

# Arise, Shine, for Your Light is Come

*Isaiah: Strength for the Weary*

By Dr. Derek W. H. Thomas

sermonaudio.com

**Bible Text:** Isaiah 62:1-12  
**Preached on:** Sunday, November 20, 2016

**First Presbyterian Church**  
1324 Marion St  
Columbia, SC 29201

**Website:** [www.firstprescolumbia.org](http://www.firstprescolumbia.org)  
**Online Sermons:** [www.sermonaudio.com/fpccolumbia](http://www.sermonaudio.com/fpccolumbia)

*Gracious God and ever blessed Father, we wait upon you now for the Holy Spirit to come and open up the word to us, to feed us, to nourish us, to grow us, and grant it, we pray, for the sake of your Son and our Savior, Jesus Christ. Amen.*

Please be seated.

Now, turn with me, if you would, to the prophecy of Isaiah and we begin in chapter 61. I don't have time to explain but you're just going to have to take it from me that there is a poem here that begins at verse 10 of chapter 61 and runs through verse 7 of chapter 62. We begin in verse 10 of chapter 61.

10 I will greatly rejoice in the LORD; my soul shall exult in my God, for he has clothed me with the garments of salvation; he has covered me with the robe of righteousness, as a bridegroom decks himself like a priest with a beautiful headdress, and as a bride adorns herself with her jewels. 11 For as the earth brings forth its sprouts, and as a garden causes what is sown in it to sprout up, so the Lord GOD will cause righteousness and praise to sprout up before all the nations.

1 For Zion's sake I will not keep silent, and for Jerusalem's sake I will not be quiet, until her righteousness goes forth as brightness, and her salvation as a burning torch. 2 The nations shall see your righteousness, and all the kings your glory, and you shall be called by a new name that the mouth of the LORD will give. 3 You shall be a crown of beauty in the hand of the LORD, and a royal diadem in the hand of your God. 4 You shall no more be termed Forsaken, and your land shall no more be termed Desolate, but you shall be called My Delight Is in Her, and your land Married; for the LORD delights in you, and your land shall be married. 5 For as a young man marries a young woman, so shall your sons marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you. 6 On your walls, O Jerusalem, I have set watchmen; all the day and all the night they shall never be silent. You who put the LORD in remembrance,

take no rest, 7 and give him no rest until he establishes Jerusalem and makes it a praise in the earth.

So far God's holy and inerrant word.

Now, we don't have a great deal of time to go into all of the details here. Suffice it to say that there are four servant songs in the second half of Isaiah that you're all very familiar with in chapters 42, 49, 50 and beginning in chapter 52 and then the whole of 53 that you are most familiar with. Then there are four songs of the Anointed One of which this is the third song of the Anointed One. Who is the Anointed One? Well, let's cut to the chase: he is, of course, Jesus. He is the Son of God. He is our Mediator. He is the Suffering Servant who was born in Bethlehem and lived and died and was buried and was raised again and has ascended and is sitting at the right hand of God and who ever lives to intercede for us.

This poem, the third in a series of four poems of the Anointed One, it has four sections in alternating pairs. Now, the first section begins at the end of chapter 61 and comprises verses 10 and 11. Then there is an echo in verses 4 and 5 of chapter 62. The theme of this section is praise. Praise. Joy. He tells us in verse 10, "I will greatly rejoice in the LORD," and the "I" here is the Anointed One; the "I" is Jesus. "My soul shall exult in my God, for," reason 1, "he has clothed me with the garments of salvation; he has covered me with the robe of righteousness." Joy because of his clothes.

Now, when I was a young minister probably in my late twenties in Belfast, I met a colleague of mine and still a friend of mine and was for some time the academic Dean at Westminster Seminary and is now back in Northern Ireland again. And every so often we would meet as ministers for various reasons but he was always sartorially elegant. He was well dressed. No matter what the occasion, no matter how informal the occasion was, he was always smartly dressed. And I poked fun at him and he replied, I remember the reply 30 and more years ago, but I remember his reply. He said, "You are what you wear." And I've never forgotten it. I've thought about it very often. Clothes do send out a world and life view. They say a lot about you. Whether those clothes are informal or whether they are formal or whether it's a uniform, if you're wearing a black tie for a black tie event, the clothes send a signal.

Jesus is talking about his clothes. Some of you are watching "The Crown" on TV, Netflix. I know you are because you've been texting me about it and it's a lot of fun and it's beautifully done, well made. It's a documentary drama about Her Majesty, Queen Elizabeth II, and her investiture and her coming to reign as a sovereign in 1952, 53, just about the time that I was born, and her subsequent years, especially 1954 and Winston Churchill as Prime Minister and so on. In one of the episodes and this is a spoiler alert, in one of the episodes, Anthony Eden who would later become Prime Minister but at that time was foreign secretary, was in Egypt. Some of you will remember because you were around at that time or you know your history well, the president of Egypt was President Nasser and relationships between Egypt and Britain and Egypt and America were deteriorating because the British and the Americans were pulling out of support for the Aswan Dam and later, as you might recall, there was an attempt on the part of President

Nasser to nationalize the Suez Canal which led to all kinds of problems. But at an event where the foreign secretary was present in the British Embassy in Cairo in Egypt, President Nasser was invited and the event said "black tie" but President Nasser came wearing his military uniform. He was sending a signal and probably took offense that everyone else wasn't wearing military uniform even though the invitation had said "black tie."

Clothes send a message. Jesus in this song that he is singing is thinking of his clothes and he speaks of a garment of salvation and a robe of righteousness. A garment of salvation indicating that he alone has the power to save and his very garments declare it. You remember he appeared to Joshua in Joshua 5 dressed in the clothes of the Commander of the Lord's army.

And then a robe of righteousness. A robe of spotless righteousness. This is the robe that indicates his fulfillment of all the demands of the law. This is a robe that indicates his perfection. This is the robe that is imputed to us when we believe and trust in Jesus. 2 Corinthians 5:21, "God made him to be sin who knew no sin, that we might be reckoned the righteousness of God in him." We wear the robe of righteousness that belongs to Jesus.

Jesus is thinking about his wedding clothes and you'll notice in verse 10 of chapter 61, he talks about a bride and bridegroom. Then in the echo of it in chapter 62 and in verses 4 and especially in verse 5, he talks about marriage. And then he talks about a young man marrying a young woman and a bridegroom rejoicing over the bride, "so shall your God rejoice over you." He's thinking about his wedding clothes.

Now, when we think of Jesus as we come to this table today, we perhaps think of him wearing the blood spattered seamless robe that he wore on the Via Dolorosa on his way to Calvary but Jesus is thinking of his wedding clothes because he loves us, because he is the bridegroom and we are his bride. And you'll notice as the bridegroom rejoices over the bride, verse 5 of chapter 62, I want you to take that with you today, that the bridegroom rejoices over his bride.

I don't know what is going on in your life just now. I speak to you especially who are Christians who believe in the Lord Jesus and you trust him with all of your hearts but life has turned sour. Life is difficult, trials and tribulations have come. Your joy, my dear friend, is proportional to your understanding of just how much Jesus rejoices over you. There is joy in the knowledge that we are loved and that we have been loved from before the foundation of the world; that the Anointed One, the servant of the Lord, is none other than our bridegroom.

This meal that is before us, it's indicative of life in this world. It's not a full meal, it's an hors d'oeuvre. It's bread and wine. It's the simplest of meals but it is a foretaste of the wedding supper of the Lamb when the bridegroom and his bride sit down together as recorded in places like Revelation 19 and 21.

He rejoices in his clothes because he has won for us our salvation and he has provided for us the righteousness that we need in order to enter into the courts of heaven. And you'll notice in verse 11 a second reason why he rejoices, it begins with the word "For." "For as the earth brings forth its sprouts, and as a garden causes what is sown in it to sprout up, so the Lord GOD will cause righteousness and praise to sprout up before all the nations." He rejoices because he sees the effect of his ministry. And what is the effect of his ministry? Righteousness springing up from his children as a display of who he is and what he has done for us.

You'll notice it talks about a crown of beauty in verse 3. We are the crown that displays something of the majesty and the beauty of the Lord Jesus and there is joy here. Joy in what he has accomplished. Joy in his people. And we rejoice too. Joy because we are loved. Joy because we are surrounded by promises that cannot be broken. Joy because a glory attends what he has done and what he yet promises to do. Joy.

Then the second part of this poem talks about prayer and you'll see that in verses 1 to 3 of chapter 62, and then another echo of it right at the end in verses 6 and 7. Let's pick up the phrase at the beginning of chapter 62, "For Zion's sake I will not keep silent, and for Jerusalem's sake I will not be quiet." This is Jesus speaking. This is the Anointed One speaking and for the sake of Jerusalem, for the sake of Zion, for the sake of his people, for the sake of his bride, he will not keep silent. He ever lives to intercede for us. Hebrews 7:25, "he ever lives to intercede for us." We have an advocate with the Father, Jesus Christ the righteous one.

He prays for you in his capacity as the Mediator as he prayed on earth. And you might think of John 17, the high priestly prayer where Jesus prays to his heavenly Father in an extended prayer. Well, he continues to do that in his capacity as the Mediator, as the God-man at the right hand of the Father. He ever lives to intercede for you. "I will not be quiet. I will not keep silent."

So let me say something to those who may feel this morning alone as though no one cared, as though no one understood, those who are frightened because events or circumstances real or imaginary cause you to be afraid. I want you to hear what the Anointed One is saying here, "I will not keep silent. I will not keep quiet." He prays for you at the throne at the right hand of the Majesty on high. He mentions your name. He brings you before his heavenly Father. It's not as though the heavenly Father is reluctant to bless but this is the economy in which God has entered into salvation. He sent his Son and his Son is the Mediator and he expresses his heart and soul before his heavenly Father and his heavenly Father will never turn down a prayer of his only begotten Son. He prays for me.

All sorts of people say to me as they do to you, "I'm praying." One of your pastors loves to send a little text every now and then and sometimes he says, I won't name which one it is but he says, "I'm quietly praying," and it always makes me chuckle. He's quietly praying. I love that. Sometimes he doesn't know what the issue is about, sometimes he

doesn't need to know what the issue is about, there's just a burden, there's just a need and he'll say, "I'm quietly praying."

Well, Jesus isn't just quietly praying. He's bringing your need, he's bringing your concern, he's bringing your fears, and he's bringing them before his heavenly Father. He's saying to his heavenly Father, "Father, look at what I've done in all of its fullness, in all of its completion, in all of its finished status. Look at it. I did it for this one. And this one is in trouble. He's surrounded by difficulty. She's beset by the trials and temptations of the wicked one. Bless this one. Surround this one with your care. Put a hedge around them. Lift them up into your bosom. Whisper in reminder the promises of the Gospel in their ears once again. Do not forsake them. Bring them home to yourself safe and secure. I will not be quiet. I will not keep silent."

Then in an echo in verses 6 and 7, "On your walls, O Jerusalem, I have set watchmen; all the day and all the night they shall never be silent." He's not talking about Jesus now. This is not the Anointed One speaking, this is you and you and you. Christian, whoever you are, he has set you on the battlements, he has set you in the watchtower, he has set you on the walls of the city and day and night you must never be silent. You must take no rest. Give him no rest until he establishes Jerusalem and makes it a praise in the earth. What is this song saying? Jesus prays for you, now you pray for one another. That's what it's saying. You pray for one another.

You say, "I'm not sure what my role is in this church." That's a very real concern in a church of our size, finding a place for your gifts and talents and abilities, to find a proper place. Well, you can lift up your hands in prayer. There are needs that arise within the community of the Lord's people by the truckload every day. All kinds of needs. The unconverted. Parents with children who are unsaved, the burden that that is. Members of this church with aging parents, the difficulty. The wisdom, the decisions that have to be made. There are always folk who are sick. There are those who need to grow. There are those in trouble. There are those who have made crazy decisions. They need to be lifted up and brought before the throne of grace and on the basis of the imputed righteousness of Christ we come before our heavenly Father clothed in his spotless robe.

We are reckoned in the sight of the Father as holy and blameless as Jesus is and on that basis, we come interceding for one another, praying for the kingdom to come until he establishes Jerusalem and makes it a praise in the earth. Well, you prayed it a few minutes ago, "Thy kingdom come," you said. The kingdom in all of its fullness, in all of its glory until every elect is brought home and the church is presented as a spotless bride before her bridegroom to sit down at the festal gathering that is described in the closing chapters of Revelation of which this is a foretaste.

Dear friends, we have the privilege of gathering together as a community of the Lord's people, trusting in Jesus and in Jesus only, clothed with the spotless righteousness of Christ, and he bids us come and put our feet under this table. This is an invitation to every Christian, every believer. If you're not a believer, this table is not for you. You need Jesus, not this table. You need to believe in him and trust in him. Come to this table, dear

Christian, and be fed and nourished and helped and encouraged and blessed and know that you are greatly loved. Greatly loved.

*Father, we thank you, thank you for your word. We pray for the ministry of the Holy Spirit now to seal that word in our hearts for Jesus' sake. Amen.*