

# Book of Isaiah



## Chapter 62

*Theme: The ambition of the Messiah for Israel; the anticipation of the Millennium;*

**Michael Fronczak  
564 Schaeffer Dr.  
Coldwater, Michigan 49036**

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## Chapter 62

Picks up end of Chapter 61 with Kingdom Age, yet it points out that there will be divine unrest until the time for the King to be established.

A prayer of the watchmen for the church in confidence of God's gracious designs and promises to it.

**THEME:** The ambition of the Messiah for Israel; the anticipation of the Millennium; announcement for that future day

The yearning of the Messiah for these anticipated joys is before us in this chapter, and there ought to be a yearning in the hearts of believers for these joys. There is a danger today of believers looking for the coming of Christ to take us out of the world so we can get away from our problems; we use it as an escape mechanism. People get into real difficulty, and then they want the Lord to come and get them out of it. When I was attending seminary, one of my fellow students was a Canadian. He was a great fellow, but he did not have much of a sense of humor, and other students, myself included, enjoyed kidding him. On certain nights after dinner he would go outside, look up into the sky, and say, "Oh, if only the Lord would come!" He would say this on the nights just before he had Hebrew class the following day. Hebrew was a difficult class, and when he said he wished the Lord would come, what he was really saying was that he wished the Lord would come because he didn't want to study Hebrew. However, at graduation time, he received his degree on one day and the next day he was married to a beautiful girl who had come down from Canada. The night before graduation this fellow went outside, looked up into the sky, and said, "I hope the Lord doesn't come for a few more days." Yes, that is the way it is with many of us. When things are bad, we want the Lord to come right away because we are on a hot seat and we want to get off it.<sup>1</sup>

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.<sup>2</sup>

It seemed to Isaiah's audience that the promises in chapter 60 could hardly come to pass, since the Babylonian exile was still looming ahead of them. The Lord assured them that He would surely fulfill these promises.<sup>3</sup>

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<sup>1</sup> Thru The Bible with J. Vernon McGee.

<sup>2</sup> The Bible Knowledge Commentary

<sup>3</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

**<sup>1</sup>For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.**

**righteousness** (Heb. tsedeq) (62:1; Ps. 45:7; 85:10; 132:9; Prov. 1:3) H6664: This term denotes conformity to an ethical or moral standard. It occurs in reference to honorable business dealings (Gen. 30:33; Lev. 19:36; Deut. 25:15) and proper speech (Ps. 52:3; Prov. 8:8). The term is used most often in relation to one's standing with legal authorities, either human or divine. The word is frequently found in the context of other legal terms such as judgment or justice (Lev. 19:15; Ps. 23:3; 72:2; 119:6–8). Righteousness, judgment, and justice are declared to be the foundation of God's throne (Ps. 89:14; 97:2). God's righteousness is associated with deliverance. It is in this context that one of the divine names of God is revealed: "The Lord Our Righteousness" (41:10; 51:5; Jer. 23:6; 33:16).<sup>4</sup>

[I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth] God will never rest or be satisfied until Zion, Jerusalem, and Judah are saved, restored, and fulfilling righteousness. This God has obligated Himself to do. Such righteousness will be so outstanding that all Gentiles will see it, and all kings will experience the glory of God that is in Israel (Isa. 62:2).<sup>5</sup>

The reason Jerusalem can't have peace today is because her Messiah is not there. He is seated at God's right hand longing to rule that city in righteousness. You can call it the holy city if you want to, but it is anything but holy as it is now. However, it will be holy some day and the zeal of Jehovah of Hosts will perform it. Man won't make the Kingdom, and the United Nations won't do it -- that is obvious now. I don't think that anyone can bring peace into the world but this One. Only the zeal of the Lord of Hosts will accomplish it. The heart of the prophet Isaiah, as well as the heart of every godly soul on earth, enters into this longing. All of creation and all believers are groaning in their present state as they contemplate the future. Christian pilgrim, are you weary of the earthly journey, and do you desire the fellowship of the Father's house? That is a question each believer should consider.<sup>6</sup>

Many commentators believe Isaiah is speaking in verse 1. If so, Isaiah's zeal for his people and his desire to see the work of salvation completed caused him to pray without resting, hoping that Israel would be saved. We should have Isaiah's zeal to see God's will done. This is what we mean when we pray, "May your Kingdom come soon. May your will be done on earth, as it is in heaven" (Matthew 6:10). It is good to keep praying persistently for others.<sup>7</sup>

**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. 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.

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<sup>4</sup> Nelsons Study Bible Notes

<sup>5</sup> Dake's Annotated Reference Bible

<sup>6</sup> Thru The Bible with J. Vernon McGee.

<sup>7</sup> Life Application Study Bible.

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.<sup>8</sup>

I will not rest, until her righteousness goes forth as brightness: Isaiah prophesied in a time when Jerusalem was still a functioning city, but was spiritually corrupt. Here, he looks forward to the time when Jerusalem is desolate because she has been conquered by the Babylonians, and prophetically speaks comfort and assurance to her discouraged and downcast citizens. The LORD assures them that He will not rest until Jerusalem is restored in a shining righteousness.

This prophecy is directed towards Zion and Jerusalem. Although God is concerned with that area as an actual material place, it also stands as a representation of Israel, and in an even more general sense, as a representation of all God's people.<sup>9</sup>

Evidently God is the speaker (cf. v. 6). Other possibilities are the Servant Messiah (cf. 61:1-3) or Isaiah. Watts believed the speaker was Jerusalem's civil administrator.<sup>733</sup> God assured His people that even though they thought He had been silent to their prayers for deliverance (cf. 42:14; 45:15-19; 57:11; 64:12; 65:6), He would indeed provide righteousness and salvation for them. He would do it for the love of His people, for Zion's sake.<sup>10</sup>

For Zion's sake. That is, for the sake of the redeemed people of God who dwell in Zion (another name for Jerusalem), the city of God. This emphasis on God's acting for the sake of his people lies at the heart of Isaiah's ministry: God will glorify himself in the renewed and increased glory of his people, and that future is worth living for now (cf. 1:26; 2:2-3; 4:2-6; 9:1-3; 10:20-21; 11:11-16; 14:1-2; 25:1-9; 26:1-21; 29:22-24; 30:19-26; 32:1-4, 15-18; 33:5-6, 17-24; 35:1-10; 40:1-5, 27-31; 41:8-20; 42:6-7; 43:1-7, 16-21; 44:1-5, 21-28; 45:14-17, 24-25; 49:5-6, 8-26; 51:1-3, 11; 52:1-10; 54:1-17; 55:12-13; 57:15-19; 59:20; 60:1-22; 61:1-9; 62:1-12; 65:8-10, 17-25; 66:10-14, 18-23). I will not keep silent. The speaker is either the prophet Isaiah, the Lord, or the Messiah. Since the prophetic intercessors of 62:6 "shall never be silent," it is likely that Isaiah is speaking here. The promises of God compel him to pray.<sup>11</sup>

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<sup>8</sup> The Bible Knowledge Commentary

<sup>9</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-62.cfm?a=741001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-62.cfm?a=741001)

<sup>10</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>11</sup> ESV Study Bible Notes

**<sup>2</sup>And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.**

Names are important: His Name (Ex 3:14; 20:7; Ps 25:1; Mt 23:19; Jn 17:11), object of praise (Heb 13:15; Rev 15:4; Rom 15:9), God assigns names (Rev 3:12), God chooses to change names (Abram-Abraham; Sarai to Sarah..).

“New name” - v. 4, 13; Isa 65:15; Rev 2:17.<sup>12</sup>

[new name, which the mouth of the LORD shall name] The new name God will give Israel will be Hephzibah, meaning delight; and their land will be called Beulah, meaning married (Isa. 62:2,4; cp. Isa. 62:11).<sup>13</sup>

A new heart, a new situation, a new earth, and a new righteousness demand a new name. I don't know what the new Vernon McGee will be like, but I'll be glad that the old Vernon McGee is gone. We will be new, and we are to be in the New Jerusalem. What a wonderful picture is given here of the future.

Redemption involves not only the church, but the nation Israel and this earth. Now we are all groaning and travailing, waiting for that grand day of deliverance.<sup>14</sup>

The repetition of righteousness (v. 1) shows that the divine oracle and the prophet's comment are linked. A new name, like new clothing (61:10), signifies a new status (Gen. 17:5, 15; 32:28; Rev. 2:17). For the new names see vv. 4, 12.<sup>15</sup>

The people of Jerusalem (Zion) will have new names: "The Holy People" and "The People Redeemed by the Lord." Believers today also have new names—Christians. In 1 Peter 2:5, we are called God's "holy priests."<sup>16</sup>

The Gentiles shall see your righteousness: When God lifts up Zion, then the nations see it and brought to trust in the LORD themselves. The work God would do for Jerusalem was intended to have an effect for more than just Jerusalem, but would extend to the Gentiles and unto all kings.

You shall be called by a new name: Jerusalem will be so transformed that she will be called by a new name. Since the LORD is the author of the transformation, He is also the author of the new name (which the mouth of the LORD will name).

The thought is extended in Isaiah 62:4, where the LORD "exchanges" the old names of Jerusalem for her new names of glory and security.

The idea of a new name also extends to Christians, in passages like Revelation 2:17 and 3:12. In heaven, when our transformation is complete, we will receive a new name that matches our completely transformed nature.<sup>17</sup>

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<sup>12</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>13</sup> Dake's Annotated Reference Bible

<sup>14</sup> Thru The Bible with J. Vernon McGee.

<sup>15</sup> Nelsons Study Bible Notes

<sup>16</sup> Life Application Study Bible.

<sup>17</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-62.cfm?a=741001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-62.cfm?a=741001)

All the Gentiles would see Israel's righteousness and her reflected glory. Her new name, that sovereign Yahweh would give her, would identify the change in her character (cf. Gen. 32:28). So often in the OT a new name (v. 2) is the pledge of divine action to change the status or character of a person (cf., e.g., Gen 17:5, 15[; John 1:42]).<sup>18</sup>

Your and you are feminine singular, addressing Zion. a new name that the mouth of the Lord will give. He alone defines the destiny of his people, explained in vv. 4, 12 (cf. 1:26; 56:5; 60:14, 18).<sup>19</sup>

**<sup>3</sup>Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.**

Israel is also going to have a new position. The Lord would make Jerusalem as a beautiful crown—fit for a king—that He would hold securely, safe in His hand.

You shall also be a crown of glory in the hand of the LORD: Jerusalem will be so special to God that He will regard it as a crown of glory. We may be familiar with the idea that we will receive a crown; it is deeper and more wonderful to consider that we will be a crown of glory in the hand of the LORD.

Paul uses a similar twist on a familiar idea in Ephesians 1:8, where he says that the believer should understand what are the riches of the glory of His inheritance in the saints. The idea is not of our inheritance in the LORD, but in His inheritance in us. We often have only a superficial understanding of how precious we are to God.<sup>20</sup>

**<sup>4</sup>Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.**

“Termed” - named.

“Hephzibah” = my delight is in thee. The name of the wife of Hezekiah, also name of a daughter of Isaiah, and of the mother of Manassah.

“Beulah” = married. Isa 54:5 (as a verb, means “to lord over”).

Who’s the Bridegroom - God.

Who’s the Bride - His people.<sup>21</sup>

[no more be termed Forsaken; neither shall thy land any more be termed Desolate] No more -- plainly implying that they had been forsaken and made desolate -- another example of God forsaking and judging men who were one time His people.

[Hephzibah] Hephzibah, meaning delight, or in whom is My delight. The name of Hezekiah's wife (2Ki. 21:1) and a symbolic name of Jerusalem.

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<sup>18</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>19</sup> ESV Study Bible Notes

<sup>20</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-62.cfm?a=741001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-62.cfm?a=741001)

<sup>21</sup> Chuck Missler, Notes on Isaiah, khouse.org

[Beulah] Beulah, meaning married -- a symbolic name of Palestine.<sup>22</sup>  
Reversing the situation of 60:15; cf. 6:12; 49:14.

I have heard people sing that song about "Beulah land, sweet Beulah land," and I knew they did not have the foggiest notion what "Beulah land" meant or where it was. Let's see what this verse is talking about.

Israel has been "Forsaken" -- this is the picture and name of Israel since the crucifixion of Christ. When you look at that land today, the word that comes to your mind is forsaken -- desolate. That is the description of the land right now, but in the coming Kingdom Israel shall be called Hephzibah, which means "delightful." It is going to be a delightful spot. I have made the statement before that I don't like Jerusalem as it is today, but it will be delightful in that future day.

"And thy land Beulah" -- Beulah means "married." In other words, the King is present to protect it, and His presence means joy.<sup>23</sup>

The name Forsaken is a symbolic name for Jerusalem (see the symbolic name Immanuel in 7:14). It appears as the name of a person in 1 Kin. 22:42. For related references see 54:6; 60:15. Desolate: The term is also found in 49:8, 19; 54:1. Hephzibah and Beulah are symbolic names, although Hephzibah does appear as a personal name at 2 Kin. 21:1. The names are explained in the end of the verse.<sup>24</sup>

You shall no longer be termed Forsaken: Jerusalem knew the experience of war and defeat and desolation. God's people knew what it was like to feel Forsaken and Desolate, so it is as if they could take those names.

But you shall be called Hephzibah, and your land Beulah: The days of Forsaken and Desolate will one day pass. There will come a day when Zion and God's people will know that God delights in them (Hephzibah means "My delight is in her"). There will come a day when Zion and God's people will know the unbroken presence and love of God, as a wife should know the presence and love of her husband (Beulah means "Married").

"With such economy of words and beauty of imagery Isaiah depicts the loving unanimity that characterizes Zion and her intimate union with the Lord - which Revelation 19:7 foresees as the marriage of the Lamb." (Motyer)<sup>25</sup>

The new name promised in verse 2 would be Hephzibah (My delight is in her; cf. 2 Kings 21:1) and Beulah (Married). These names would replace former designations of Israel's condition: Azubah (Forsaken; cf. 1 Kings 22:42) and Shemamah (Desolate). These new names would reflect God's delight in His people and His work of uniting them with their land. ("Immanuel" is another symbolic name, but it refers to Messiah; cf. 7:14).<sup>26</sup>

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<sup>22</sup> Dake's Annotated Reference Bible

<sup>23</sup> Thru The Bible with J. Vernon McGee.

<sup>24</sup> Nelsons Study Bible Notes

<sup>25</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-62.cfm?a=741001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-62.cfm?a=741001)

<sup>26</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

**<sup>5</sup>For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.**

Two comparisons of Judah and Jerusalem:

1. As a young man marries a virgin, so will the sons of Israel come back to and marry (be united with) the rest of Israel and their land Palestine.
2. As a bridegroom rejoices over his bride, so God will rejoice over His eternal people and their land when they are eternally united.<sup>27</sup>

God will delight over Israel as a bridegroom delights over a bride.

Israel in her redeemed state and splendor is figuratively called the bride of God, just as the New Jerusalem is referred to as “the bride of the Lamb” (cf. Rev 21:2, 9, 10).<sup>28</sup>

And as the bridegroom rejoices over the bride, so shall your God rejoice over you: Zion and God's people will know how much the LORD loves them. His feeling towards them is more than an obligation-type love; instead, He will rejoice over you!

The same idea is beautifully communicated in Zephaniah 3:17: The LORD your God in your midst, the Mighty One, will save; He will rejoice over you with gladness, He will quiet you with His love, He will rejoice over you with singing. No wonder Paul made a special prayer that we could somehow begin to comprehend such love, that we may be able to comprehend with all the saints what is the width and length and depth and height; to know the love of Christ which passes knowledge. (Ephesians 3:18-19)<sup>29</sup>

Future generations of Israelites would be married to the Promised Land in the sense that they would not leave it. From a different perspective, the Lord Himself would be Israel's bridegroom and would rejoice over her as a bridegroom rejoices over his bride.

"In all that Israel was to endure, what a source of comfort God's pet name for them: 'My-Delight-Is-in-Her' (v. 4) must have been. It is still true today. When circumstances and failure and blighted hopes combine to convince us that our name is 'Forsaken,' that is the hour to hear the whisper of the Bridegroom to his Bride (cf. 2 Cor. 11:2; Eph. 5:27; Rev. 21:2, 9), with the name that it is his alone to give and hers alone to hear." (735Oswalt, *The Book . . .* 40—66, pp. 581-82.)

"The Lord had, as it were, divorced Zion (see 54:5-7), but now he will remarry her (v. 5)." Chisholm, *Handbook on . . .*, p. 131<sup>30</sup>

Your sons are the loyal inhabitants of Zion (here, the eternal city of God; cf. Psalm 87). shall . . . marry. A poetic image indicating that the inhabitants of Jerusalem will love and cherish their city: the inhabitants of Zion will forever be committed to and delight in their eternal dwelling place, for the Lord's people are there, and the Lord himself is there. Isaiah's poetic imagery leaves an overwhelming impression of joy, delight, righteousness, beauty, safety, and peace. so shall your God rejoice over you. Boldly drawing on a familiar human image of inexpressible joy

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<sup>27</sup> Dake's Annotated Reference Bible

<sup>28</sup> Believers Study Bible Notes

<sup>29</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-62.cfm?a=741001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-62.cfm?a=741001)

<sup>30</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

and delight, God says his delight in his people will be like that of a bridegroom's delight in his bride. Isaiah explains that in God's great plan of salvation, he not only forgives his people, protects them, heals them, provides for them, restores them to their home, reconciles them to each other, transforms them so they are righteous, honors them, exalts them above all nations, and makes them a blessing to all nations, as he called them to be—but more than all these things, he actually delights in his people.<sup>31</sup>

**¶I have set watchmen upon thy walls, O Jerusalem, *which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,***

**Watchmen Upon Walls** - Setting watchmen on walls was an ancient custom for the purpose of warning of the approach of an enemy. Here the idea is that God's prophets and ministers were like watchmen who could not hold their peace or give Him rest day or night until prophecy was completely fulfilled in the full restoration of Jerusalem and Israel in their land. Ministers are often called watchmen (Isa. 21:11-12; Ezek. 3:17; 33:7).<sup>32</sup>

This longing is contagious. The thirsty soul longs to drink. Every right-thinking person can pray for the peace of Jerusalem and long for that day when there will be peace.<sup>33</sup>

**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).<sup>34</sup>

Prayer, Command of God—"Call on the Lord" is a term for prayer. See note on Ge 4:26. God's intention was that Jerusalem exhibit His character and love for the world. The watchmen should pray ceaselessly for that end. Prayer is not a spasmodic activity but a constant involvement in seeking God's will and committing oneself to do His will.<sup>35</sup>

I have set watchmen on your walls, O Jerusalem: Because God loves and rejoices over Zion, He will protect them. Though they were conquered before by the Babylonians, the day will come when He makes Jerusalem a praise in the earth.

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<sup>31</sup> ESV Study Bible Notes

<sup>32</sup> Dake's Annotated Reference Bible

<sup>33</sup> Thru The Bible with J. Vernon McGee.

<sup>34</sup> The Bible Knowledge Commentary

<sup>35</sup> Disciples Study Bible Notes

The watchmen have a constant duty. They shall never hold their peace day or night. You who make mention of the LORD, do not keep silent, and give Him no rest until He makes Jerusalem a praise in the earth. The watchmen are not critics; they are prayer warriors, who constantly pray, giving God "no rest" until God's people and His city are restored.

Bultema on I have set watchmen ... who shall never hold their peace day or night: "There is a threefold rich thought:

- (1) The Lord Himself does not rest with regard to Zion;
- (2) He does not want His petitioners to keep silence in their prayers for Israel;
- (3) and He does not want His people to leave Him alone concerning Israel's deliverance."

"A restless Savior calls upon his people to be restless, and to make the Lord himself restless - to give him no rest till his chosen city is in full splendor, his chosen church complete and glorious." (Spurgeon)

"'Give him no rest' is our Lord's own command to us concerning the great God. I do not suppose any of you ever advised a beggar to be importunate with you. Did you ever say, 'Whenever you see me go over this crossing ask me for a penny. If I do not give you one, run after me, or call after me all the way down the street. If that does not succeed, lay hold upon me, and do not let me go until I help you. Beg without ceasing.' Did any one of you ever invite applicants to call often, and make large requests of you? ... He does in effect say, 'Press me! Urge me! Lay hold on my strength. Wrestle with me, as when a man seeks to give another a fall that he may prevail with him.' All this, and much more, is included in the expression, 'Give him no rest.'" (Spurgeon)<sup>36</sup>

The Lord revealed that He had appointed watchmen, whose job it was to remind Him of His promises to Israel, so that He would not forget them (cf. 36:3; 2 Sam. 8:16; 1 Kings 4:3; Luke 2:36-38). Obviously the Lord does not forget His promises, but this assurance, in the language of the common practice of the day, underscored the fact that He would not forget. The watchmen in view may be angels and or human intercessors (cf. Ezek. 33; Dan. 4:13; Luke 11:5-10; 18:1-8).<sup>37</sup>

**6-7** I have set. The speaker is either the Messiah or the Lord. The watchmen were prophetic guardians, like sentries on a city wall, praying and watching for the fulfillment of God's promises (cf. 2 Sam. 18:24; Isa. 56:10; Ezek. 3:17). they shall never be silent. Cf. note on Isa. 62:1. take no rest. Do not cease to cry out to him; see Ps. 132:1-5. give him no rest. Continue to pray to him, call out to him. See Gen. 32:24-28. Jerusalem (Isa. 62:7) is here the new city of God, the place where his people dwell in safety and in righteousness forever (cf. Rev. 21:2, 10).<sup>38</sup>

**6-7:** The postexilic setting is crucial for understanding these vv. The full redemption predicted for Zion has not yet arrived, even though some exiles have returned. Therefore the watchmen remind God that Jerusalem still awaits aid, for the city is not yet firmly established.<sup>39</sup>

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<sup>36</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-62.cfm?a=741001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-62.cfm?a=741001)

<sup>37</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>38</sup> ESV Study Bible Notes

<sup>39</sup> Jewish Study Bible Notes

**<sup>7</sup>And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.**

God says that He "...will overturn, overturn, overturn... until he comes whose right it is..." to rule (Ezek. 21:27).<sup>40</sup>

These watchmen were to give the Lord no rest—to keep reminding Him—until He fulfilled what He had promised, namely: making Jerusalem an object of praise in the earth (in the Millennium; cf. Matt. 6:10). Christians who pray "Thy kingdom come" do this today.

The prophets of the last times, with their zeal in prayer, and in the exercise of their calling as witnesses, form a striking contrast to the blind, dumb, indolent, sleepy hirelings of the prophet's own time (ch. lvi. 10).<sup>41</sup>

**<sup>8</sup>The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:**

"Sworn by His right hand" - Only place where it is by his right hand. Other places sworn by: Himself (Gen 22:16; 45:23; Jer 44:13; 51:14; Amos 6:5); His Holiness (Ps 89:35; Amos 4:2); His Great Name (Jer 44:26); Excellency of Jacob (Amos 8:7).

Curse foreseen by Moses that Israel would labor and another would eat of their labor. This saying that the curse is lifted, reversal of what Moses prophesied.<sup>42</sup>

The LORD has sworn by His right hand and by the arm of His strength: No more will Jerusalem be plundered by those who would steal here grain or new wine. Instead, those who have gathered it shall eat it, and praise the LORD.<sup>43</sup>

Not only did the Lord promise that enemies would never again invade the Promised Land and rob His people of their hard-earned food and drink, but He confirmed His promise with an oath. He swore by Himself, the highest authority, specifically: by His right hand that would personally execute His will, and by His strong arm that would powerfully accomplish His plan.<sup>44</sup>

**8–9** not again. God disciplined his ancient people according to the curses of the old covenant (cf. Lev. 26:14–39; Deut. 28:15–68; Judg. 6:1–6), but here he swears, with great solemnity, to display his glory through his merciful restoration to satisfy his people.<sup>45</sup>

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<sup>40</sup> Thru The Bible with J. Vernon McGee.

<sup>41</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>42</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>43</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-62.cfm?a=741001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-62.cfm?a=741001)

<sup>44</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>45</sup> ESV Study Bible Notes

**<sup>9</sup>But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.**

Unlike the days of Gideon (Judg. 6), when the Israelites grew their grain only to have it stolen at harvest time, they would harvest and eat what they had sown. They would drink the wine that they harvested, in the security of the Lord's sanctuary, as an act of worship.<sup>46</sup>

**<sup>10</sup>Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.**

[prepare ye the way of the people] In Isa. 40:3 a reference is made to the way prepared for the coming of the Messiah, while here it is the way prepared for His people.

[highway] The highway mentioned here is a literal one referred to several times before this (Isa. 11:16; 19:23; 35:8).<sup>47</sup>

**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).<sup>48</sup>

For the double imperatives go through and build up see 40:1; 51:17; 52:11. The prophets not only prayed for the people (vv. 6, 7), they encouraged them to worship. Gates probably refers to those in the "holy courts" (v. 9). The prophet commanded the worshipers of v. 9 to pass through the gates in order to praise the Lord. Prepare the way means to encourage the people to come to the temple for worship (40:3, 4; 57:14). Stones refers to any impediment to worship (57:14). Lift up a banner (5:26; 11:10) is an encouragement to all peoples to worship God.<sup>49</sup>

Prepare the way for the people: Isaiah prophetically looks forward to the time for the LORD to fulfill these promises. Since His salvation is coming, they must prepare the way for the people. They need to build up the highway, so a smooth road without obstacles is ready to usher people to the LORD's salvation.

Previously through Isaiah great promises were made of a massive pilgrimage to Jerusalem, so roads must be built and the way must be prepared.

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<sup>46</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>47</sup> Dake's Annotated Reference Bible

<sup>48</sup> The Bible Knowledge Commentary

<sup>49</sup> Nelsons Study Bible Notes

Lift up a banner for the peoples! Not only must the way be prepared, but it must also be marked by a banner for the peoples. Then not only will they be able to come, but they will also be attracted to come.<sup>50</sup>

The road is for the use not only of Judeans who remain in exile but also for the divine Presence (v. 11). Cf. 40:3; 49:11. 'Raise an ensign' or flag to guide the exiles back to the land of Israel.<sup>51</sup>

God invites and commands everyone to enter into the salvation of Zion. The people . . . the peoples refers to God's old covenant people Israel plus all others willing to join them (cf. 56:8; 57:19; John 10:16). clear it of stones. Make an easy way of access into Zion.<sup>52</sup>

With now familiar figures for preparing a highway (cf. 7:3; 11:16; 19:23; 33:8; 35:8; 36:2; 49:11; 59:7), Isaiah called on God's people to plan for the fulfillment of the promised redemption, return to the land, and Gentile worship. They should not just wait passively, but should take steps to express and to bolster their faith in these promises. They should march through the gates of Babylon and return to their homeland.<sup>53</sup>

**<sup>11</sup>Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.**

[thy salvation cometh] The salvation of Zion is the Messiah (Zech. 9:9; Lk. 1:69; 2:30; 3:6).  
[his reward is with him] See Isa. 40:10; Mt. 16:27; Rev. 22:12.<sup>54</sup>

This announcement is pertinent for the present hour, as this verse indicates. The salvation of Israel is part of God's overall plan of salvation. We ought to present the gospel to every Israelite. The Messiah is their Savior today. And the second coming of Christ means the second coming of Christ to establish His Kingdom on earth for these people.<sup>55</sup>

The Lord has come to Zion, together with a great multitude. Some consider this a reference to His triumphant entry into Jerusalem (cf. Matt 21:1-9). In any case, the nations announce God's salvation to the daughter of Zion.<sup>56</sup>

Say to the daughter of Zion, "Surely your salvation is coming": The way has been prepared and marked; now is the time for the LORD's salvation and Savior to emerge, and to come to Zion.

The Saviour came to Zion, but not only to Zion. Isaiah makes it clear: Indeed the LORD has proclaimed to the end of the world this great news of the coming Savior.

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<sup>50</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-62.cfm?a=741001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-62.cfm?a=741001)

<sup>51</sup> Jewish Study Bible Notes

<sup>52</sup> ESV Study Bible Notes

<sup>53</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>54</sup> Dake's Annotated Reference Bible

<sup>55</sup> Thru The Bible with J. Vernon McGee.

<sup>56</sup> Believers Study Bible Notes

Behold, His reward is with Him: When the Messiah comes to Zion, His reward is with Him. Revelation 22:12 is a quotation from this verse: And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work.

Paul continues this idea in 1 Corinthians 3:8-14, saying how when we appear before the Lord, we will be judged according to our work for and with Him. On that day, each one will receive his own reward according to his own labor. (1 Corinthians 3:8)<sup>57</sup>

Proclaimed to the end of the world links this verse with “a banner for the peoples” in v. 10. The verb say is plural, indicating that a number of people will declare this announcement of salvation to Jerusalem. your salvation is coming: For similar references to the coming of the Lord’s salvation see 40:9; Zech. 9:9; Matt. 21:5.<sup>58</sup>

By proclaiming to the end of the earth that Yahweh would save the Israelites, the Lord was guaranteeing that He would do it. This was not just a private promise to Israel but one that the world could anticipate. Here the prophet personified Salvation as coming with the Anointed One. When the Anointed One came, Salvation would come with Him. Salvation would receive a reward from Yahweh for saving His people, as well as compensation, namely: His redeemed people themselves. Consequently everyone needed to get ready.<sup>59</sup>

the end of the earth . . . the daughter of Zion. God extends to the nations the opportunity to become part of Zion (cf. 11:9; 19:23–25; 56:3–8).<sup>60</sup>

**<sup>12</sup>And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.**

Rev 22:12.

[call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken] "The holy people, The redeemed of the Lord," will be a wonderful name for Israel in that day, and "Sought out, A city not forsaken" will be a wonderful one for Jerusalem.<sup>61</sup>

God, Holy—Holiness is the unique nature of God that separates Him from all else. His people can be called holy only because of their relationship to Him in redemption.

Israel cannot be called a holy people today. They are not redeemed today. Jerusalem is a forsaken city right now, but the day will come when things will be different. The experience of God's salvation will work a transformation in the nation Israel and also in the physical earth. The people will be called an holy people, and the land will be greatly desired. The contrary is true today. What a glorious future we have!<sup>62</sup>

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<sup>57</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-62.cfm?a=741001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-62.cfm?a=741001)

<sup>58</sup> Nelsons Study Bible Notes

<sup>59</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>60</sup> ESV Study Bible Notes

<sup>61</sup> Dake's Annotated Reference Bible

<sup>62</sup> Thru The Bible with J. Vernon McGee.

And you shall be called Sought Out, A City Not Forsaken: Through her history, Jerusalem knew what it was like to be Forsaken. But in that day, she will be called Sought Out; everyone will know she was valued and chosen by God.<sup>63</sup>

Then the nations would call the Israelites "the holy people" (in standing and state; cf. Exod. 19:6; Deut. 7:6), "those whom Yahweh had redeemed" (physically and spiritually), and "sought out." They would refer to Jerusalem as "the city that the Lord had not forsaken." In short, Yahweh would restore His people's relationship with Himself.<sup>64</sup>

**They:** The people and peoples of v. 10. You is feminine singular in the Hebrew text, referring to Zion. Logically, the two merge into one.<sup>65</sup>

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<sup>63</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-62.cfm?a=741001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-62.cfm?a=741001)

<sup>64</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>65</sup> ESV Study Bible Notes