

Series: Isaiah  
Title: Beautifying His House  
Text: Isaiah 60: 9-14  
Date: June 14, 2015  
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In Isaiah 60, the LORD is comforting his church, with the works he promises to accomplish as he uses us to spread the gospel. Our text begins with the LORD saying,

**Isaiah 60: 9: Surely...**

The true and living God is nothing like the god this world speaks of. This world's god can only speak in "maybe's." This world's god can only do what his creator—sinful man—allows him to do.

But the true and living God speaks in "certainties." God says, "Surely..." The true and living God is absolutely sovereign over all in heaven and in earth.

Genesis 18:14: Is any thing too hard for the LORD?

Job 42:1: Then Job answered the LORD, and said, 2: I know that thou canst do every thing and that no thought can be withholden from thee.

Psalms 135:6: Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

God is sovereign in the salvation of his people. God sovereignly chose his Son and sovereignly, freely chose a people in his Son—"He had mercy on whom he would have mercy."

God sent his Son and accomplished redemption for us—no man took his life, he laid it down of himself and raised it up of himself. Even the wicked hands that crucified him did exactly what he determined before to be done. Christ accomplished the Father's will—he fulfilled the law, he brought in everlasting righteousness, he made an end of sin, he redeemed each and every one the Father gave unto him.

Now, God is sending forth his gospel and calling out those he has redeemed into his church—he shall not stop until he has called each one to faith in Christ.

Ephesians 1:1: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Someone objects, "But I do not like you to tell me God is absolutely sovereign, especially in salvation!"

Romans 9:20: Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus? 21: Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? 22: *What* if God, willing to show *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 23: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, 24: Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

Let me remind you, that this sovereign God, who has all power to work his will in the salvation of his people, is our resurrected, sovereign GodMan Mediator, Christ our Head.

Matthew 28:18: And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Ephesians 1:22: And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, 23: Which is his body, the fulness of him that filleth all in all.

So when we hear the LORD God say, “Surely...” remember, this is the promise of our God and Savior who has all power and cannot fail; this is his promise to us (his church); and these are the things he shall surely bring to pass in his church in this gospel age.

**Isaiah 60: 9: Surely, the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.**

### **WHO SHALL COME?**

God says, “The isles ”—Gentiles—shall come into his church. Not, every sinner among the Gentiles but Christ says to the church, “thy sons [shall be brought] from far; the sons [called out] of strangers.” (v9, 14) They are sons of God; they are sons of God called out from among strangers. And not only are they called from among Gentiles but even from among our enemies, “The sons also of them that afflicted thee shall come.” (v14) Even some who afflicted the church shall be called out. For example, Saul of Tarsus.

Why the certainty that these sons shall be called out and united with us in the church of God? It is because they are sons. God our Father chose them in Christ before the world was made.

They are sons justified by Christ—his purchased possession—which must and shall be called. Christ said,

John 10: 14: I am the good shepherd, and know my sheep, and am known of mine. 15: As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16: And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

### **WHO SHALL THEY COME UNTO?**

Christ says, “Surely, the isles shall wait for me...unto the name of the LORD thy God, and to the Holy One of Israel.” (v9)

This is prophecy. Christ said he must and shall fulfill all that is written in the prophets.

Romans 1: 1: Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, 2: (Which he had promised afore by his prophets in the holy scriptures,) 3: Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; 4: And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: 5: By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: 6: Among whom are ye also the called of Jesus Christ: 7: To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

When he calls he makes us “wait” on Christ. It means he makes us “desire” Christ by the power of the Holy Spirit, makes us “hope” in Christ for all righteousness, makes us “observe” his will as his servant by his grace.

He shall draw each of his own to the “name of the LORD thy God.” God’s people do not come to a preacher. We do not come to a church denomination. We do not come to any other name, only the name of the LORD our God. So, Christ says they shall all come “to the Holy One of Israel.” (v9) We come to Christ the Holy One. “My sheep hear my voice, and I know them, and they follow me.” (Jn 10: 27)

What a comfort! What a relief! No resorting to man-made tactics. We simply preach the gospel and wait on the Lord to do as he promises! Isn’t it wonderful to believe God!

### **WHAT SHALL THEY BRING?**

He says they shall bring “their silver and their gold with them,…” (v9)

The papist fleece the people. They heap up their silver and gold. Then they use scriptures like this to say they are the church of God. They’re the synagogue of satan!

First, it means every child that God calls into his church is made willing to consecrate themselves to our Lord God and our Holy One, Christ Jesus. Now, we have the true riches—the unsearchable riches. Money is no longer our god—our salvation is Christ; money is no longer our provider—Christ is providing for us. God makes us content, believers, willing to spend and be spent for the cause of Christ! We see how important the preaching of the gospel is. It is only when we have experienced Christ power through the preaching of the cross, that we will trust God and do what we can to further the gospel. We see the great price Christ paid to redeem his brethren. Therefore, our brethren are precious to us for Christ’s sake. So we provide for one another.

Secondly, in this scripture, Christ is saying he will elevate his Church to the highest honor, he will adorn her with the provisions we need. He robes us in the gold and silver of his righteousness and holiness. He makes us perfect in him. And he provides all lesser things so that believers do not have to worry or be overly concerned about the churches food and raiment—“because he hath glorified thee” (v9) ”The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.” (v13)

This is Christ’s work to beautify and adorn his church. His church is the place of his feet where he walks. Christ adorns his church with all the variety of sinners he saves: the fir tree, the pine tree, the box tree. He makes us dwell together in harmony in unity in Christ.

Plain trees are not as beautiful—we were Luz—almond tree. Now we are Bethel—the house of God. Each believer is recreated in the image and righteousness of Christ. He adorns his church with Christ’s silver and gold: rich redemption, precious righteousness, his holiness, Christ himself! Christ is the Head and Provider; we receive none of the glory for upholding, building, adding to or sustaining his church. The whole work is Christ’s. (Read Is 61: 3)

### **AN OBVIOUS WORK**

Christ always does this work so that it is obvious that Christ did the work—“And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.” (v10)

Before God builds up, he tears down—with us individually, and often with his church—“in my wrath I smote thee, but in my favour have I had mercy on thee.” It was in God’s wrath that he smote Christ. Now

mercy and truth are met together. Now redemption is accomplished. Now God is at peace with Christ's redeemed. Now, it is in his favor, that he has mercy on us.

When the Lord Jesus came, Israel was proud, rejected Christ. So he purged the dross. But that was favor to his apostles. Christ used a handful of apostles to build his church in his favor! We have no business to ever try to separate the wheat from the chaff. But Christ can and does. He upholds his people so that we shall never fall. But he uses small, insignificant, unnoticed and despised things to do his work so that it is obvious he did the work. So we glory only in him. He does it in favor to his people.

It is obvious Christ is doing the work by who Christ saves and uses—"the sons of strangers shall build up thy walls, and their kings shall minister unto thee" (v10)... "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet." (v14)

The Gentiles—sons of strangers—were not seeking Christ. Kings were not seeking Christ. Those who afflicted the church were not. But Christ is found of those who sought him not. It is because Christ does the seeking and the saving.

He saves a sinful publican on his face, rather than a religious Pharisee; Christ saves a harlot no one will have anything to do with, rather than the learned scribes. He saves one notorious yesterday for cussing God, who today is begging mercy as the chief of sinners!

## **CHRIST'S APPLICATION TO US**

So now, hear Christ's word to us who are his church, "Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought." (v11)

Are we keeping our gates open or is Christ? Everything he just said is what he works. When it is day and times are good or when it is night and times are lean, Christ says, "your doors shall not be shut." Why? It is so that men—his preachers, his missionaries, his evangelists—may bring unto thee "thy sons", his people!

This nation thinks political Israel has got to be served or we will perish. They take that from verse 12. But Christ is speaking to spiritual Israel—his church—he says, "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." (v12) This applies first to Christ and to all his church in him—his spiritual Israel.

Brethren, be sure you see who God says we are, "they shall call thee, The city of the LORD, The Zion of the Holy One of Israel." (v14) God's name and the name of his Holy One is attached to his church. That means great safety, great protection, great assurance for us. God will not let his name be reproached because of something he failed to do—"the LORD shall arise upon thee, and his glory shall be seen upon thee." (v2) If you ever need assurance, read this chapter. God says, I will, I will, they shall. Great Assurance!

**Amen!**