

Come, My People (Isaiah 26:20–22)

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Introduction

1. The history of redemption reveals the work of God in saving a people for His name.
 - a. The Song of Moses, (Deuteronomy 32:1–42) was written to rebuke stubborn Israel for her failure to live up to His name (vv. 5–8).
 - 1) First, Moses reminds them of Yahweh’s saving goodness to them, choosing them as His portion out of all the nations of the earth (vv. 8, 9, a reference to judgment on the tower of Babel, Genesis 11:1–9).
 - 2) Note that His people are called *Jacob*, the name referring to Jacob’s carnal tendencies. Then he reminds them of their privileged status in God’s mind (v. 15, *Jeshurun*, a symbolic name for Israel describing her ideal character as upright; Isaiah 44:1, 2).
 - b. Here is a very confusing thing. The Lord’s greatness and power are set forth as evidenced in His ability to save His people and punish their enemies (vv. 39–43).
2. This brings us to Isaiah 26, a song to be sung in the land of Judah “*in that day.*”
 - a. This prophecy is in a cluster of prophecies declaring that judgment is to fall on the whole earth (chapters 24–27).
 - 1) This section is followed by prophecies regarding the specific judgment of Israel and Jerusalem (chapters 28–35).
 - 2) Nevertheless, the section is also littered with glorious promises of salvation (Isaiah 30:18–22; 32:1–8).

Again, if God’s purpose must stand (Isaiah 43:11–13; 46:8–11), one must conclude that “*my people*” involves only a remnant of the nation of Israel that will be saved amid judgment. To this remnant, the Lord will add a host of Gentiles from every nation ruled by the rebel angels mentioned in Deuteronomy 32:8.
 - b. There is a recurring theme in Scripture that God’s people will be given refuge from His wrath in the time of judgment (Revelation 3:10). This theme begins with Noah and his family who were given refuge in the ark during the judgment of the flood.

In the text before us, the Lord invites His people to enter His refuge for them “*in that day.*”

I. The Invitation

1. The invitation stands on the privileges and benefits (promises) of the Lord’s *salvation* (vv. 1, 2).
 - a. “*We have a strong city*” because the Lord sets up salvation (*deliverance*; v. 1).
 - b. The safety of the city is assured: only “*the righteous nation that keeps faith may enter in*” (v. 2).
 - c. We also have the good news, a declaration of victory over the lofty city (evil, vv. 5, 6).
2. The effect of the promises of the Lord’s *salvation* (vv. 3, 4)
 - a. Perfect peace (the end of conflict) is given to those whose frame of mind is resting on Him.
 - b. Permanent trust is invited because God is a permanent, everlasting *rock* or refuge.

II. The Sanctuary

1. What are these chambers into which the righteous are invited for their safety and protection?

- a. They are the righteous ones' *own* houses (*your chambers*), not literal houses, but one's personal spiritual life.
- b. These chambers represent the eternal *hope* of the righteous, for everything in this world is temporal by nature.

We have here an invitation for believers by faith to enter their privilege in the gospel.

- 2. Thus, these chambers may be interpreted as the special benefits and privileges which God providentially secures for the righteous now.
- 3. The sanctuary also assumes a responsibility of the righteous to exercise their privilege.
 - a. Do not let unbelief shut the doors on these blessings (Hebrews 3:10, 12).
 - b. Thus, the righteous are cautioned to "*hide yourselves*" for a little while.

There is a fear that prevents fear (Hebrews 4:1–3; Ephesians 4:17–24). This exhortation is not the means of safety but the evidence of the grace that secures it.

III. The Reason (vv. 20, 21)

The reason for the refuge is that the people of God might "*hide themselves for a little while until the fury has passed by.*"

- 1. The promise of refuge rests on the looming threat of God's judgment (Isaiah 24:1–6).
 - a. Isaiah 24:5 indicts the inhabitants of earth with violating the everlasting covenant.
 - b. The only covenant in Scripture that is binding on all humanity is that entered with Noah after the flood (9:6). The commandment forbids bloodshed, which is what our text specifically addresses.
- 2. The wrath that is coming is the severe and righteous response to the refusal to submit to God's rightful authority. This is what iniquity is all about. The end times are characterized by unrestrained iniquity (Matthew 24:12, 13; 2 Thessalonians 2:7–10).
- 3. The provocation of the iniquitous is amplified by the righteous lives of Christ-followers. These believers are positioned by God to be both salt and light in the world. This places them in constant danger. As the end approaches, these light-bearers will serve as the Lord's frontline in His final assault on evil.

What Can We Take from This?

- 1. The whole tenor of God's constant promise to be the shield, fortress, and refuge of His own suggests that the popular teaching of a rapture-escape from "*that day*" may require some reconsideration.
- 2. According to Romans 11 "*all Israel*" is something clearly removed from the unbelieving nation that returned to prominence in 1948. It is to "*the Israel of God*" (Galatians 6:16) that the promised protection and refuge apply.
- 3. The question that presses upon us here is whether each of us under the scrutiny of the Spirit are entitled to the name *Jeshurun* ("upright one"), or does *Jacob*, the fleshly conniver, better suit?