



# ISAIAH 62

## GOD DELIGHTS IN ZION ~ INTERCESSION

Chapter 62 The Anointed One Will Guarantee the Future of God’s True People.

The first question raised by this chapter is again as to who is speaking. Is it the Anointed One, or the prophet himself, or is it Yahweh? While it is not unknown for God to speak of Himself in the third person, the constant reference to Him here might be seen as against seeing Him as the speaker. However the urgency of the situation and the suggested nearness of God acting point beyond Isaiah. Isaiah knows that there are judgments to come before that time can draw near. Thus we are probably to see here words of the Anointed One in Isaiah 62:1-5. The remainder of the chapter probably refers to the activity and cry of Isaiah.

English Standard (ESV)	Passion Notes	Passion Translation (TPT)
<p>Isaiah 62:1 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. <sup>2</sup> 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. <sup>3</sup> You shall be a crown of beauty in the hand of the LORD, and a royal diadem in the hand of your God. <sup>4</sup> 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. <sup>5</sup> 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.</p>	<ul style="list-style-type: none"> <li><b>a</b> 62:2 A new name signifies a new nature, a new character, and a new authority. See Gen. 32:28; Rev. 2:17, 3:12.</li> <li><b>b</b> 62:3 Or “diadem.”</li> <li><b>c</b> 62:4 Or “Hephzibah.” See 2 Kings 21:1.</li> <li><b>d</b> 62:4 In an allegorical sense, Yahweh’s wife foreshadows Christ’s relationship with his bride, the church (2 Cor. 11:2; Eph. 5:22–23; Rev. 19:7–9).</li> <li><b>e</b> 62:5 Isaiah uses a homonym that can mean “builders or sons.”</li> </ul>	<p><b>God Delights in Zion</b></p> <p>Isaiah 62:1 For Zion’s sake, how can I keep silent? For Jerusalem’s sake, how can I remain quiet? I will keep interceding until her righteousness breaks forth like the blazing light of dawn and her salvation like a burning torch <sup>2</sup> Nations will see your victory-vindication, and every king will witness your blinding radiance! You will be called by a brand-new name, <b>a</b> given to you from the mouth of Yahweh himself. <sup>3</sup> You will be a beautiful crown held high in the hand of Yahweh, a royal crown <b>b</b> of splendor held in the open palm of your God! <sup>4</sup> You will never again be called the Abandoned One, nor will your land be called Deserted. But you will be called My Delight Is in You, <b>c</b> and your land My Beloved Wife, <b>d</b> for Yahweh finds his delight in you and he married your land. <sup>5</sup> As a young man marries the young woman he loves, so your builder-sons <b>e</b> will marry you. As the bridegroom finds joy in his union with his bride, so will your God take joy in his union with you!</p>

English Standard (ESV)	Passion Translation (TPT)	Passion Translation (TPT)
<p><sup>6</sup> 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, <sup>7</sup> and give him no rest until he establishes Jerusalem and makes it a praise in the earth. <sup>8</sup> The LORD has sworn by his right hand and by his mighty arm: “I will not again give your grain to be food for your enemies, and foreigners shall not drink your wine for which you have labored; <sup>9</sup> but those who garner it shall eat it and praise the LORD, and those who gather it shall drink it in the courts of my sanctuary.”</p> <p><sup>10</sup> Go through, go through the gates; prepare the way for the people; build up, build up the highway; clear it of stones; lift up a signal over the peoples.<sup>11</sup> Behold, the LORD has proclaimed to the end of the earth: Say to the daughter of Zion, “Behold, your salvation comes; behold, his reward is with him, and his recompense before him.” <sup>12</sup> And they shall be called The Holy People, The Redeemed of the LORD; and you shall be called Sought Out, A City Not Forsaken.</p>	<p><b>f</b> 62:6 Or “rememberers”; that is, those who intercede continually to remind God of his promises. Like divine administrators, we remind God of the promises and appointments he must keep.</p> <p><b>g</b> 62:9 The grain and the new wine can be symbols of the Word and the Spirit, respectively.</p> <p><b>h</b> 62:10 Or “stone.”</p> <p><b>i</b> 62:12 John identified himself as the one whom Jesus loved, and so can we. See John 13:23.</p>	<p><b>Intercession</b></p> <p><sup>6</sup> Jerusalem, I have stationed intercessors on your walls who will never be silent, day or night. You “reminders” <b>f</b> of Yahweh, take no rest, <sup>7</sup> and tirelessly give God no rest, until he firmly establishes Jerusalem and makes her the praise of all the earth! <sup>8</sup> Yahweh swears an oath by the authority of his right hand “and by his mighty arm: “I will never again give your new grain as food for your enemies, nor will foreigners drink your new wine that you worked hard to produce. <sup>9</sup> Instead, you who harvest it will eat it and offer your praise to Yahweh, and you who gather the grapes will drink the new wine in my holy courts.” <b>g</b></p> <p><sup>10</sup> Pass through, pass through the gates, and go from old to new. Prepare a new path for the people. Build! Build up a highway for them to come to me. Remove every hindrance <b>h</b> and unfurl a banner for the nations! <sup>11</sup> See? Yahweh has proclaimed to the ends of the earth: Tell my daughter, Zion, “Look, here comes your Deliverer! See? He’s bringing his reward, and his recompense goes before him.” <sup>12</sup> They will be called His Holy People, The Redeemed of Yahweh. And you will be known as Those Whom God Loves, <b>i</b> A City Not Abandoned.</p>

## Bible Knowledge Commentary

JOHN A. MARTIN

### - Preparation for the coming of the Lord (chap. 62)

Much of this chapter speaks of preparation being made for the coming of the Lord and for the restoration of His people, thus expanding the thoughts in 40:3-5, 9.

- **62:1-5.** Is the speaker in these verses the Messiah, the Lord (God the Father), or the prophet? Since “I” in verse 6 seems to be the Father, verses 1-5 may also be spoken by Him. The Lord announced that He will continue to work on Jerusalem’s behalf until her righteousness ... salvation, and glory are observed by the rest of the world (cf. [Vol. 1, p. 1117] 61:10-11) and the city is called by a new name. That name is not stated here but several names are given later, in 62:4, 12 (cf. 60:14). In the ancient Near East names often signified one’s anticipated or present character. So Jerusalem’s having a new name means it will have a new righteous character. Like a crown or diadem (a large metal ring worn on the head) adorning one’s head so Jerusalem will be an adornment to the LORD. She will display His splendor (cf. 35:2; 46:13; 49:3; 55:5; 60:9, 21; 61:3), that is, her inhabitants will manifest His character in their conduct.
  - The city’s new relationship with God is compared to the happiness of a marriage. Rather than being called Deserted (cf. 62:12) or Desolate, previous characteristics of the city, Jerusalem will be named Hephzibah (“My delight is in her”) and Beulah (“Married one”). The words so will your sons marry you (Jerusalem) imply that people again will live in Jerusalem and God will be happy about the wonderful state of affairs.

- **62:6-9.** In the ancient world watchmen were stationed on city walls (often in towers) to watch for any approaching enemy. While on guard they were never to sleep. Righteous Israelites, like watchmen, were to be alert on Jerusalem's behalf. They were to give themselves and God (Him) no rest till He establishes Jerusalem, that is, they were constantly to ask God that the city become the praise of the earth, so blessed by God that people everywhere would extol her (cf. 60:15; 61:11).
  - The "watchmen" were to hold God to His promises, knowing that is what He desires. God's people should pray for things even when they know God has promised them. Jesus made this clear when He taught His disciples to pray that the kingdom will come (Matt. 6:10). When Jerusalem is restored, it will never again fall to its enemies (Isa. 62:8-9). God has assured it by oath (sworn by His right hand) and by His power (arm; see comments on 40:10).
- **62:10-12.** Verses 10-12 were written as if the Lord were on His way, so His people should be ready. The repeated commands, Pass through, pass through and build up, build up, convey a sense of urgency; quickly the people are to prepare themselves spiritually for His coming (see comments on 40:3-5, 9). To raise a banner was a way of announcing something. The nations are to be informed that the LORD is coming to Jerusalem. When He arrives word is to be given throughout the world (on the ends of the earth see comments on 5:26) that He, Israel's Savior (see comments on 43:11), has come to reward Jerusalemites with His blessings. Giving the people of the city new names (The Holy People, The Redeemed of the LORD, and Sought After) speaks of the new character Israel will have. Because of God's redemption the people will be holy (Ex. 19:6; Deut. 7:6), and Gentiles will visit the city. No longer will it be deserted (Isa. 62:12; cf. v. 4; 60:15; Zech. 14:11).

### TONIGHT'S DISCUSSION QUESTIONS:

1. What is an "intercessor?" Who are the "intercessors on your walls" mentioned in the first verse of Chapter 62? How can you and I respond to this call to intercede?
2. In verse 4, the Anointed One says that Jerusalem's name will be changed to "Hephzibah." What were the implications of this name change on Jerusalem. How might *you* embrace this name, personally, were the Lord to call *you* Hephzibah?
3. Names are very important in the Bible. In verse 2, the Anointed One reveals that Jerusalem will be given a new name. When you think back over your life, what "name" do you think would your friends and family have given you while growing up? Once you gave your heart to Jesus and began following him, what "name" do you think he calls you by?
4. If you could change your name to most accurately represent who you want to be in your relationship with Jesus, what would that name be? When Jesus looks at you, what and who does he see?
5. In the ESV, verse 12 says the Redeemed of the Lord shall be called "Sought Out." Why do you think those two words are capitalized in this verse? Have you ever felt sought out by the Lord? What was that like?