

Is. 62:1 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.

I still believe that Jesus is the speaker as this discourse continues from the previous chapter. The first question to consider would be why He is so committed to bringing glory to Zion/Jerusalem. My first thought is that it is the one place on earth with which the LORD has chosen to associate His name.

1Kings 11:36 And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.

2Chronicles 6:5-6 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel: But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

2Chronicles 7:16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

God is very jealous that His name be glorified and not blasphemed or dishonored.

Leviticus 19:12 And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.

Isaiah 48:11 For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another.

Reminder—Isaiah is a poet. I believe the phrases “not hold my peace” and “not rest” express the same thought after looking at the Hebrew. The LORD is ever at work still bringing His glorious plan to completion. Many of the translations consider “not hold my peace” to reference not being silent. Scripture tells us that Jesus is ever interceding for believers before the Father...

Romans 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Hebrews 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

...and He is just as intimately concerned for the glory of His name regarding Israel. So, it is not unreasonable to expect that He is also interceding for Jerusalem as well.

Today, as throughout most of its history, Jerusalem is not known as a city of righteousness or recognized as a city that has been delivered from wickedness. That day is coming—and I believe it will be sooner than most think.

Is. 62:2 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.

When Messiah establishes His throne in Jerusalem, the transformation will be obvious to all the other nations on planet earth. I can't help but wonder if "all kings" does not reference even the royalty of past generations as well as the ruling authorities in the day that this happens. I would assume that the new name God will give Jerusalem will include the thoughts expressed in verses 3-4 and 12 that follow. The LORD is often recorded in scripture as giving new names to reflect spiritual character and affirmation (e.g., Abram to Abraham, Sarai to Sarah, Jacob to Israel, Simon to Cephas).

Is. 62:3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

This verse emphasizes the beauty of the future Jerusalem. The Hebrew for *crown* states "to encircle." In my mind this gives a picture of unity among its people and completeness with respect to restored fellowship with God. The fact that this crown is pictured "in the hand of the LORD" gives a picture of creation and ownership. This is a beautiful crown of God's own making and is something He treasures.

Is. 62:4 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.

Is. 62:5 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.

These verses paint a picture of Jerusalem (which represents Israel as its capital) **before** the Messianic Kingdom and **after** it has been established. Forsaken and Desolate mean just what they say.

Hephzibah = pleasure, desire, a valuable thing
Beulah = master, to marry, have dominion over

I almost always get further enlightenment by checking the Hebrew. Jerusalem has been in a position of having been forsaken by God, but will once again become a place that gives Him pleasure, a place in which the people will desire to serve their God, a place that God treasures. Jerusalem has been a place that has been under the dominion of many nations and in broken fellowship with God; she will once again enjoy perfect fellowship with God and will occupy a position of dominion and governance over the other nations. Even today, there are many Jews who have no desire to return to Israel; however, the day is coming when the Jewish people will want to be nowhere else. God's joy and

delight in the restored Jerusalem and His people is compared to that of a groom towards his new bride.

Is. 62:6 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,*

Is. 62:7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

These verses have been part of my prayers for many years now. I am eager for this time to come, because I know that means I will already be with the LORD. I am also eager to rejoice in the fulfillment of God's word. I am affected in my thinking as a wife and a mom. I am eager to see God restored in relationship to His people. Discord in the family detracts from one's happiness; rebellion of your children brings great heartbreak and sorrow. The enemy has caused great havoc in my life and the lives of those I love; I can't wait until he has been taken out of the picture. As a child of faith, I am eager for Abraham and Sarah to be able to delight in their progeny and see their faith in God's promises completely brought to fruition.

In a very small way I like to think of myself as one of those "watchmen upon thy walls." I believe this is a reference to people of prayer who are burdened for Jerusalem and the Jewish nation. I am certainly not the prayer warrior I desire to be, but I do feel a strong connection in my heart to God's thoughts toward His people. This scripture has impressed me with the thought that every time I approach God in prayer (mention His name) I am to be praying for Jerusalem to become a praise throughout the earth. This principle also tells me that it is important to be persistent in prayer before the LORD. We are not to fall into empty ritual or vain repetition, but we are to be consistent in our faith as we pray in His will for His purposes and be patiently expectant even though His timing may be far different than we would desire from our limited perspective. His timing is perfect. His perspective is heavenly. He takes pleasure in our faith.

Hebrews 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Is. 62:8 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:

Is. 62:9 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.

When I read these statements where God swears by Himself, I think they are made for our benefit for emphasis of the truth being given. Once His word is given it is sure. We recognize swearing as giving the strongest statement possible to the truth of what we are saying. God often communicates to us on our level to give emphasis to the truth He is stating. Once the Kingdom is established the nation of Israel will no longer have to fear invasion or plundering

by their enemies. The land will be abundantly fruitful, and the people will enjoy the fruits of their labor. They will recognize that it is YHWH, the God of Israel, who has so richly blessed them and will respond in praise and thanksgiving at the temple.

We Christians in America have been given so much. I find myself often having to ask forgiveness for taking God's blessings for granted. We should be faithfully giving to the work of the LORD and doing so with great praise and thanksgiving in the church. Our culture has taught us to focus on self and to focus on getting more and more things here on earth. The LORD wants us to put our primary focus on Him and on accruing heavenly treasures.

Matthew 6:19-20 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal....

Is. 62:10 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.

I like the wording of the NLT for this verse: *Go out! Prepare the highway for my people to return! Smooth out the road; pull out the boulders; raise a flag for all the nations to see.*

The LORD is eager for His people to come home.

Is. 62:11 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.

“The LORD hath proclaimed” – How? Through His word. The message— Messiah is coming. The people of Israel will finally experience salvation and the blessing and privilege that rightfully belong to them as His chosen people. They may not have recognized Him the first time He came, but the second time He comes it will be in response to their recognition of Jesus as their Messiah and their desire for Him to come.

Matthew 23:37-39 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Is. 62:12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

“they shall call” = the people of the nations

In complete contrast to most of their history, the Jews will once again be known as “the holy people”; their actions will prove their love of the LORD.

The nations will recognize that the nation of Israel has been *redeemed* (avenged, delivered) by YHWH. The LORD established the law of the kinsman-redeemer to allow the nearest kinsman to deliver his family from desperate circumstances. Jesus is that kinsman-redeemer for His people.

The last two phrases of this verse refer back to the name Hephzibah in verse 4. God’s people and His land will be a source of delight and pleasure, not only to the LORD but to others on planet earth as well. How far that thought seems from being possible today—but that day is coming.....and sooner than we think!