

while refusing to give thanks to God who makes them all possible. That will not be the case in the new Jerusalem” (Oswalt 1998: 586).

v10 “This road that the people in Zion are to prepare is a spiritual way of life that smoothes the relationship between God and man. By paying close attention to the way one walks, a person’s relationship with God is built up and all offensive stumbling stones are removed. This suggests that the believers in Jerusalem will have a significant role to play in reaching the nations. They have a responsibility to live in a way that makes it possible for the nations to see the light of God reflected in their walk (60:1–3), a responsibility that every believer must accept so that they can be an effective witness to the work of God in their lives” (Smith 653-54).

v12 “What will be the result of all that has been said in the previous two and one-half chapters and as it has been summed up in the previous two verses? Restored relationship. All four of the terms used here—*Holy People, Redeemed of the Lord, Sought Out, City That Is Not Forsaken*—are relational terms. The end result of all God’s work on our behalf is not some state or condition of our own, but a relationship with himself, one of acceptance, redemption, and holiness. To be in relationship with him is to experience all those. Without that relationship, none of them is possible” (Oswalt 590).

### QUESTIONS TO CONSIDER

Were these promises made directly to the church? If not, how are they relevant for the church?

How does verse 11 relate to Zechariah 9:9 and Revelation 22:12? What does this mean?

What image or expression in this chapter is particularly powerful for you personally in describing God’s work in your life?

### SOURCES CITED

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## ISAIAH 62: THE RIGHTEOUSNESS OF ZION

### OUTLINE OF ISAIAH 40-66

- III. The Holy One of Israel is sovereign over the restoration and salvation of his people (40:1–66:24).
  - A. The Holy One of Israel vindicates his glory over idols by predicting the restoration of his people from Babylon (40:1–48:22).
  - B. The Servant of the Lord will suffer to save his people (49:1–55:13).
  - C. The Holy One of Israel will return blessing to the righteous and retribution to the evil (56:1–59:21).
  - D. The Holy One of Israel will restore his people to a glorious new home (60:1–66:24).
    - 1. The Lord will bring his glory to the people and city of Zion (60:1–63:6).
      - a) The Lord will be the glory of Zion (60:1-22).
      - b) The Servant of the Lord will bring righteousness to Zion (61:1–62:12).**
      - c) The Lord will judge the nations in the winepress of his wrath (63:1-6).
    - 2. The nation prays for redemption of heart and home (63:7–64:12).
    - 3. The Lord responds to the nation’s prayer with the promise of a new heart and home (65:1–66:24).

### OUTLINE OF ISAIAH 62

- I. Zion will be righteous and restored to the Lord (62:1-5).
- II. Zion will be the praise of the earth (62:6-9).
- III. Zion must prepare for the coming of the Savior (62:10-12).

## NOTES

“The chapter seems to be particularly concerned with the question raised in 61:11: How sure can one be that these glorious promises will actually come true? Ch. 60, in particular, represents the new Jerusalem as an accomplished fact. But that was still in the future from the hearers’ point of view. Will it really happen? This chapter reiterates and amplifies the affirmation of 61:11 that indeed it will” (Oswalt 1998: 577).

“Calvin points out that Isaiah’s first hearers were still on the other side of the exile, and for them what was to come could only seem to make a cruel mockery of the glowing words in ch. 60. Thus these assertions on God’s part would serve to indicate both awareness of the grim realities of the intervening situations and the continued affirmation that the promises were not just words” (Oswalt 578).

“The Anointed One will speak on Zion’s behalf until her salvation is visible to all people, until her new names are reality, until God rejoices over her (62:1–5). Intercessors will also call on the Lord until God fulfills his sworn oath concerning Jerusalem (62:6–9). God has said that the coming of Zion’s Savior is near, so the people must prepare for that glorious day (62:10–12)” (Smith 2009: 644-45).

v1 “The impact of this commitment not to be silent is that it provides assurance to the reader that absolutely everything is being done to hasten Zion’s day of salvation” (Smith 2009: 646).

v2 “What will be the manifestation of that *glory*? It will be a change of condition and character as evidenced by a *new name*. In Israelite culture, as in that of the entire ancient Near East, name and character were intimately associated....Thus here the proclamation of a *new name* for Zion indicates the new condition and character that God’s salvation will provide for her” (Oswalt 1998: 579).

v4 None of this makes any sense if all of the promises are transferred from Israel to the church. The church cannot fulfill these things. There is no reversal if the same people are not in view in both cases.

v5 “On this basis, the name of the land is “Belongs to” or “Dwelt in,” which make a good deal more sense in the context than *Married*, just as “your sons will dwell in you [or, keep you]” makes more sense than *your sons will marry you*. At the same time, it is clear that the relational element is important to the writer. It is not merely that the land will be reinhabited, but that it will be in a relationship of belonging” (Oswalt 1998: 581).

v5 “In the end God’s miraculous transformation of the people will bring back the joy and delight that should have always characterized the relationship between God and his chosen people” (Smith 2009: 649).

vv6-7 “He will not forget, but just to be sure he will not, he has appointed “Reminders” whose sole duty is to say “Sir, don’t forget what you have said about Jerusalem.” Will he forget? No, and doubly no. Not only will he not allow himself to rest (v. 1), neither will he allow those who remind him to give him rest until the day when his vision for redeemed humanity is fully accomplished” (Oswalt 1998: 585).

vv6-7 “The Anointed One committed himself to the task of creating a people who would publicly display their saved and righteous status so that Zion might become *the praise of the earth*. The duty of those who have received the Lord’s righteousness and salvation is to take their stand on Zion’s walls and pray unceasingly that this might come to be. The fulfilment of the Lord’s purposes for Zion comes through the prayers of Zion’s people” (Motyer 1999: 432).

vv8-9 “How secure will the city be when God’s promises are fulfilled? So secure that the curses for covenant breaking will never again apply” (Oswalt 1998: 585).

v9 “It is also in keeping with the covenant context that the receipt of the blessings of God results in the worship of God (*eat it and praise ... drink it in my holy courts*). As Paul puts it in Rom. 1, the great tragedy of the human race is our desire to arrogate the blessings of God to ourselves as though we were the creators of those blessings,