

PREPARING THE CITY-BRIDE FOR HER LORD
AN EXEGETICAL EXPOSITION OF ISAIAH 62:1-12

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Translation

- 1) For the sake of Zion I will not be silent,
for the sake of Jerusalem I will not keep quiet,
until her righteousness goes forth as the early morning light
and her salvation burns as a torch.
- 2) The nations will see your righteousness,
and all kings (will see) your glory.
You will be given a new name which the mouth of YHWH will
specify.
- 3) You will be the crown of splendor in the hand of YHWH;
(you will be) a royal turban in the palm of your God.
- 4) It will not be said to you any more, "Abandoned!"
Nor will it be said to your land any more, "Sinister Desolation!"
For you will be named, "My pleasure is in her."
To your land (will be the name), "Married."
For YHWH delights in you,
and your land will be embraced.
- 5) For (as) a young man will marry a virgin,
(so) your sons will marry you.
As a bridegroom has joy for a bride,
So will your God have joy concerning you.
- 6) Upon your city walls, Jerusalem, I have appointed guards.
They will never be silent, (not for) the whole day or the whole night.
You who remember YHWH, take no rest,
- 7) Give Him no rest
until He establishes (Jerusalem),
until He sets up a glorious Jerusalem on the earth.

- 8) YHWH swears by His right hand and by His powerful arm,
"Surely I will not again give your grain (as) food for your enemies;
Surely foreigners will not drink your wine for which you exerted
yourselves."
- 9) For they who glean it will eat it—and praise YHWH!
They who harvest it shall drink it—in the courts of my Holy Place!"
- 10) Go through! Go through the gates!
Clear the way for the people!
Repair (it)! Repair the highway!
Clear (it) of stones!
Raise up a banner above the peoples!
- 11) Take note! YHWH has announced to the ends of the earth:
"Say to the daughter Zion, 'Look here! Your salvation is coming.
Look! His reward (is) with Him
and His wages are before Him.'"
- 12) They will be named "the Holy People," the "Redeemed of YHWH."
You will be called "Sought for," a "City not abandoned."

Literary and Historical Setting

The climactic scene in the book of Revelation is that of a bridal procession moving out of heaven toward the awaiting husband. Revelation 21 speaks of a Holy City-Bride which is beautifully dressed and adorned with the glory of God (Rev 21:2,10,11,23). God has given her His own brilliance while at the same time the nations and kings of the earth deposit their own human splendor in her (Rev 21:23-26). Commentators have traditionally understood this as a prophetic reference to the fully restored, image-bearing humanity of the Church, God's people in the fullness of the new age in the new creation.

The imagery of a City-Bride joined to the Lord, the Redeemer-Husband, in Revelation represents the culmination of rich imagery that is interwoven throughout Scripture. In Ephesians 5 Paul addresses husband-wife relationships against the background of the relationship that binds Christ to the Church. But the greatest volume of passages that form the literary sources for such an analogy lies in the Old Testament, especially the prophets. Hosea, for example, is familiar as the prophet who married a wife of harlotry, lost her, and then bought her back. But Isaiah speaks in the clearest way of the type of Holy City-Bride which appears in

Revelation (e.g. Isa 54; Isa 62). Hosea was speaking of a Nation-Bride (Ephraim-Israel, but also Judah) that was full of adultery, idolaters, murderers, and the vile (cf. Rev 21:8), but Isaiah 62 describes a city populated by the redeemed People of God, radiating heavenly glory (cf. Rev 21:27; 22:3-5). Revelation 21 is the fuller development of a picture sketched already in Isaiah 62.

The precise setting of Isaiah 62 is difficult to determine. Our understanding of the setting is unextricably bound up with the authorship of the chapter. It is the consensus of critical scholarship that Isaiah 62 was not written by Isaiah the son of Amoz, but that it was composed by an unknown Palestinian of the sixth or even the fifth century B.C. McCullough, dating so-called "trito-Isaiah" between 587 and 562, says that it is "generally agreed that Isaiah 56-66 comes from a writer or writers in Palestine and that the Jewish community in Judah is being addressed."¹ Given the focus of this essay we shall not discuss the authorship at any length. It is this writer's opinion that Reformed scholarship has shown that a case for Isaianic authorship of chapters 40-66 can be cogently argued.²

It is most likely that Isaiah 40-66 was written very near the end of Isaiah's life. He began his prophetic career in the days of Uzziah of Judah, and he continued until Hezekiah's reign (Isa 1:1). This prophetic dating probably only covers chapters 1-39. Thus chapters 40-66 could have been set down late in Hezekiah's reign and even later, probably into the reign of Manasseh, at whose hands Isaiah most likely died, according to tradition. The reign of Hezekiah was a time of international turmoil and conflict. Earlier in history, the rump nation of Israel, who were God's people, was carried away into captivity by various Assyrian rulers until the final blow came to Samaria in 722-21 B.C.³ These events would certainly have aroused the prophetic passions of even a southern man of God. Judah was herself threatened from time to time by Assyria and suffered some loss during the reigns of Hezekiah and Manasseh. Therefore, an exilic or post-exilic dating is not necessarily warranted.

It must be recognized and admitted that the mood and content of Isaiah's prophecy are different in Isaiah 40-66 than what they are in chapters 1-39. Nevertheless, one sees a close interplay and development of themes between the two halves. For example, the Spirit-endowed shoot from Jesse's stump (Isa 11:1ff; 10ff) becomes the Suffering Servant who is favored by YHWH and who bears the covenant for the nations.⁴ Beginning with chapter 40 there comes

God's Word of comfort and consolation as He is seen preparing certain deliverance for Israel through His Servant. This Servant must suffer and then find exaltation (Isa 53). In chapters 56-58 there is the command to keep doing righteousness because YHWH is coming. God's people shall inherit God's Holy Mountain and shall have their glory shine. Interspersed in this section are warnings and condemnations for the sleeping shepherds and watchmen. Isaiah 59 emphasizes the fact that YHWH can save and will save, but Israel is too full of sin for YHWH to bring His *mišpaṭ* and *šēdeqâ*.⁵ Isaiah 59:15b-20 initiates the themes concerning YHWH putting on His garments/armor of vengeance on behalf of Zion, His garments/armor of vengeance on behalf of Zion, His repentant people. These themes are picked up in the following chapters.

Isaiah 60-62 are full of rich covenantal promises for Zion when YHWH comes dressed in light to bring a (re)new(ed) period of gladness and salvation for Zion. In these chapters there is no word of condemnation, but there is only praise and expectation for what God will do for His people. "There is in fact, in the whole range of Hebrew prophetic literature, nothing finer than the poems now found in chapters 60 and 62."⁶ The lament of chapter 59 is now answered in Isaiah 60-62. In Isaiah 63-64 Israel prays in confession of sin for the return of God her Father. Isaiah closes with two chapters which record YHWH's answer. His answer, while containing warnings to the wicked, brings the promise of a new heaven and a new earth wherein are peace and joy (Isa 65:17ff; 66:22ff).

It becomes obvious that Isaiah 62 stands near the climax of a rising crescendo of the prophetic promise of eschatological blessing. Hence we would expect, and we do find, a great deal of thematic interweaving in Isaiah 62. This chapter contains ideas and expressions that are paralleled and echoed throughout the rest of Isaiah, but they are especially prominent in chapters 60 and 65.

Isaiah 62 records the Word from an exuberant prophet who presents us with the picture of a renewed Zion that will receive God's blessing of a new name and salvation. In terms of chapter structure Muilenburg sees it as corresponding exactly to Isaiah 40:1-11 and 61:1-11.⁷ He divides it as follows:

opening strophe	1:	verses 1-3	3 + 3 meter
	2:	verses 4-5	} 3 + 2 meter
	3:	verses 6-7	
	4:	verses 8-9	
closing strophe	5:	verses 10-12	

In this exegetical exposition we will be basically following the above outline. The Masoretic text is in good condition in this chapter, with only two or three problem areas.

Verse by verse exposition

In the opening strophe the speaker uses the personal form of address. In verse 1 the restless prophet uses "I" as he speaks. Although Keil and Delitzsch⁸ favor seeing Jehovah as the speaker in these opening verses, this seems doubtful. YHWH does speak at times in this chapter (verses 6a-b, 11b-c, 12?). He had given a brief address in Isaiah 61:8-9, but Isaiah then answers in praise to YHWH (Isa 61:10-11). His excitement is continued in the opening verses of chapter 62.

Verse one: Structurally the verse shows two parallel comparisons with the second in a chiasmic arrangement:

$\begin{array}{l}
\text{l}\acute{\text{e}}\text{m}\acute{\text{a}}^{\text{c}}\text{an } \text{ṣ}\text{iyy}\hat{\text{o}}\text{n } \text{l}\acute{\text{o}}^{\text{ṣ}} \text{ } \text{ḥ}\acute{\text{e}}\text{ṣ}\acute{\text{e}}\text{ḥ} \\
\hat{\text{u}}\text{l}\acute{\text{e}}\text{m}\acute{\text{a}}^{\text{c}}\text{an } \text{y}\acute{\text{e}}\text{r}\hat{\text{u}}\text{s}\hat{\text{a}}\text{l}\text{i}\text{m } \text{l}\acute{\text{o}}^{\text{ṣ}} \text{ } \text{ḥ}\acute{\text{e}}\text{ṣ}\hat{\text{q}}\hat{\text{o}}\text{ṭ} \\
\text{ḥ}\hat{\text{e}}\text{ṣ}\hat{\text{e}}^{\text{ṣ}} \text{ } \text{k}\text{a}\text{n}\hat{\text{n}}\hat{\text{o}}\text{g}\text{aḥ } \text{ṣ}\hat{\text{i}}\text{d}\hat{\text{q}}\hat{\text{a}}\text{ḥ} \\
\text{y}\hat{\text{i}}\text{s}\hat{\text{u}}^{\text{c}}\text{-}\hat{\text{a}}\hat{\text{t}}\hat{\text{a}}\text{ḥ } \text{k}\text{e}\text{l}\text{a}\text{p}\hat{\text{p}}\hat{\text{i}}\hat{\text{d}} \text{ } \text{y}\hat{\text{i}}\text{b}^{\text{c}}\text{-}\hat{\text{a}}\hat{\text{r}} \quad (1\text{QIs}^{\text{a}}: \text{tib}^{\text{c}}\text{-}\hat{\text{a}}\hat{\text{r}})^{\circ}
\end{array}$

The word $\text{ḥ}\hat{\text{e}}\text{ṣ}\hat{\text{e}}\text{ḥ}$ (qal) refers to being silent (cf. Isa 62:6; 64:12; 65:6), while $\text{ḥ}\hat{\text{e}}\text{ṣ}\hat{\text{q}}\hat{\text{o}}\text{ṭ}$ (qal) means to keep quiet, with the sense of physical idleness (cf. Isa 14:7; 18:4).

Isaiah directs his words of comfort to the central city of all Israel and Judah, Jerusalem. This was David's city and as such it was the city of the dynasty which YHWH had established (2 Sam 7). This was the city of the glorious Solomonic Temple, YHWH's dwelling and holy house (Pss 5:7; 9:12; 27:4, 74:2; etc.). It was the holy mountain of the Davidic kingdom (Pss 2:6; 87:1; 99:9).¹⁰ This city had been threatened by Sennacherib and his Assyrian forces in 701 B.C., and the city had been temporarily spared by the intervention of the Angel of the Lord (2 Kgs 19:35-36). But Isaiah knows that ultimately God's Zion will be redeemed and he thus tirelessly directs all his efforts to promoting her *ṣedeq*, regardless of what may be in the immediate future.

The word *ṣedeq* warrants further reflection. The usual translation is "righteousness" (e.g. NASB).¹¹ It may be asked if this is objective righteousness or subjective righteousness. Is it the *ṣedeq* of God given to Israel, or is it *ṣedeq* as practiced by Israel? The root for right/righteousness is common in western Semitic languages. It

basically refers to what is right or what is true.¹² All of Israel's righteous deeds are as a polluted garment (Isa 64:6). Every man's deeds are polluted because of original sin. Only God can have perfect *ṣedeq* and if man acquires it, it is derived from God who gives it.

In C.F. Whitley's discussion of *ṣedeq* he also sees the divine character of righteousness. He points to a parallel in Isaiah 45:13 where *ṣedeq* and *yāšar* are seen as the divine purposes for man.¹³ Righteousness is original with God; only He is "a righteous God and a Savior" (Isa 45:21). Isaiah 45:22-24 emphasizes divine monotheism so that righteousness is almost equivalent to the divine essence. As a gift to man, *ṣedeq* is the divine order or divine rule that is to be imposed on mankind in covenant. This righteousness regulates the integrity of human purposes and activities. When righteousness in its covenantal fullness is exercised by man, then the gift of God is exhibited in the life of God's people. The city of God is ablaze with the brightness of the divine nature dwelling in it.

Such is the goal of God's salvation which cannot be thwarted (cf. Isa 45:8; 51:1; 54:13,14,17).¹⁴ Hence, the chiasmic parallel of *ṣedeq* and *yēšū^vā^c* is appropriate. YHWH will bring His deliverance and salvation to Zion without delay (Isa 46:13). All nations shall see this salvation (Isa 52:10). The prophet expects to see it as a blazing torch (or as lightning). Zion is now in the shade, but the time will come when her righteousness will go forth as *nōgah*, the light which bursts through the night.¹⁵ This theme of redemption as light was announced in Isaiah 58:8, developed in Isaiah 60:1ff, and now receives further development (cf. Isa 56:1; 59:9).

Verse two: This verse also shows a parallelism in the first half:

wērā^vū^c gōyim ṣidqēk
wēkol-mēlākīm kēbōdēk

What the prophet had eagerly waited for will be witnessed by the nations and their kings, the corporate heads of the nations. This echoes Isaiah 60:3 (cf. Isa 60:14,16), where the Lord is seen as arising as a great light, reminiscent of the great Glory Cloud, the Spirit-theophany of the Shekinah.¹⁶ In verse one *ṣedeq* was linked with *yēšū^vā^c*, but here *ṣedeq* is paralleled with *kābōd*. The great glory of Zion is another purpose of God's divine plan of redemption. Isaiah does not say at this point whether the nations will participate in the *ṣedeq* and the *kābōd*, but they will clearly know that humble Zion

will have those things. Righteousness as a gift brings Zion her glory. The City-Bride will wear the glory of the Lord, who gives it as a gift.¹⁷

A further revelation of God's redemption, and an added reason for the prophet's exuberance, is the new name which God Himself will designate. Just as the *sedeq* and *kābôd* of verse 2a are further explained by verse 3, so the *šēm hādāš* is explained by verses 4 and 12. The name in the Old Testament was a picture of a person's inner nature and character. It also explained and declared a person's new status (cf. Gen 32:28). Thus a new name points to a new nature, and such is the heart of redemption from sin. That the name comes from the mouth of YHWH indicates the source of the salvation.¹⁸

Furthermore, the fact that the Lord will bestow the name indicates His ownership or control over the City-Bride. She receives the names that her Redeemer-Husband provides for her. But the names received do not describe the name-giver; they describe the City-Bride and her new character. Isaiah is saying that not only will the nations see the Lord bring salvation, but the nations will see it manifested in a people who are properly named according to their new condition.

Verse three: Here the *kābôd* receives further explication. Note the parallelism:

wěhāyiyit ʿāteret tip³eret bēyad-YHWH
ûšniw³ mēlûkâ bēkap³ēlōhāyik

The "crown of beauty" can be understood as one of splendor, distinction, even glory. The crown was symbolic of kingly office and kingdom possession. To understand *tip³eret* as "glory" is certainly appropriate since these are linked at times in the Old Testament.¹⁹ In Isaiah 28:5 YHWH is depicted as the beautiful crown for His people, but in Isaiah 62:3 Zion is the beautiful kingdom crown (cf. Zech 9:16). Remarkable also is the fact that the crown is not worn by YHWH, but it is held in His hand. This signifies the fact that YHWH does not need Israel to reveal His covenant lordship. Beyond that it puts the nation right in the choicest spot of God's power. It is His hand that contains the power to save (Isa 59:1; 50:2; 66:14; cf. 64:7). The bride will be royal in character, beautiful in appearance, renewed in nature, and close to God's strength.

Verse four: In this strophe (verses 4-5) there comes an elaboration of verse 2b of the first strophe. Zion is renamed. The names are

external designations of the spiritual relationship that YHWH will initiate. This also contains several parallels:

*lō-yē^ṽāmēr lāk c^ḥōd c^ḥāzûbû ûlê^ṽaršek lō-yē^ṽāmēr c^ḥōd šēmāmâ
 kî lāk yiqqārê^ṽ ḥepšî^â-bâh wê^ṽaršek be^cûlâ
 kî^â-hâpēs YHWH bāk wê^ṽaršek tibbâ^c-êl*

Zion is pictured as "forsaken and hated" in Isaiah 60:15, but this situation is to pass. Zion the forsaken city had been mourning her lot as a forgotten wife, "divorced" in status if not in fact (Isa 49:14; 54:6-7). But the weeping wife is to become the joyous wife of the King, since Hephzibah ("My delight is in her") recalls the name of the mother of King Manasseh (2 Kgs 21:1). Azubah ("abandoned") had been the name of King Jehoshaphat's mother (1 Kgs 22:42). Isaiah has cleverly intermixed the city reality with marriage imagery, a fact which is not lost in the history of redemptive revelation (cf. Rev 21:2). Furthermore, so complete is the intertwining of images that Isaiah can speak of the land as "married."²⁰ The land had become desolate, which was the very condition that YHWH wanted to avoid for Israel when she took possession of the promised land (Exod 23:29). Both the people (the City-Bride) and the land are addressed. The land is the arena in which salvation and restoration occur. Land in the history of redemption was one of the promises given to the patriarch Abraham and to his descendents (cf. Gen 12:1; 13:14-17). Redemption for a people never is separated from the redemption of the land. The land is to be worked for God's glory. God's people do not always receive the land immediately, but they will inherit a land/earth/*oikoumenē*/cosmos that has been freed from the covenant's curses. Land desolation is a curse. The presence of God's enemies on the land is also a curse. In such a state, the land groans. Redemption means the replenishing of cursed land with a redeemed people. The City-Bride needs a cosmic location. Isaiah 62:4 is an Old Testament way of saying that the groaning of creation will be turned to joy when God restores His people and reveals His children in fullness (cf. Rom 8:19-22). He will give His City-Bride delight by taking her in marriage.

This verse then speaks of a reversal in the previously soured marriage-covenant relationship between YHWH and Zion. Zion had been "divorced" because of her iniquities and transgressions before YHWH (Isa 50:1ff.). But the prophet is led by God to announce a new relationship. Therefore, these new names are not at all insignificant. Whether these are the new names of verse 2 is difficult to determine, since Revelation 3:12 promises the Church yet a

newer name from Jesus. Nevertheless, Hephzibah and Beulah are very meaningful for Judah at this point in her history because they speak of God's favor, and this ensures a future. These names are predictions, and thus prophetic. The marriage theme, which occurs also in Hosea and Jeremiah, is a warm way of reassuring God's people of His steadfast delight and purest pleasure (cf. Jer 32:41; Hos 1:10; Zech 3:17).²¹

Verse five: This verse completes the strophe by elaborating on the thought of verse 4. We note again parallelism here:

ki-yib^cal²² bāḥûr bêtûlâ
yib^câlûk bānāyik
ûmesôs^â hātân^c al-kallâ
yāsîs^â cālayik ʔēlôhāyik

There is some difficulty in understanding the translation of *bānāyik*. The MT points it "your sons" (*bānāyik*). But John McKenzie objects.

The emendation of Heb. "sons" to "builder" in vs. 5 is demanded by the context; it is not only because of the harsh mixture of metaphor, but principally because the "sons" could only be the Israelites, while the spouse elsewhere in the context is Yahweh.²³

He would propose either pointing it *bōnāyik* ("your builders") or *bōnēk* ("your Builder"). Such an understanding can be supported by comparison with Isaiah 49:17 and Psalm 147:2, and therefore McKenzie's suggestions are not without some validity. The NEB translates the phrase, "so you shall wed him who rebuilds you," but it is the only translation that makes this textual adjustment. The problem is admittedly a difficult one, but the MT should be given preference. The verb *b^cl* could mean "to possess" and not "to marry." That would alleviate the "harsh mixture of metaphor."

The general relationship of marriage receives greater focus by Isaiah in his speaking of the wedding intimacy. God is pictured as the eager bridegroom who is ecstatic over His City-Bride. This image is a slight reversal of the roles sung of in Isaiah 61:10,11. There the prophet exulted over receiving the (personal) wedding robes of righteousness. But in 62:5 it is God who exults over Zion (Isa 65:19; Zeph 3:17). This can be only because Zion the bride is wearing the wedding robes of *ṣedeq*, *yēšû^vâ*, *kābôd*, and *tip^ʔeret*. This calls to mind the garments of the high priest, which garments were a replica of the Tabernacle, the dwelling place of the Glory-Cloud, the Shekinah-Spirit, without which Israel could not be constituted as

the people of YHWH.²⁴ The beauty of the bride Zion can only be the result of a thorough-going spiritual transformation. As God sees His City-Bride adorned in glorious beauty, He sees Himself imaged, and He is glad. God is glorified by the Church in her beauty.

Verses six and seven: In this third strophe YHWH speaks in verse 6a-b while the prophet responds in verses 6c-7. Here are echoes of verse 1. The prophet is not silent, nor can he be, about the Zion's future. YHWH's response is to appoint *šōmērîm* upon Jerusalem's walls.²⁵

These watchmen are placed there by YHWH to perform the constant, necessary guard. Most likely these *šōmērîm* are prophets. Isaiah calls on them to join him in his restless activity of constant prayer and vigilance for the City-Bride's glorious cause of preparation. In Isaiah 52:8 the watchmen join in joyful singing after having seen YHWH's redemption. Some watchmen are appointed to serve warnings to the people; they inherit God's wrath if they should neglect such an assignment.²⁶ But 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.²⁷

These watchmen-prophets are to keep a constant stream of prayer petitions coming before YHWH so that He may not rest. The eschatological future of the City-Bride Zion is to be the content of these prayers.²⁸ The watchmen are joined by the *mazkîrîm* who give themselves no rest. A *mazkîr* gave the king "no rest" in his duty as a royal official (2 Sam 8:16; Isa 36:3). The future of Jerusalem will be the praise of the earth, i.e. universally admired. This is an echo of the glory and beauty mentioned in verses 2 and 3.²⁹

Verses eight and nine: The fourth strophe records the divine covenant oath which comes in response to the flood of prayers from the watchmen-prophets. This strophe contains many parallel expressions:

nišba^c YHWH bîmîno^h
ûbizroa^c uzzô^h
im-^hetten^h et-dēgānēk^h ôd ma^hākāl lē^hoyēbayik
wēim-yistū^h bēnē-nēkār tîrōšek^h āser yaga^ct bō
kî mē^haspayw yō^hkluhū wēhillū^het-YHWH
ûmēqabbēšayw yistuhū^h bēḥašrôt^h qodsî^h

The LXX speaks of the Lord swearing "by His glory," but this is not reflected in any other translation. There is also a certain awkward-

ness in having YHWH speak in this oath and then having Him say "Praise the LORD" in verse 9.³⁰ G. Schwarz feels this awkwardness, and he emends verse 9 to read as follows:

*kî mē²aspayw yō²kluhû ûmēqabbēšayw yištuhû
wēhillû ²et-YHWH bēḥašrôt qodšayw³¹*

But the expression is not unbearable in its awkwardness, and so Schwarz's interpretation is not to be accepted.

The oath that YHWH takes is one that is guaranteed by His (raised) right hand. This is the point of His personal power, which He uses to guarantee the promises made to the City-Bride Zion. He has made a (marriage) vow to the City-Bride that she be well cared for throughout the duration of their relationship. It is by His right arm that salvation actually came to Israel.³² To see the right arm of YHWH is to see His salvation.³³

What YHWH promises is a very tangible blessing given in harvest terminology. Foreigners shall no longer ravish the land promised and given to Israel. YHWH's oath to His City-Bride forever excludes what was set before Israel as a covenant curse.³⁴ If Israel ever broke covenant and fell into sin, she could expect YHWH to bring in the pagan foreigners to ravish Israel's land. This did occur in Judges 6:3-6, and this forms part of the background for many of the covenant indictments that are lodged by the prophet-messengers of YHWH.³⁵

But Zion must know that in the future she may expect to dwell in peace, the fruit of the marriage relationship with YHWH. Zion is glorious before the nations also because she is prosperous at home. The servants of YHWH will enjoy the fruits of the land (Isa 65:13,21-23). Thus the regulations of Deuteronomy, possibly its Feast of Tabernacles, can be faithfully executed with the assurances of YHWH.³⁶ Because of YHWH's solemn covenant oath the enjoyment of the harvest-blessing will continue henceforth undisturbed, and be accompanied with the grateful worship of the giver, and therefore, because sanctified by thanksgiving, will become an act of worship in itself.³⁷

The City-Bride's respect for her Redeemer-Husband is given expression in joyful worship (cf. Eph 5:33).

Verse ten: The opening verse of the fifth strophe is a vigorous call to action with five different sets of action called for: *ibrû, pannû, sōllû, saqqēlû, hārîmû*.³⁸ The city of Zion seems to be preparing for a great advent, the coming of both her Great King and His peoples.

Whether *hācām* refers to scattered northern Jews or to the Gentiles is difficult to determine (cf. Isa 11:16; 19:23). Ultimately all nations will benefit from Zion's opened gates (Isa 26:1ff: 60:11,18). But such a benefit can only come about because of the role taken by God Himself. The highway must be made ready for His advent (Isa 35:8-10; 40:3; 49:11). This includes general highway repairs so that not only YHWH may come, but His people may come as well (Isa 57:14). The way must be prepared for the influx of the nations. They will see Jerusalem as the praise (or joy) of the whole earth (cf. Ps 48). They will "beat a path" to Jerusalem to learn the Torah of God (Micah 4:1-2).

The nations can come streaming into Zion only when they see YHWH's signal (Isa 11:12). His hand acts as such a signal, and it is the hand of saying strength (Isa 49:22). The notion of a sign or banner-emblem is certainly a military allusion, and such an emblem would certainly have YHWH's name emblazoned on it. It is YHWH's name which is powerful to save when it is raised for all to see (Isa 59:19). In Isaiah 59:19 the *šēm* YHWH (i.e. His revealed nature) is paralleled with His *kābôd*. Hence the very character of the emblem placed before the nations is the Glory-theophany of the Shekinah-Spirit, which was poured out in fullness on Pentecost for the Church. When Israel becomes effused with the Spirit, she herself glows with the Spirit of Glory, and thus she is a light to the nations (Isa 49:6). Although the *hācām* of Isaiah 62:10 is not clearly explicated by Isaiah, his exhortation to commence renovation was another reason for the City-Bride to take hope and comfort in YHWH, her Redeemer-Husband.

The fuller ramifications of Isaiah 62:10 become clearer in the redemptive fulfillment in Jesus Christ. He remarked in John 12:32, following His prayer for the Father's glory and a subsequent assurance from heaven, that in being lifted up in death He would draw all men to Himself. The death of Jesus Christ would have redemptive effects for all the nations of the world. The "banner for the nations" which must bring the nations to Zion is Jesus Christ, publicly portrayed in preaching as crucified (Gal 3:1). Preaching Jesus Christ in all His redemptive-recreative splendor is the divine emblem which will draw the nations into the Church. In this way the City-Bride will become also a Mother of all believers (cf. Isa 54, Gal 4:21-31).

*Verse eleven:*³⁹ Isaiah points to YHWH as the One who announces a missionary message for all the earth. The message is that

God has ransomed Jacob from all the earth (Isa 48:20; cf. 35:4). His salvation extends to the ends of earth so that the song of salvation shall be heard throughout the earth (Isa 49:6; 42:10).

The road and city were prepared in verse 10 for the influx of the nations, but in verse 11 the announcement is that Zion's salvation is coming with His rewards. This salvation comes in the person of Zion's King, David's great Son (cf. Zech 9:9; Matt 21:5). The picture then is of Zion's salvation (i.e. Savior) leading His hosts into Jerusalem in victory, banners flying. *To Zion* He comes with His rewards and wages for those in Zion who feel that they have labored in vain, but yet look to Him for His rewards, the spoils of war. *From Zion* He is to rule with His arm of power but in the spirit of a tender shepherd (Isa 40:9-11). The dominion which YHWH will exercise over the earth is executed with His City-Bride whom He has taken to Himself in grace.

Verse twelve: The fifth strophe closes with a return to a consideration of the names (cf. verses 2,4). The names are paralleled again:

wěqārē ³ û	lāhem	am-haqqōdeš
		ge ³ ûlē YHWH
wělāk	yiqqārē ³	děrušâ
		ir lō ³ ne ^c ezābâ

The LXX says "he shall call it (them)" instead of "they shall be called." It also moves *polis* from the fourth name to the third name. The shift from *lāhem* to *lēkâ* is not as problematic as the NEB seems to assume since it simply dropped the "you" from translation. "They" refers to the nations who follow in the salvation train of YHWH. They will be the fulfillment of prophecy (Isa 35:10; 51:11). Even the remnant left can receive such an honorary title (Isa 60:14). "Holy" is God's forensic declaration to Israel at the time of covenant making (Deut 7:6). Such is the declaration of the NT regarding the Church as well (1 Pet 2:9).

The "you" refers primarily to those who are in Zion. They constitute the city forgotten and ignored for a time, or so it seems to human observation. Such will change radically in Zion. It is no wonder at all then that the prophet Isaiah reacted in ecstasy and excitement when the Spirit moved him to speak of the future of the City-Bride Zion. God's eschatological dealings with Zion as a light for kings and nations causes the great restlessness of the prophet.

We are not on Zion's literal walls. Greater fulfillment has come

and is coming. The Church which is the Glory-dwelling of the Spirit of Jesus Christ must show forth the excellencies of the Spirit. Christians are called upon to be restless in striving to make the Church show its *ṣedeq* in every area of life.

Final Theological Implications

Isaiah does not explicitly discuss any systematic doctrine. The power and glory of the revelation at this point does not allow for any of that kind of reflection. At the same time careful consideration of Isaiah 62 clearly reveals the Biblical doctrines that stand in background of Isaiah's message.

Foremost in view is the sovereign election of God. Israel was a rejected people and land, and God comes (again) to make her His personal City-Bride. This typifies the relationship of Christ and His Church (Eph 5:23-32). Christ does not need to be brought artificially into Isaiah 62; He is already there. His grace extends backward in time from Calvary in order to be the source of not only OT prophetic expectation but also OT covenantal redemption.

The City-Bride receives a new name of righteousness based solely on God's righteousness (cf. justification). At the same time it is a righteousness that is to be seen by the nations (cf. sanctification). In Isaiah 62 justification and sanctification do not collapse into each other; at the same time they are inseparable in the covenantal relationship that exists between God and His people. Both the justice and righteousness of God are seen in the fuller light of the Gospel of Jesus Christ. No silent idleness is allowed in the Church until she reaches the stature of the fullness of Christ (Eph 4:11-13).

NOTES

¹W.S. McCullough, "A Re-examination of Isaiah 56-66," *JBL* 67 (1948), 30.

²Ecclesiasticus 48:24f mentions Isaiah when it alludes to Isa 40:1 and 61:2f. Matthew, Mark, Luke, John, and Paul quote from both the first and second parts of Isaiah with the stated assumption that Isaiah wrote both. O.T. Allis makes this comment regarding critical discussions: "The writer of all or the greater part of chapters 40-66 was certainly one of the greatest of the prophets. But if he was not Isaiah the son of Amoz, he was already in Old Testament times, and has continued to be to the present day, the Great Unknown; and to call him both 'great' and 'unknown' only serves to make the mystery of his anonymity the more remarkable." (Oswald T. Allis, *The Unity of Isaiah: A Study in Prophecy* (Philadelphia: Presbyterian and

Reformed, 1950), 41. Isaianic authorship will be assumed in this essay and not argued.

³Cf. Edward J. Young, *Who Wrote Isaiah?* (Grand Rapids: Eerdmans, 1958), 65-66.

⁴Isa 42:1ff; 49:1-12; 50:4-9; 52:13-53:12.

⁵Isa 59:9, "So justice is far from us, and righteousness does not reach us. We look for light, but all is darkness; for brightness, but we walk in deep shadows."

⁶McCullough, "Re-examination," 35.

⁷James Muilenburg, "Introduction and Exegesis of Isaiah 40-66," *Ecclesiastes, The Song of Songs, Isaiah, Jeremiah*, in: *The Interpreter's Bible*, Vol. V (Nashville: Abingdon Press, 1956), 716.

⁸Keil and Delitzsch, *Isaiah XV to Ezekiel XXIV*. Old Testament Commentaries, Vol. 5 (Grand Rapids: Associated Publishers and Authors Inc., n.d.), 442.

⁹The LXX puts the second half in the subjunctive mood, *heōs an exelthēi*. It has *sōtēriōn mou* instead of "her salvation" (MT). The reason why is uncertain.

¹⁰John H. Hayes, "The Tradition of Zion's Inviolability," *JBL* 82 (1963), 422.

¹¹The LXX has *dikaiosyne*. The RSV translation of "vindication" is too weak, as is the NEB translation, "right." Vindication does denote a legal, forensic notion of God's declaration. Isa 62:1 is concerned with the reality of God's favored home site being victorious in every possible way.

¹²C.F. Whitley, "Deutero-Isaiah's Interpretation of Šdq," *VT* 22 (1972), 469.

¹³*Ibid.*, 473 f.

¹⁴*Ibid.*, 475.

¹⁵Keil and Delitzsch, 442.

¹⁶For a very creative study of the Holy Spirit as the Glory-Cloud in whose image the creation, man, the tabernacle, etc., are created, see the work by Meredith G. Kline, *Images of the Spirit* (Grand Rapids: Baker Book House, 1980), *passim*.

¹⁷Sumerian and Akkadian literature as well as Egyptian and Assyrian art depict the winged sun disk and the divine majestic glory which surrounds kings, gods, temples, etc. Cf. George E. Mendenhall, *The Tenth Generation* (Baltimore: Johns Hopkins University Press, 1973), 32-66.

¹⁸ \hat{p} YHWH. Cf. Isa 43:1; 45:3,4; 56:5; 65:15.

¹⁹Deut 26:19; Pss 71:8; 89:17; Isa 60:19; 63:12-15; Jer 13:11, cf. 1 Chr. 29:11,13.

²⁰Or "embraced."

²¹It is interesting to note that the LXX translates Hephzibah as *Thēlēmá mou*. The Hebrew *hāpaš* covers both notions of pleasure and wish. Could one say that God delights in what He wills and wills His pleasure? This should not be understood abstractly since what He wills actually happens. In the context of Isaiah 62 it is the

renewed relationship of covenant with Zion that pleases YHWH. "What delights God is his choice of Israel, chosen as that people is for the redemption of the world. So now God himself will place that purpose of his 'in her'; that is to say, his purpose is to work out in and through Zion and nowhere else—what today we call evidence of God's particularistic plan of love." See George A.F. Knight, *The New Israel: a commentary on the book of Isaiah 56-66* (Grand Rapids: Eerdmans, 1985), 63-64.

²²The Dead Sea Scroll 1QIs^a has *kb^cl* instead of *yb^cl*. The change does improve the sense of the text.

²³John L. McKenzie, *Second Isaiah*. The Anchor Bible, Vol. 20 (New York: Doubleday & Company, Inc., 1968), 185.

²⁴Cf. Kline, *Images*, 42-47.

²⁵Keil and Delitzsch, 444. "The appointment of such watchmen presupposes the existence of the city, which is thus to be watched from the walls. It is therefore inadmissible to think of the walls of Jerusalem as still lying in ruins, as the majority of commentators have done."

²⁶Jer 6:17; Ezek 3:17; 33:7; cf. Isa 21:11,12.

²⁷Keil and Delitzsch, 445. Cf. McKenzie, *Second Isaiah*, 184. See also Isa 56:10.

²⁸Cf. Ps 74:2; Jer 14:21; Lam 5:1,20.

²⁹Cf. Isa 60:18; Jer 33:9; Zeph 3:19,20.

³⁰The DSS has "name" before "the LORD"; it adds "says your God" at the end of this strophe. Cf. Muilenburg, "Introduction and Exegesis", 721. The LXX is excessively literal at this point.

³¹Günther Schwarz, "' . . . trinken in meinen heiligen Vorhöfen'? Eine Emendation," *ZAW* 87 (1975), 217.

³²Exod 6:6; Deut 4:34; 5:15; 7:19; etc.

³³Isa 52:10; cf. 41:10; Ps 17:7; 18:35.

³⁴Deut¹ 28:30-33, 49-51; cf. Lev 26:16.

³⁵Jer 5:17; Isa 1:7; Amos 5:11; Mic 6:15.

³⁶Deut 12:17ff; 14:23ff; 16:13ff.

³⁷Keil and Delitzsch, 445.

³⁸The LXX and the DSS have only one imperative, whereas the MT has twice doubled an imperative.

³⁹There is one parallel contained in the last part of this verse: *šēkarô ʔittô ûpē^cullatô lēpānayw*. The LXX has *sōtēriōn sou* for *yis^cek* (cf. Vulgate: *Soter*). McKenzie says that the LXX may be a rendition of the concrete for the abstract (p 184).