

ISAIAH

Chapter 62

Zion's Coming Salvation

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. 2 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. 3 You shall be a crown of beauty in the hand of the LORD, and a royal diadem in the hand of your God. 4 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. 5 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. 6 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, 7 and give him no rest until he establishes Jerusalem and makes it a praise in the earth. 8 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; 9 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." 10 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. 11 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." 12 And they shall be called The Holy People, The Redeemed of the LORD; and you shall be called Sought Out, A City Not Forsaken.

Ch 62 – Proof of God’s willingness to send His enlightening Word into the souls of people again and again. The way to glory is again presented as leading through Israel’s release from the Babylonian exile to a salvation “proclaimed to the end of the earth” (v 11). The envisioned scene is a panoramic view of a new Jerusalem. Its walls circle the entire earth (Rm 10:12; Gal 3:28–29). (TLSB)

62:1, 6 I. The Lord. (CSB)

62:1 לְמַעַן הַשְׁתַּחֲוֹתָ—The combination (לְ + מַ + עַן + הַ) here (and in the next clause) serves as a preposition, “for the sake of” (BDB, 1, לְמַעַן, a, listed under the substantive מַעַן under the root ענה I). For יְרוּשָׁלַיִם, “Zion,” see the third textual note on 40:9. The Qal of הִשְׁתַּחֲוֹתָ, “be silent, keep silence” (DCH, Qal), may convey the idea of silence (e.g., Ps 39:3 [39:2]; Neh 8:11), inactivity (Judg 18:9; 1 Ki 22:3), or delay (2 Ki 7:9). Yahweh’s “I will not be silent” means that he issues a worldwide public proclamation (62:11) and takes vigorous action starting now. In Isaiah 56–66, הִשְׁתַּחֲוֹתָ is also in 57:11; 62:6; 64:11 (ET 64:12); 65:6. The negation with לֹא of a Qal imperfect of הִשְׁתַּחֲוֹתָ recurs in 62:6 (לֹא תִשְׁתַּחֲוֹתִי). Again in 65:6 Yahweh declares לֹא תִשְׁתַּחֲוֹתָּ in a context where he speeds his vengeance. (CC)

יְרוּשָׁלַיִם—“Jerusalem” (יְרוּשָׁלַיִם) appears for the first time here (62:1, 6, 7) in Isaiah 56–66. See the first textual note on 40:2. Later the prophet announces that in the future Jerusalem will be full of joy (65:18; 66:10). The negative לֹא with the Qal imperfect תִּשְׁתַּחֲוֹתָּ

(spelled plene, -i-) is parallel to $\text{לֹא אֶחְזָק הַיָּם}$ in the preceding clause. טָקַף , “to **maintain a quiet attitude**” (HALOT, Qal, 3 a), is negated in the declaration that the tossing sea is not able to be quiet (57:20). Yahweh alone can hush the raging ocean (Jonah 1:15; Job 38:8–11; Mk 4:39); no one can silence him. He implements the salvation described and anticipated in chapters 60–62 (whose delay Isaiah laments in 63:7–64:11 [ET 63:7–64:12]). (CC)

$\text{עַד־יִצְאֵהוּ בְּנִגְהָ צְדָקָה}$ —How long will Yahweh speak and act on behalf of his people? The answer hinges on the preposition עַד , “until.” Until when? Until his righteousness, imputed to his remnant people, is evident for all to see, that is, until the second advent of the Messiah, Jesus our Lord (Rev 15:4; 19:8, 11). The twofold use of עַד in 62:7 functions in the same way. God’s resolve is permanent. He will not quit until his people’s circumstances are inverted and everything is made new. Acting on his behalf in 62:6 are שָׂמֵרִים , “watchmen,” who continually invoke Yahweh ($\text{הַמְזַכְּרִים אֶת־יְהוָה}$) and give him no rest until he acts (62:7). (CC)

The suffixed masculine noun צְדָקָה , “righteousness” (הַצְדָקָה), is the subject of יֵצֵא , the masculine imperfect of יָצָא , “go out/forth.” This verb can denote the emergence of the sun (e.g., Judg 5:31; Ps 19:6 [ET 19:5]). Instead of the sun itself, however, the simile with בְּנִגְהָ here uses the preposition כִּי , “like,” and the noun נִגְהָ , “brightness” (see the second textual note on 60:3). Here בְּנִגְהָ has the generic definite article (indicated by the *patach* under the *kaph* כ־), literally, “like *the* brightness”), which is common in comparisons (Joüon, § 137 i). See also כְּלֶפֶיד in the next textual note. (CC)

“Her righteousness” (הַצְדָקָה) in this clause is parallel to “her salvation” in the next clause (see וְיִשׁוּעָתָה in the next textual note). The Suffering Servant is the “righteous” one (53:11; 57:1) who “justifies” or “declares righteous” (53:11) all who believe in him. He is the Divine Warrior who achieves “righteousness” through his victory (59:16–17; 63:1). Therefore all of his people are “righteous” (60:21) and “oaks of righteousness” (61:3); others can see their imputed “righteousness” (56:1; 58:8; 61:10–11; 62:1–2). For the interrelated Hebrew vocabulary of “righteous(ness)” and “salvation,” see the second and third textual notes on 56:1.

$\text{וְיִשׁוּעָתָה כְּלֶפֶיד}$ —The preposition and the verb from the preceding clause, עַד־יֵצֵא (“until ... goes forth”), are implied here. The suffixed feminine noun וְיִשׁוּעָתָה , “(and) her salvation,” is the subject of the implied verb “goes forth.” Parallel to בְּנִגְהָ in the preceding clause is כְּלֶפֶיד , “like the/a torch,” with a generic definite article as is common in comparisons (Joüon, § 137 i). The noun לֶפֶיד is new to Isaiah’s multifaceted light language in chapters 56–66 (for previous terminology, see, e.g., 58:9–10; 59:9; 60:1–3, 19–20). The translation above takes יִבְעֹר as a relative clause, with the masculine noun לֶפֶיד as the implied subject of the masculine (Qal imperfect) of יָבַעַר , “burn”: “like a torch *that* burns.” (NASB and NKJV are similar.) Another alternative would be to consider the suffixed feminine noun וְיִשׁוּעָתָה , “(and) her salvation,” as the subject of the masculine verb יִבְעֹר , which would be possible (Joüon, § 150 k) and would result in the translation “(until) her salvation burns like a torch.” (CC)

The first two words of the chapter set the tone for everything that follows. Yahweh emphatically places “for the sake of Zion” (לְמַעַן צִיּוֹן) first to accent his primary concern. Even though Yahweh may be silent for a time (57:11; 64:11 [ET 64:12]; contrast 65:6), he remains true to his Word. He has promised Zion’s inhabitants an eternal covenant (59:21; 61:8) and has pledged that the city will be radiant with light (cf. 60:1–3) and burn like a torch (62:1). He has even appointed “watchmen,” prophetic ministers who continually invoke Yahweh (62:6) and remind him of his promises (62:7). They are ordained to make Yahweh “be heard to the end of the earth” (62:11) by preaching (“say to Daughter Zion,” 62:11). They will speak of Yahweh’s excellences forever (cf. Ps 89:2 [ET 89:1]). (CC)

Prophets often intercede for Israel (e.g., Jer 7:16; 14:11; 15:1; Ezek 13:5; 22:30; Amos 7:1–6). God’s spokesmen are to keep knocking until he answers (cf. Mt 7:7 || Lk 11:9) and persevere until he responds (cf. Lk 18:1–8). (CC)

As pastors, the unwillingness to ever give up on Zion is our primary concern as well. In an age of hyper-individualism and an ungodly devotion to self, Isaiah calls us to labor and live “for the sake of Zion.” Paul puts it this way: “I endure everything for the sake of the elect, so that they too may obtain the salvation that is in Christ Jesus with eternal glory” (2 Tim 2:10). The hymnwriter says:

I love Your Church, O God,
Your saints in ev’ry land,
Dear as the apple of Your eye
And graven on Your hand...

Sure as Your truth shall last,
To Zion shall be giv’n
The brightest glories earth can yield
And brighter bliss of heav’n. (CC)

for Zion’s sake – Zion and Jerusalem refer to the church of God. It is the invisible church, the assembly of believers in Jesus Christ. (PBC)

In short, because of the ungodly I would keep silent, just as our people care nothing if no word would be preached. Yet among them there are certain remnants, and for their sakes, for those good people, I will speak, even though a number of reasons should dictate silence. So Jeremiah said (Jer. 4:19), “I will keep silent. But there is a burning fire in my bones.” He could not keep silent because his conscience was driving him. Thus although the prophet might not willingly do it, yet *for Zion’s sake and for Jerusalem’s sake*, that is, for the elect’s sake, (Luther)

not keep silent ... quiet. “I will not stop my intercession with God for Zion.” God will be inquired of by His people for the fulfillment of His glorious promises. It is in answer to their fervent prayers, that He appears for their salvation; and in this work of intercession, Zion’s watchmen are called to take the lead. Compare verse 6 and 7. (CB)

Isaiah has taken a lot of heat for his prophecy. He is probably weary by now. But he knows that God’s word does not fail and therefore goes on prophesying.

Isaiah 55:10-11 “ As the rain and the snow come down from heaven, and do not return to it without watering the earth and making it bud and flourish, so that it yields seed for the sower and bread for the eater, so is my word that goes out from my mouth: It will not return to me empty, but it will accomplish what I desire and achieve the purpose for which I sent it.”

The prophet seems altogether weary of his vocation because of the contempt and derision the world has for the Word. Yet the prophet resolves to carry out his proclamation, knowing the Lord’s Word will not fail (Is. 55:10-11). In like manner, Yahweh, who neither slumbers nor sleeps (Ps. 121:3), will continue His saving work for the sake of His people. (Concordia Pulpit Resources – Volume 11, Part 1)

righteousness ... salvation. The Hebrew word for vindication is יְקָרָה , that is, “I will preach until Christ Himself and His Gospel come.” He is the Christ and our salvation. יְקָרָה means the personal and private righteousness which we also practice toward others, and it is also God’s

redemption and righteousness. It is as if He were saying: “The righteousness by which the world will be enlightened will arise, and for its sake I will preach to those who look forward to the promises.” Thus to the end of the world we preach to those who await the coming of Christ, but we preach not at all to the others, the ungodly. *Righteousness* is our redemption and the forgiveness of sins. *Salvation* is victory itself. Since the righteous are always troubled by death and sin, it is fitting that the Deliverer be with them. (Luther)

your glory. Cf. 58:8. (CSB)

Isaiah foresaw a time when Israel’s situation would demand divine interference. Such periods, demanding intervention come repeatedly, even down to the very end when the consummation of all things comes to pass. (Leupold)

burning torch – The prophet describes the rise of the Gospel as torches and rays of the sun, although (he says) there is no light in my. time. The light lies in the ashes, but it will be kindled. How he would have loved to see it! (Luther)

In the darkness of Satan’s dungeon, the eyes of his captives do not see “the glory of the LORD” (60:1–2; cf 2Co 3:14–16). His Word gives light and the vision of faith, enabling the blind prisoners to see the door to liberty unbarred. (TLSB)

62:2 וַיִּרְאוּ גוֹיִם צְדָקָה וְכָל־מַלְכִּים כְּבוֹדָהּ—The preceding verse refers to Zion with third feminine singular forms. Now she is addressed in the second feminine singular with three pronominal suffixes, each -ךְ, “you”: צְדָקָהּ, “your righteousness”; כְּבוֹדָהּ, “your glory”; לָךְ, “to you.” Such a change in person is not unusual (GKC, § 144 p). The parallel plural nouns that are the subjects in these two clauses, “nations” (גוֹיִם) and “kings” (מַלְכִּים), are parallel also in, e.g., Is 52:15; 60:3, 11, 16; Pss 72:11; 102:16 (ET 102:15). The word “nations” (גוֹיִם) appears nine times in chapters 60–62; this is its last occurrence in the section. The verb that begins the first clause, וַיִּרְאוּ, “and they will see,” is implied in the second clause. (CC)

“Righteousness” (צְדָקָה) and “glory” (כְּבוֹד) form a word pair also in 58:8. “Glory” (כְּבוֹד) in this context signifies the divine honor and splendor often ascribed to Yahweh (e.g., Is 42:8, 12; 48:11; Pss 29:1, 2; 145:11) and which he shares with the redeemed (e.g., Is 4:5; 11:10; 43:7; 60:1, 2). Isaiah also envisions foreign nations beholding Yahweh’s glory in, e.g., 40:5; 58:8; 59:19; 60:2; see further the first textual note on 40:5. (CC)

וַיִּקְרָא לָהּ שֵׁם חָדָשׁ—Words related to proclamation are frequent in Isaiah 62. They include קָרָא, “call” (62:2, 4, 12); אָמַר, “speak” (62:4 [twice], 11); and the Hiphil of שָׁמַע, “make heard” (62:11). Antonyms include הִשָּׁתָּם, “be silent” (62:1, 6), and שָׁקֵט, “be quiet” (62:1). As such, this chapter resembles 40:1–11 with its emphasis on speaking. (CC)

The verb קָרָא, “be called,” appears also in 58:12; 61:3; for a discussion of its form (Qal passive perfect), see the third textual note on 58:12. The suffixed preposition לָךְ, “to you” (feminine singular), indicates the person (Zion) to whom the name is given. The theme of (re) naming using the idiom of קָרָא with לָ appears in 58:12; 60:14; 61:3; 62:2, 4, 12; 65:15 (cf. 61:6). Here the verb’s subject is the adjectival phrase שֵׁם חָדָשׁ, “a new name.” In Genesis 1 when Yahweh “calls” or names something (קָרָא, Gen 1:5, 8, 10), this is an act of creative power and an exercise of ownership. Being called a new name implies conferral of a new status (e.g., Gen 17:5, 15–16; 32:28–29 [ET 32:27–28]). As noted above new names are a frequent motif in Isaiah 56–66, as well as in Hos 2:1 (ET 1:10); 2:25 (ET 2:23); cf. Rev 3:12. See the second textual note and the

commentary on 56:5; the third textual note on 58:12; and the third textual note on 60:14. Other examples include Pharaoh Neco changing Eliakim's name to Jehoiakim (2 Ki 23:34) and Nebuchadnezzar replacing Mattaniah's name with Zedekiah (2 Ki 24:17); in both cases, the name change signifies that the Judean kings are no longer autonomous but are rather beholden to new political authorities. During the exile, Daniel's name was changed to Belteshazzar, Hananiah's to Shadrach, Mishael's to Meshach, and Azariah's to Abednego (Dan 1:7). (CC)

אֲשֶׁר פִּי יְהוָה יִקְרָנוּ—The syntax of this relative clause, with a redundant resumptive suffix on the verb, is, literally, “which the mouth of Yahweh will designate it.” In Isaiah the construct phrase פִּי יְהוָה, “the mouth of Yahweh,” is most often connected to Gospel promises (40:5; 58:14). The verb יִקְרָנוּ is the Qal imperfect of קָרָה, “designate” a name (*DCH*, קָרָה I, Qal, 2), with a third masculine singular suffix referring back to the masculine noun שֵׁם, “name.” This is the only OT instance where the Qal of קָרָה refers to the designation of a name in a positive sense; twice in Lev 24:16 (also Lev 24:11) it refers to the designation or invocation of Yahweh's שֵׁם, “name,” in vain, and so there it is usually rendered as “blaspheme” (cf. the neutral idiom with the Niphal of קָרָה and the plural of שֵׁם in, e.g., Num 1:17; Ezra 8:20; 1 Chr 16:41). Elsewhere in the OT the Qal of קָרָה means “pierce, bore” (BDB, 1, citing, e.g., 2 Ki 12:10 [ET 12:9]; Is 36:6). (CC)

This verse closely resembles 60:2 (cf. also 2:2; 4:5). The attractive qualities given to exalted Zion foreshadow these words of Jesus: “And I, when I am lifted up from the earth, I will draw all to myself” (Jn 12:32). Commenting on Is 62:2, Jerome writes: “**Kings will see the glory** through which he was glorified on the cross, and all their kingdoms will be subject to his authority.” (CC)

“And a new name will be called to you” (62:2). Yahweh also mentions the topic of Zion's new names in 60:14, 18, but in 62:2 it is heightened. David Andersen sheds light on renaming in the OT. Cities are given a new name after being conquered (e.g., Num 32:41–42; Judg 18:29; 2 Sam 5:6–7) or when they are rebuilt (Num 32:37–38). People are sometimes renamed to signify that they are under a new authority (e.g., Gen 41:45; Dan 1:7) or to confirm covenant promises (e.g., Gen 17:5, 15; 32:28–29 [ET 32:27–28]). In marriage a woman takes on her husband's name (e.g., Is 4:1). (CC)

Zion's new names are stated in 62:4: “My Delight Is in Her” (*Hephzibah*) and “Married” (*Be'ulah*). God's people will also be called “holy people” and “Yahweh's redeemed ones,” as well as “Sought After” and “A City Not Abandoned” (62:12). This renaming signifies a new relationship between Yahweh, his people, and his land. Jesus promises a new name to those in the church in Pergamum who overcome (Rev 2:17; cf. Rev 3:12). In the liturgy for Holy Baptism, the pastor asks how the baptizand is to be named, and the response is considered the person's “Christian name.” Commenting on God's gift of a new name in Is 62:2, Luther writes: “The Christian is proud of this name even in the most severe persecutions. He is properly called Christian because he simply depends on Christ without all merits, his own righteousness, and without all works.” (CC)

nations shall see ... glory. See 52:10. (CSB)

your. Jerusalem's (see vv. 1, 6). (CSB)

righteousness – צְדָקָה, “righteousness,” that is, this righteousness and glory shall appear so that all nations may see it. We have taken צְדָקָה to mean political righteousness, the government of pastors, preachers, and rulers, in whose office the outward government consists. Regulations will best be established in a kingdom. In this way all the kings may see the church justified and equipped with the finest regulations. (Luther)

Zion becomes “the city of righteousness” (1:26) only by “the mouth of the LORD.” (TLSB)

new name. To reflect a new status. (CSB)

A mark of God’s blessings throughout Scripture (65:15; Gn 17:3–8; 32:28) that demonstrates a change in status or character. (TLSB)

When things were not working the way God had laid them out he would make new covenants. He would also rename some people like Abraham, Sarah and Jacob. He will do that on the last day with a new heaven and earth. This meant that they would have a new status.

Like that mentioned in verse 4, denoting her new and glorious character and condition. Compare Rev. 2:17 (CB)

The new situation that shall therefore develop will be so radically different that the old vocabulary will no longer be adequate. A new name must be employed to cover the new situation. That name is not given at this point. It is merely indicated that it will be a matter of divine choice. There are other passages in Scripture in which the new-name concept appears (Is 1:26; Jer. 3:17; 33:16; Ez. 48:35). These various new names do not rule out one another. They merely supplement each other. Each new name expresses some valid aspect of God’s dealings with His people. Even the NT deals with this concept (cf. Rev. 2:17; 3:12). (Leupold)

These are pure promises. “From now on you shall have a different name.” Which is that name? Before this they were called Zion, Jerusalem, the people of Israel, the seed of Abraham, whose are the covenant, the fathers, and the promise. These were their physical names which have been done away in the New Testament. You are not a Christian because you have Moses, the Law, the promises, and Christ in a physical sense. But this is our name: He who has come to faith in Christ on the basis of the Word. This is the new name, derived from Christ and the Son of God, and it is not carnal but spiritual. The Christian is proud of this name even in the most severe persecutions. He is properly called Christian because he simply depends on Christ without all merits, his own righteousness, and without all works. It is not because of these that he is called Christian. But here his heart and his boasting rest in Christ’s righteousness, salvation, and redemption. (Luther)

62:3 תְּהִיָּה—The construct phrase *תְּהִיָּה תְּפִאֲרָתָהּ*, “crown of beauty,” also appears in Jer 13:18; Ezek 16:12; 23:42; Prov 4:9; 16:31. It signifies royalty in Jer 13:18. In a metaphorical marriage context, Yahweh adorns his “wife” Jerusalem with it in Ezek 16:12 (cf. Ezek 23:42), while in Prov 4:9 Lady Wisdom bestows it on any man who learns divine instruction. Prov 12:4 states: “A good wife is the crown of her husband” (*תְּהִיָּה בְּעֵלֶיהָ*). Zion’s beautiful crown, then, means she is no longer an abandoned wife but is reunited with her husband, Yahweh, and lives under his protection and love. This clause, therefore, relates to the imagery of Yahweh’s “marriage” to his people in, e.g., Is 49:18; 54:6; 60:15; 61:10; 62:3–5. (CC)

וְצִנִּיף מְלוּכָה—The construct phrase (following the Qere) *וְצִנִּיף מְלוּכָה*, “turban of royalty,” is parallel to *תְּהִיָּה תְּפִאֲרָתָהּ* (see the preceding textual note). The noun *צִנִּיף* can refer to the high priest’s “turban” (Zech 3:5 [twice]), as does its cognate *מְצִנִּיפָה* (e.g., Ex 28:4, 37, 39; Lev 16:4). *צִנִּיף* can also represent justice (Job 29:14) or be worn by wealthy women of Zion (Is 3:23). The Kethib *צִנִּיף* is the reading of 1QIsa^a. Depending on how it is to be vocalized, the Kethib could be a synonymous noun or perhaps a Qal passive participle (*צִנִּיפָה*) or Qal infinitive absolute

תְּכַסֵּהוּ) of תְּכַסֵּהוּ, “to wrap, wind (a turban).” The basic meaning of the clause probably would remain unchanged. The LXX (διάδημα) and Vulgate (*diadema*) both translate with a noun for “diadem.” (CC)

In the ancient Near East gods are frequently depicted with crowns on their heads. For example, Marduk has “mighty horns, a lordly crown befitting a god, full of splendor, of lapis lazuli and gold.”¹¹ Another text addressed to Marduk says: “Borsippa [a city south of Babylon] is your crown.” (CC)

It is not strange, then, for Zion to be Yahweh’s crown. What is odd, though, is that both lines of 62:3 depict the crown and diadem as being in Yahweh’s *hand* rather than on his head. Perhaps this recalls the earlier promise that Zion is engraved upon Yahweh’s hand (49:16). Koole writes: “The best exegesis is probably that God holds this diadem in his hand so that it can be beheld.” Moreover, in light of the wedding garland in 61:10 and the explicit reference to marriage in 62:5, the crown and diadem may convey the double idea that Zion is both a queen city as well as Yahweh’s metaphorical wife. Paul uses the metaphor that the Christian congregations he founded are his “joy” (χαρά) and “crown” (στέφανος), which he will proudly wear at Christ’s return (Phil 4:1; 1 Thess 2:19). Other passages refer to the “crown” of “righteousness,” “life,” or “glory” that God, on the Last Day, will award Christians who persevere (2 Tim 4:8; James 1:12; 1 Pet 5:4; Rev 2:10; cf. Rev 3:11). (CC)

Because Ephraim was a drunk who could not leave the bottle behind, the Northern Kingdom’s majestic wreath (3 ,28:1 ,תְּכַסֵּהוּ תְּכַסֵּהוּ) faded like a flower, was stepped on and smashed. Add to this the rocky relationship and broken family systems witnessed in 57:3–13a and we wonder, “Is God finished with this household? Will this family forever disappear?” (CC)

No! Isaiah maintains that the day is coming when Yahweh, the God of armies, will be the beautiful crown (תְּכַסֵּהוּ תְּכַסֵּהוּ) for “the remnant of his people” (28:5), which would include believers gathered from what was Ephraim (cf. “Israel’s dispersed ones,” 56:8). And because he is beautiful, his bride will be beautiful as well. Zion’s day arrives in 62:3, where she is called a beautiful crown and a royal diadem in Yahweh’s hand. But why does he hold the crown instead of placing it on his beloved’s head? Yahweh has the crown in his hand so that he can gaze upon its beauty from several angles. His people are valuable in his hands and precious in his eyes (43:4). In fact, he declares, “Upon the palms of [my] hands I inscribed you” (49:16). This Bridegroom has overwhelming delight in his bride (62:5), so much so that no one will be able to snatch her out of his strong hand (Jn 10:29). (CC)

crown of beauty. In 28:5 the Lord is a “glorious crown” for his people (cf. Zec 9:16). (CSB)

Royal scepters may have been topped with a crown. *royal diadem.* A crown. (TLSB)

These figures denote her excellence and dignity. (CB)

Since the Lord holds the church, pictured as this crown, in His hand, the church is His work of art – His creation, which He desires to display to the world. God works as the artist who has done everything to make His church beautiful. He invested time in fulfilling the prophecies made throughout the pages of Scripture. He has invested the holy precious blood of His one and only Son to wash away the sins of His church. He has worked through the gospel to call people and has made them His own. Now He continues to give the church the power to proclaim the sweet message of forgiveness and eternal life. God wants to display the workmanship and effort He has invested in His church. (PBC)

This is a Hebraism. *Crown of beauty*, the diadem of kings, taken from the crown of Aaron. A diadem is a beautiful red hat with a crown in its lowest part. Summary: “You will have a glorious kingdom.” (Luther)

The crown was the most beautiful and glorious ornament available at the time. God’s people (now the church) are pictured as the Lord’s masterpiece. He holds it up for all to see and admire, an unnerving thought were it not for His love covering a multitude of sins! (Concordia Pulpit Resources – Volume 11, Part 1)

in the hand of the Lord – Under His safe-keeping. (CB)

The Lord is inspecting it, looking at it from different angles. The work of His hands contributes to His glory. (Leupold)

This is the greatest fact, that this kingdom is altogether in Christ’s hand. It is He who rules over us. Yet according to outward appearance it looks no different from filth and mud in the devil’s hand. According to faith, however, the crown is not in the hand of Caesar but *in the hand of the Lord*. (Luther)

62:4 *forsaken ... Desolate*. When people are led off in captivity the land they occupied is left desolate. This was true of Israel. Strangers took it over. The word Hephzibah means “my delight is in her.” Beulah means “the wedded one.” Both are a stark contrast to “Deserted.”

If God had not taken pity on His fallen creatures, their fate would have been like that of an unfaithful wife, abandoned by her husband to live out her days amid the ruins of her wrecked life. However, the Servant lived and died to effect a reconciliation (53:6). Cf 50; 54:4. (TLSB)

After the Lord has given you righteousness and salvation, *you shall no more be termed Forsaken*. Formerly, when sin and death ruled, we were forsaken, barren, and useless. (Luther)

Hephzibah. Also the name of Hezekiah’s wife (2Ki 21:1). (CSB)

Hezekiah’s wife had this name (2Ki 21:1, 3). (TLSB)

The Hebrew word is *הֶפְזִיבָה*, that is, *יִצְחָק*, “good pleasure.” Hephzibah: “My delight in her.” So it was in the Book of Hosea when the prophet had a son who was called “My Good Pleasure.”⁴ All the words for fortune and good pleasure were used in naming children, as Jacob named his sons in accordance with each one’s fortune. Thus Hephzibah means My Heart’s Delight. (Luther)

married.† Mankind’s broken relationship with the Lord will be restored. See 50:1 and note. (CSB)

God puts upon Himself and Israel the bonds of marriage, which He will not break, despite Israel’s unfaithfulness. (TLSB)

62:5 *young man marries a young woman*† The Israelites will again possess the land once deserted, as a man takes possession of a woman in marriage. Cf. 54:1. (CSB)

Hbr verb means “to take possession of a woman in marriage.” Surviving sons of Israel will again claim Zion and the Promised Land. (TLSB)

bridegroom rejoices – A bridegroom loves his wife so much that he leaves his family and forms a new family unit. This is as God declared it show be in Genesis. Jesus modeled this by leaving his heavenly home and coming to live with us on earth.

62:6–9 Israel lost their land and its blessings in 722 BC and 587 BC, but now it will be regained, and Israel will enjoy all of its abundance (cf Am 9:13–15). (TLSB)

62:6 *watchmen*.† The prophets and the messenger with good news. (CSB)

never be silent.† They will be praying that God will not be silent (see v. 1). (CSB)

Faithfully calling out the hours of the watches rather than falling asleep. (TLSB)

take no rest. Cf. David’s intense prayer as he searched for a home for the ark (Ps 132:1–5). (CSB)

62:7 *praise of the earth*. Cf. Jer 33:9; Zep 3:19–20. (CSB)

62:8 Because of the relationship of the people to the Lord, foreign nations will not take the work of the people. This indicates the renewal of the covenant blessings (Dt 28:11–12; 30–33). (TLSB)

has sworn. Cf. 45:23; 54:9. (CSB)

food for your enemies ... foreigners drink the new wine. Punishment Moses warned about in Lev 26:16; Dt 28:33. (CSB)

62:9 *garner*. Those who harvest it shall also eat it. (TLSB)

eat it ... drink it. See 65:13, 21–23. (CSB)

in the courts of my sanctuary.† As they did during a festival, or when they brought the tithe to the Lord (Lev 23:39–40; Dt 14:22–26). (CSB)

Reminder of joyous festivals in the temple. (TLSB)

62:10 *go through*. The liberated slaves must believe that they are free to escape through the opened prison doors (cf 48:20; 52:11). The way to freedom is a highway “to the end of the earth” (v 11) for the peoples who march under the banner of “the root of Jesse” (11:10). (TLSB)

The repetition gives emphasis to the promises God has made and will keep. They give everything that follows a greater sense of believability.

gates.† Leading to freedom. (CSB)

Prepare the way ... build up the highway. See 40:3. (CSB)

peoples . The returning remnant of Israel. (TLSB)

clear the stones. See 57:14. (CSB)

Many of the roads were through or near mountains. Stones that broke of the mountain would fall on the already rough paths and made for hazardous travel. This is saying that those impediments would be removed. God removes everything that could be an obstacle and that would keep people from coming to him.

62:11 *end of the earth.* The Gospel will go out to all nations. No one is excluded.

Daughter of Zion. A personification (CSB)

reward ... recompense. Reward suggests that someone has earned something. But in heaven no one will have earned their way there. When Jesus came he brought it with in that he fulfilled the law and died for the sins of the world. We receive it through faith which he also gives us.

62:12 These titles are the result of the work in v 11, the restoration of the people who were formerly abandoned. (TLSB)

Sought out ... No forsaken. While on earth it may seem that the Christian church is not succeeding. But on the Last Day all the Saints will march in glorious victory.

Ch 62 The mouth of the Lord announces the coming salvation that will be established in Jerusalem and proclaimed to the ends of the earth. Isaiah rightly depicts our sin as the equivalent of marital unfaithfulness. Like an unfaithful wife, we deserve to be forsaken by our Bridegroom, Jesus Christ. But He has redeemed us with His own blood. He does not treat us as we deserve, but delights to make us His own holy people, made beautiful by His forgiveness. • Lord Jesus Christ, heavenly Bridegroom, You came and sought us to be Your holy Bride; with Your own blood You bought us, and for our life You died. Amen. (Adapted from *LSB* 644:1) (TLSB)