
- **Philia, love of friends and equals**
- **Storge, love of parents for children**
- **Agape, love of mankind.**
- **Agape (Ancient Greek, agape) is a Greco-Christian term referring to ‘love’ “the highest form of love, charity” and the love of God for man and of man for God”.**

Note now therefore that the God of **Agape Love** is also a God of **Justice. He is fair. If you disobey and do what is wrong there will be consequences.**

The Prophet Isaiah had spoken harsh words to His people for their disobedience and He had predicted that they as a result of their own iniquities and acting against the terms of the Covenant with God though expecting God would fulfill the beneficial part of the Covenant, they would be afflicted by God.

**Justice** involves fairness and equity in treatment. God in making decisions comes to sensible conclusions after careful thought in the divine Godhead. He makes no error in judgment. But from chapters 60 through 62 the prophet brought the message that God was working through the events of the day to restore them and remove their shame, bringing them to the glorious state that the Covenant had promised the fathers.

Chapter 60 had presented a beautiful picture of the glories that would come to the nation and the great blessing that would follow the relatively short period of affliction. This period of affliction would however seem very long to the nation and it was expected that they would complain about this.

But assuredly they certainly would be renewed and restored and they would have to complete their appointed tasks and their role of witnessing about God to the world and fellowship with the Gentiles that would come to join them.

Isaiah therefore, after the beautiful assurances of chapter 60 begins to speak of a human agent who was anointed by God and upon whom the Spirit of God rested, and who would begin the process of liberation. Ashes would be turned to beauty, mourning to the oil of joy, the garments of heaviness would be changed to the garment of praise. The coming long series of affliction would eventually reach its climax of return to their beloved God and restoration and blessing.

Note therefore Isaiah had been commissioned by God for his 60 years of ministry as a prophet to Israel and Judah (740-681 B.C.) and he had the difficult and heartbreaking task of calling the nation to repentance and renewing their relationship to the God who loved them. But by 721 B.C. the 10 tribes which formed the nation called Israel had continued in their apostasy and was taken into captivity by Assyria, leaving only the small two tribe Kingdom of Judah and Benjamin to struggle for survival. Isaiah warned them to turn to God to avoid what had happened to the Ten Tribes of Israel but he predicted they would not listen and would therefore suffer. They would face the assault of the dominant power of Assyria as well as the growing power of the ascendant Babylonian Empire.

The prophet's message of forgiveness, comfort and hope was therefore vitally important. The prophet made clear this would be accomplished by the coming and work of the Suffering Servant of Jehovah, their Messiah.

Under the inspiration of the Spirit, Isaiah continued to speak of the ministry of Messiah in His first Coming and fulfilled in His Second Coming. The Scriptures had prophesied in Genesis 3:16 that One would come to bruise the head of the serpent Satan. He would rule on the throne of David forever (2 Samuel 7). Isaiah had revealed in Isaiah 7:14 that this One would be born of a Virgin and would be called Immanuel, the Sovereign Lord, the Wonderful Counsellor, the Mighty God, Father of Eternity, and the Prince of Peace. (Isaiah 9:6). One writer comments on this Messiah:



**“This wonderful Messiah would come in the power of the Holy Spirit to minister among His people and the Gentiles. He would be the mediator of the New Covenant, the light to the Gentiles, the gift of salvation to the whole world but only after he suffers the shame and pain of the cross, death, burial, and then the glorious resurrection from the dead”.**

This Study Scripture is obviously of great interest to both Jews and Gentiles for it fills both groups with hope and comfort and emphasizes that God had not forgotten His Covenant with Abraham and His promise that through Abraham all the nations of the world would be blessed. The promise of this New Covenant would bring rejoicing to all those who expected and looked forward to God’s actions on behalf of those that trusted in Him.

The importance of this Study therefore lay in the fact that this Text was used by Jesus to explain His messianic ministry and we see the exposition of this Isaiah passage in Luke 4 where after His baptism, the Holy Spirit came on Him to inaugurate His messianic ministry and the Father declared Him as His beloved Son and ordered that all should obey Him. Then came His temptation to test Jesus and show He was perfectly fitted to carry out His messianic ministry, He was now ready to carry out His work in the power of the Holy Spirit Jesus then returned to Galilee.

And thus He went into the synagogue and in line with the practice of inviting visiting persons who were considered to be qualified to expound the Scriptures He given the scroll of Isaiah and Jesus found the place of chapter 61 which would fill the listeners with hope resulting from the coming of Messiah.

Modern Christianity has a great deal to learn from the customs of the synagogue. It be done with the open invitation to prayer and the congregation would respond in set particular ways. They would see the great *Shema Yisrael*. It said, *Hear O Israel the Lord our God is one Lord*. They believed in the unity of God and so they have great difficulty in accepting the doctrine of the Trinity for they say that it implies that there are three gods rather than one.

Then in the second God of the service they would be eulogies or benedictions by someone from the congregation chosen by the ruler of the synagogue who was the Business Manager of the synagogue to repeat the 18 benedictions. The congregation would respond with an Amen at the end of the prayers. One scholar tells us that

**“then came the reading of the law of Moses and the attendant brought a copy of the law from the Ark and at least seven persons were called upon to read, each reading no less than three verses. The Pentateuch was divided into a number of sections and sections from the law was read. Following the reading of the law, a section from the prophets was read and usually in the reading of these passages from the Bible, the Law and the Prophets, an interpreters stood by at least in our Lord's Day and later to interpret the Hebrew which was not understood by many of the Aramaic which many of the Jews did speak and so after the reading, the metaturganim, or the interpreter would translate what had been read into Aramaic just as if I should read some verses from Greek and someone standing by should translate them for you.**



Then after the reading of the prophets, a Discourse followed. If there were persons there who were capable, there was no limit of the ministry of the word to one person.

And by the way that is why in the early church there was no limit to the number of people who can participate in the church service. We of course changed the apostolic practice and now in our churches, ordinarily one man ministers the word and you call him the pastor. Now that man not only is the minister of the word in many of our churches now, but he is also the effective administrator of the church. He is like the president of the corporation

## THE TEXT

Note that in chapter 60 the glory of the city of God had been described and Messiah's ministry was to have the people of that city prepared for the blessing that Messiah would bring. Jesus would thus use this passage to speak of His mission and to prepare the people of the nation for the promised **Kingdom** blessings.

It is interesting to note that the New Testament records the Ethiopian eunuch who had been reading the Book of Isaiah chapter 53 asking the evangelist Philip whether the prophet was speaking of himself, that is Isaiah, or of some other man. People still ask that question today and some scholars even think it refers to the prophet Isaiah. But Isaiah never did speak of himself in the terms described in chapters 53 or 61.

This clearly were the words which refers to the Servant of Jehovah and these same words were used to refer to the Lord Jesus Christ.

The LORD GOD had spoken of His Servant in Isaiah 42:1-9 in detail about the mission of His Servant. Verse 1 in that section reads:

*"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.*

*He shall not cry, nor lift up, nor cause his voice to be heard in the street...*

*v.6. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles,*

*v.7. To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.*

*v.8. I am the LORD. That is my name..."*

The Servant in chapter 48:16 told in the words of Isaiah that He had been sent. In chapter 49:9 Isaiah said

*"It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.*

*Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see me and arise,*



*princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.*

*Thus saith the LORD, in an acceptable time have I heard thee, and in the day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;*

*That thou mayest say to the prisoners. Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.*

*They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them”.*

In chapter 50:4 the Servant then said of His ministry that He had been given

*“The tongue of the learned, that I should know how to speak, a word in season to him that is weary. He awakens Me morning by morning; He awakens My ear to hear as the learned”.*

The Lord Jesus clearly is the Servant, and this is the Messiah with the same task and role, and the identity is obvious. These words were never to refer to the prophet Isaiah. Jesus would therefore quote from this Text to identify Himself to His people meeting in the synagogue at Nazareth. He would bring to the people what the prophet had spoken.

Verse 1. ***“The spirit of Yahweh is on me..”*** We can identify the speaker as the One on whom the Spirit of God had fallen and who had been inaugurated by the anointing as the Servant, the Messianic person from chapters 42, 49 through 50, and 52 through 53. Jesus could thus say in Luke 4 that He is the One spoken of. The Hebrew word used here (***ruach***) refers to the active dynamic presence of God. One writer states:

***“It refers to the presence of God urging and enabling a person to a certain course of action, usually to accomplish God’s purpose in the world”.***

***“anointed”.*** The scholars tells us:

***“This is the word (mashach) from which we get the term “messiah” (Heb: meshiach). It arises from an ancient ritual in which olive oil was poured over the head of a king to signify his consecration to the office (1 Samuel 10:1). Priests were also set apart (sanctified, made holy) for special service by the ritual (Exodus 28:41). In one instance, a prophet was commissioned to his prophetic role by anointing (Elisha, 1 Kings 19:16).***

***Later writers applied the idea figuratively to someone serving an important function (of Cyrus the Persian, Isa 45:1) or appointed to a special task (Dan. 9:25). This is the sense here.***

***An important feature of the Hebrew text is not clear in most English translations. The anointing is not just for one action (to preach good news) It is the basis for the presence of God that enables all the actions. God has commissioned the speaker for a special task (anointed), and therefore has provided His enabling presence (spirit) to do it.***

***In the Hebrew, “he has sent me” is the main verb controlling all the speaker’s actions. This emphasizes God has commissioned the entire message”***



*“preach good news to the humble”* ... It is a single word in Hebrew and means “good tidings. It suggested a military victory over an oppressor and was used in the Old Testament for God’s salvation brought to His people, such as freeing the exiles from servitude.

The word “meek” or “poor” has a wider meaning than economically afflicted, but also refers to anyone in powerless circumstances.

*“to bind up the broken hearted”*... This is really surgery to repair the breaks in the heart damage and the cause of grief. Whatever disasters have happened to the family, distress brought by sorrow such as the loss of a loved one. This would bring comfort to the exiles after the Babylonian captivity seeing the wreckage in Jerusalem. It does of course bring comfort to those in sin such as David who suffered spiritually and who repented after his sin of adultery.

*“to proclaim liberty to the captives”* ... These words remind us of the Year of Jubilee, the year after seven Sabbatical years, when in Israel slaves and indentured servants were freed, land remained fallow (not farmed), debts and loans and mortgages outstanding were cancelled. See Leviticus 25:20-21 and 27:24, Jeremiah 34:8-10 Isaiah 42

*“the opening of the prison to them that are bound”* .... The Servant’s role to do this was given in Isaiah 42. This would have special meaning to those returning from exile in Babylon. The word translated *“release”* in the Greek translation the Septuagint (the version translated from the Hebrew text which was widely accepted in Jesus’ day) reads the release of *“those blind”* instead of *“those bound”* and some consider this a preferable translation as it closely matches Proverbs 20:13.

Verse 2. Note the year of Jubilee is in the background for it stood for the great spiritual principle of what Messiah would bring when He came. The language thus shows that the Messianic ministry was concerning what would happen in the kingdom of God for the gospel would usher in that kingdom blessing.

This is the divine side for the Servant/Messiah proclaims the year of God’s favour. For those in favour with God would receive the divine blessing directly.

*“the day of vengeance of our God”* ... This is the day when the forces of evil will be defeated and will go into decline. Messiah would make all things right then and wipe out injustice and unrighteousness in His enemies. The Jews then would believe this referred to the Assyrians and the Babylonians. Revelation 19-20 states however this will be the day rebellious mankind and the wicked Satan will be punished. One writer clarifies what this vengeance is all about:

**“Vengeance carries none of the negative overtones of “getting even” or of vindictive human emotions. This is a positive affirmation of God’s justice and equity in the world. In fact, the Old Testament perspective, carried into the New Testament, is that human beings have no**



**claim to vengeance. It is the exclusive right of God. (Lev. 19:18; Deut. 32:35-36; Romans 12:19”.**

*“to comfort all who mourn” .... All those who had cause for mourning and grief will find these causes taken away.*

When judgment on the earth came, those belonging to God will have no cause for mourning. This will be the Great Emancipation Day for those who mourn. One writer states:

Jesus stopped and did not repeat this last clause in the synagogue, for He had not come at this first Coming to execute the vengeance of the Father.

Verse 3. This verse is written in Hebrew poetic form which is practically impossible to translate into English. One writer adds **“The double verb, with the one and the same accusative, imparts glowing vehemence to the style”**

It has three pictures of sadness with matching three pictures of joy. To those in Zion who mourn

There is *“beauty for ashes”*. One writer describes this:

**“Mourners would “spread sackcloth and ashes” (Isaiah 58:5) or “clothe” (themselves) with sackcloth; and “wallow in ashes” (Jeremiah 6:26) as a sign of mourning. But the Servant/Messiah will give them a garland—a turban—a laurel wreath—to adorn their heads. In the presence of the Servant/Messiah ashes will no longer be appropriate, because in the presence of the Servant mourning itself will be consigned to the ash-heap”.**

*“the oil of joy for mourning” ...Perfumed oil was poured on guests at times of celebration and at feasts. On sad occasions of grief oil was never generally used for this purpose. But now that the Servant was there, oil would be for festive use. No mourning use would be entertained.*

*“the garment of praise for the praise for the spirit of heaviness” ...As they were no longer afraid or timid, sackcloth and plain clothes would be put aside and bright coloured garment to show happiness and thankfulness would be worn.*

Now that they were strong in the Lord and in His might they would be like strong pillars in the nation. They would be like oak (Hebrew terebinth trees) symbols of men strong in righteousness. They would be able to stand the storms of life, and not be bowed down before the winds like before. (Isa 1:29; 1:30; 42:3; 1 Kings 14:15)  
They would be recognized as men strong in righteousness, planted by the Lord, and God would thereby be glorified.

Verse 4. The effect of the coming of the Servant would be beautiful and effective. Jerusalem had been destroyed but in this New Day the restored people would be a sign to the nations that their God was there with them, and despite the long period of inactivity, which troubled



Nehemiah, they would respond to God's call and rebuild the city and the walls. The desolations caused by their long absence would be repaired.

Verse 5. The restoration and renewal would be so complete at Messiah's Coming that foreigners would serve Israel and take care of their flocks and vineyards.

Verse 6. This freeing up of the people of the nation would allow them to act in their proper role as priests of the Lord, teaching people the ways of the Lord. Zechariah 3 speaks of this also and it is clear that God does not deliver or forgive for no purpose. One writer states:

**“God saves in order that the redeemed might serve. What Israel had, she lost by sin; but it would be restored after the exile to a generation that was bearing fruit. God will have a kingdom of priests on this earth; today it is the church; at the end of the age it looks like the prophets anticipate and Paul confirms that God will yet save Israel”.**

The Gentiles will support the people of God as they minister and fulfill the spiritual purposes of **priests of God.**

Verse 7. It is clear that the shame of the past will be gone and replaced by the joy of being restored and renewed. They will no longer be humiliated but will be jubilant and have everlasting joy at the Coming of Messiah. There will be no confusion but their reward will be doubled to compensate for their past suffering. Note the reference is to Israel's renewal and placement in their Land of Promise as per the Covenant with them.

Verses 8-9. Note the fundamental position of God. God's nature is to love justice. God had made promises to His people and He had no intention that they would remain in their sins and continue to break the Covenant. He never intended to destroy Israel but instead had stated that He would punish them for their iniquity and let them feel shame.

We are now looking at the everlasting covenant and we see the heart of God behind this. Because there's this everlasting covenant there is everlasting joy, not just a temporary joy. So if you recognize that you're in an everlasting covenant you should have everlasting joy. So do not let Satan fool you and persuade you that you're not in an everlasting covenant and therefore you should not experience everlasting joy.

As God reveals His heart the prophet tells us that in this heart there is a hatred for injustice and robbery. When you meet people therefore who like injustice and practice it and who like robbery and stealing from the poor and helpless you know immediately that they are not of God no matter how they appear to be nice. When you have the heart of God you will not like injustice and you will not like robbery. It is as plain as day. This is an acid test for Christians.

God's justice required requires that He would restore His people double in compensation for their suffering. He had hated their iniquity and their robbery at offering burnt offering animals





which were imperfect. But because of the Covenant God would restore them and direct their ways. They would live now under an everlasting Covenant.

The prophets had always spoken of God's concern for the nation and His promise to make them a light to the nations.

Jeremiah had told his nation of the New Covenant with the restored community. See Jeremiah 31:31-34, and Ezekiel 11:19. It was only by giving the remnant of Israel a new heart that they would succeed in carrying out their mission.

Obviously Israel would remain a unique nation and would be recognized as such. They would be transformed, serve as a witness that God had blessed them and would remain faithful, making them prosper.

## **THE COVENANT OF GOD**

*“and I will make an everlasting covenant”.*

One writer explains the sundry covenants with Israel:

**“A covenant is an agreement between two parties. Essentially legal covenants, covenants typically describe what is required of each of the parties and the benefits that each can expect to enjoy. Examples of human covenants would include everything from an agreement between two men to a treaty between two or more nations. In the ancient world, covenants were binding agreements, and people entering into covenants would usually ratify a covenant by swearing oaths and making ritual sacrifice.**

**In a relationship between two parties of unequal power, the more powerful person is in a position to set (or to heavily influence) the terms of the covenant. In keeping with this reality, God always initiated covenants with people and established their terms. However, unlike most human covenants, where the terms would favour the more powerful party, covenants between God and humans typically were very generous to the humans.**

**The first covenant was established by God with Noah and promised that “all flesh will not be cut off any more by the waters of the Flood, neither will there ever again be a flood to destroy the earth (Genesis 6:1; 9:9-15).**

**The next covenant was established between God and Abram. God required of Abram that he leave his father's house and do to the land that God would show him. In return God promised to make of Abram a great nation and to bless him and to make him a blessing to all the families of the earth (Genesis 12:1-3). While the word covenant was not used in that transaction, it bears the mark of a covenant, because God outlined what Abram would have to do and what God would do for Abram.**



**Later, God covenanted to give the land from the river Euphrates to Abram (Genesis 15:18). Still later, God covenanted with Abram to make him the father of many nations, even though Abram was old and has no children other than Ishmael, his son by a slave woman. As part of the covenant, God promised to give Abram the land of Canaan. God required Abram to observe circumcision for himself and all his male progeny and member of his household, including slaves (Genesis 17:1-14.)**

**God renewed this covenant with Moses (Exodus 24) and Joshua (Joshua 24) and Jehoiada (2 Kings 11:17) and Hezekiah (2 Chronicles 29:10 and Josiah (2 Kings 23:3) and David (2 Samuel 7:12-17).**

**So when God determines to make an everlasting covenant with Israel, He is really renewing a covenant relationship that has existed for centuries.**

The New Covenant is of course a transformational extension to the previous covenants since Messiah would have come and be sacrificed the sins of man. This sacrifice was required to make the new man, but the basic promises are intact.

We should focus now on the fact that the blessing one receives is in the Lord not in the blessing itself. Those blessed by God would be distinguished and everybody all over the world would know that they are people of God for there would be something about the people of Israel and those that belong to Jesus Christ that would testify to the fact that they are the seed which the Lord hath blessed. Their seed therefore would be known or recognized Among the Gentiles.

Verse 10. Formerly, in verses 8-9 we had been hearing the voice of God, but now we hear a new voice. Some believe it is the voice of the prophet Isaiah then breaking out in praise. Others believe it is the voice of the Servant/Messiah, while yet others believe it is Zion, the people of Israel, rejoicing in their new relationship and thanking God for His gracious goodness.

Most seem to believe this is Zion speaking and thanking God. This is the picture of a wedding party with beautiful garments and adornments to make everyone look beautiful or handsome.

But the coverings of beauty are the garments of salvation and robes of righteousness which are gifts of God given to those in a new relationship with Him.

Note that righteousness and salvation cannot be separated. Those that are priests of God must be dedicated to offer spiritual sacrifices on a continuing basis.

He shall be equally clear that it is only in Jesus that there is salvation and the only true righteousness is in Christ. There is only one way to be clothed with the garments of righteousness. When you put on Christ at belief and baptism it is the same as put it on the righteousness of Christ for your pledged in your ceremony and baptism in be committed to this righteous life.



Verse 11. The miracle of springtime is indeed something beautiful to behold and it gladdens the heart. Therefore when things begin to grow and life emerges, the leaves begin to come out and the flowers begin to come from the ground it makes our heart glad. This will be a season of joy.

In the same way one would cause righteousness and praise to spring up in His people in the presence of the nations. The loveliness and beauty of Zion and the miraculous appearance of righteousness and praise which grows will bear witness to Yahweh's faithfulness. The nations will come to see this and appreciate this. This would be like a growing crop but this crop would be of God's righteousness.

Clearly this was the effect of the coming up Messiah.

One cannot even imagine how it will be when Messiah comes and the crops of maturity come up from the tender shoots, and the nations of the earth bless the God of Israel.

#### **CHAPTER 62:2-4**

It is to be noted that the people had been accusing God of hiding from them, keeping silent and abandoning them so that they would suffer through an exile that was long and painful.

But now that the purpose of God had been served to remove their shame God would ensure that their righteousness would be bright and their salvation would be like a shining lamp that everybody could see.

Verse 2. The Gentile nations would see their righteousness and all the kings from all over the Earth would see their new glory. Jerusalem would be shown to be the center of the world.

We note that names in the Bible express a person's essential character. So giving the people a new name would mean that there was a significant change in their character.

God therefore promised the people a new name but He did not tell them what this name was. But certainly this meant that there was a kind of rebirth and they would be godly people.

This really means that the year of Jubilee with all its significance for the people of Israel and for believers had now come and King was there and the kingdom was there. It was time to enter into the blessing of the promised kingdom.

Note carefully however that the passage is really talking to the time of the second coming. The Messiah were, and also the kingdom to Israel but because of unbelief they would reject it. In God's purpose than there would be they emergence and development of the church introduction of Gentiles into the kingdom. So for the last several thousand years we are waiting for this time to come.



Then as the prophets said there would be a time of comfort I spent note in the first verses of chapter 61. There would be comfort for all that mourned in Zion. They would be given beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, and they would be called trees of righteousness, the planting of the Lord.

Verse 3. The people of God would be restored and they would now be a crown of glory in the hand of the LORD. One writer describes this situation:

**“The prophet described the restored people of God as a *“crowd of beauty”* and a *“Royal diadem”* in God's hands. A diadem is some sort of headgear worn by royals-- perhaps a jeweled headband-- like a crown. This is a poetic way of saying that Israel will be a symbol of God's glory and one of Yahweh's proudest possessions”.**

Verse 4. The nation would no longer be called a forsaken nation and the people would no longer be called a desolate people.

All this would happen because the LORD or Yahweh would delight in the nation and their land would be married to Him. The land would be called Beulah Land.

A well-known gospel hymn was written by Edgar Page Stites in 1875 or 1876 reflecting on Verse 4 and the hymn ended the chorus:

**“O Beulah land, sweet Beulah land!  
As on thy highest mount I stand,  
I look away across the sea  
Where mansions are prepared for me.  
And view the shining glory shore  
My heaven, my home forever more”.**

The word Beulah was only used in the Bible in this Verse 4 and clearly is a time when Israel will be restored to a position of honour in God’s sight. All the nations would see this honour.

God can never break His promises despite Israel’s failing. God will restore His delight and will make His new covenant with Israel and with the Gentiles that came to the Messiah.

One Dictionary believes that the name Beulah means “married” and it is the name the land of Israel is to bear when **“*the land shall be married*”**.

But let us focus on the magnificent work that Messiah will do as He comes to save Israel and fulfill the promise that through Abraham all nations of the world will be blessed.



## CONCLUSION

If you claim to be a believer and since you have put your trust in Him note you are living in the “**spiritual**” Year of Jubilee. You are under an everlasting covenant with God. You have been blessed through the covenant with Abraham. God had provided the Saviour, the Redeemer, and the Holy Spirit to guide and transform you. God expects much from you. He sees and knows all things.

One writer tells us what this means. He states:

- 1. God’s servants are appointed by God’s Spirit to proclaim God’s message.**
- 2. They are anointed by God.**
- 3. They are anointed by God to proclaim good news.**
- 4. The proclamation of the Word of God transforms the lives of those who believe.**
- 5. The good news is that there is hope for the hopeless.**
- 6. The good news is that there is liberty from bondage.**
- 7. The good news is that there is grace for the debtor.**
- 8. The good news is that there is joy in place of sorrow.**
- 9. God’s program for redemption fits us for service.**
- 10. We have been blessed with reconciliation.**
- 11. We have been made a kingdom of priests.**
- 12. We have every reason to praise.**

