

A NEW NAME—A NEW HOME

INTRODUCTION

The prophet Isaiah wrote **more** about the coming of Christ and salvation than any prophet of the Old Testament. The very name “Isaiah” means “Salvation of Jehovah”.

- (1) In Isaiah 2, the prophet wrote of the coming house of God to begin in Jerusalem.
- (2) In Isaiah 53, he spoke of the suffering Servant whom God would send to save.
- (3) In Isaiah 54, he wrote of the blessings of Christ to be available to all mankind.
- (4) In Isaiah 55, he wrote of the everlasting covenant God would make with all mankind.
- (5) In Isaiah 56, he spoke of the salvation that would include Gentiles as well as Jews.
- (6) In Isaiah 57, he spoke of backsliding Israel and its need for salvation.
- (7) In Isaiah 58 and 59, he spoke of Israel's stubbornness and sinful state. 59:1-2
- (8) In Isaiah 60, he spoke of the time the Gentiles would praise God.
- (9) In Isaiah 61, he spoke of the good news of salvation.
- (10) In Isaiah 62, he spoke of the “new name” He would give to His people.
- (11) In Isaiah 63-66, he spoke of the “new home” which would enjoy the peace of God.

From these last 2 points, we shall look at the prophecies of the “**new name**” and the “**new home**”, as given by Isaiah.

I. 1st, THE PROPHECY OF A NEW NAME.

Isa. 62:2. “...You shall be called by a new name....”

A. This prophecy is “Messianic” in nature, involving God's plan of salvation. 62:1-2

1. This “new name” would be given **by** the mouth of the LORD, and at a time **after** the Gentiles came into God's scheme of things.
 - a. On Pentecost day in Acts 2 (some 700 years later), Peter preached God's saving message TO “Israel”. Acts 2:22, 36
 - 1) They “heard” the GOSPEL of God's “righteousness”. Rom. 1:16-17; 10:4; Acts 2:37
 - 2) They were told what to do to be **made** righteous. Acts 2:38
 - 3) They were also told that the promise of salvation **they** were to receive would be granted to their Jewish descendants and also TO the Gentiles. Acts 2:39; Eph. 2:11,13 (Read and tie passages together)
 - b. It took a series of miracles to finally **convince** Peter and the Jews that the Gentiles could become part of God's plans.
 - 1) He preached the gospel **to** the Gentiles. Acts 10:44-48
 - 2) The Jews were finally convinced that Gentiles could be saved, as well as Jews. (Summarize Acts 11:1-18)
2. Then, it was **right after** this that the “**new name**” emerged. 11:26

B. What about this name, “Christian?”

1. It was a name given right after the Gentiles began to enjoy salvation, signifying that it was a name that was inclusive of ALL (both Jews and Gentiles)--for anyone who was “taught”, became a “disciple” and was in the “church.” (Examine these from the text of 11:26).
2. It was **not** a name of derision (as some maintain), but was revealed by the “mouth of Jehovah”, (which was probably through one of the prophets who WERE the spokesmen for God, as they appear on the scene at this point. v. 27
3. This **indeed** is the name for the gospel age that glorifies God through

His Son, Jesus Christ. Cf Acts 26:28; 1 Pet. 4:16

- C. Today, the name “Christian” is used in other ways in the world than the way it was originally given to **be** used—to identify true disciples.
1. 1st, it is used **politically**, to describe religious people who generally believe in Christ, in contrast with other religious people of idolatry, Judaism, or the Muslim persuasion.
 2. 2nd, it is used **religiously**, in many denominations, who actually CALL themselves by their denominational names, but THINK of themselves as being Christians, but give priority to their denominational names.
 3. 3rd, it is used loosely in the religious world **adjectively**, to modify some other institution, such as a school or college that prefers Christianity in general.
 4. 4th, it is used **scripturally**, as the only God-given name for individual disciples and members of Christ's body, TO WEAR, as taught by the inspired apostles.

II. 2ndly, let's consider the PROPHECY OF A NEW HOME.

Isa. 65:17: “....I create new heavens and a new earth....”

- A. On this earth with it's heavens, we have our dwelling place from the first or old creation, that was formed for man's habitation. Isa. 45:18; Acts 17:26
1. Note that both verses refer to man's “habitation.”
 2. This is for physical man in his earthly existence till the **end** of the earth.
- B. The prophecy of Isaiah is of a **new creation** for the “new Jerusalem.” Read Isa. 65:17-19
1. The word “create” is used 3 times in this text, alluding to that which began on Pentecost day in Acts 2—the **new creation** of God. Cf Eph. 2:8-10; 1 Cor. 5:17, 21
 - a. The church doesn't have a “birthday” any more than the earth has a “birthday”.
 - b. Rather, the church had a miraculous beginning, as did the earth, with the outpouring of the Spirit which ushered in the church, and added the “saved” TO it. Acts 2:41, 47
 - c. The church would **begin** as Jerusalem, as did the new creation. Isa. 65:18-19; cf 2:2-3 (Read and tie together)
 2. The language of a “new heaven and a new earth” (used by Isaiah in Isa. 65) is used **figuratively** in the New Testament to describe those who are the redeemed of God. Cf 2 Pet. 3:10-15; Rev. 20:1-5
- C. God finally declared through Isaiah that the new “home” will be for “all flesh” (both Jews and Gentiles). Isa. 66:22-23

CONCLUSION

- I. The spiritual blessings of God will provide fellowship with Him now, as we honorably wear the “new name”, and finally a “new home” in heaven.
- II. if you are not a Christian, you can become one today.
 - A. Why be anything in religion that honors another name above “Christian?”
 - B. Why not become a Christian and only a Christian—beginning right now?

