

Isaiah 61:10-62:9

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Edition and comments: Andreas Matuszak

Cover: The Text of Isaiah 61:10-62:9 from the Qumran Great Isaiah Scroll (notice two section marks in the right margin, presenting the passage we are referring to in this publication).

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This Scripture refers to
“those, who follow His example”
wholly.

THE BOOK OF THE PROPHET ISAIAH

61 ¹⁰I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness^a, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

¹¹For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

62 ¹For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest^b, until the righteousness

a "Arise up and stand, behold the number of those that be sealed in the feast of the Lord; which are departed from the shadow of the world, and have received glorious garments of the Lord. Take thy number, O Sion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord" (2 Esdras 2:38-40). "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev 7:14-15).

b The synonymous parallelism וְשִׁבְתִּי לֹא ("I will not keep silence") and וְלֹא אֶשְׁבֹּת ("I will not rest") emphatically reveals the time referred to as the time of the Lord's recompensation upon the oppressors. Comp. Isa 65:6 ("I will not keep silence, but will recompense, even recompense into their bosom").

M. L. Andreasen, when referring to the words "I will not rest", thus describes the intensity of God's purpose: "He has determined that the righteousness of His people shall become evident, and He will not rest until it is accomplished. The words indicate not only determination, but also that there has been delay, that now the crisis has come, and that God is tremendously in earnest to see the work finished. God intends to exhibit His people to the world. He wants to demonstrate what can be done in human flesh; and He will not rest satisfied until His people *reflect His image fully*. When that is done, the earth will be lightened with the glory of God. Rev. 18:1" (Isaiah the Gospel Prophet, 325).

thereof go forth as brightness, and the salvation thereof as a lamp that burneth^c.

²And 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.

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

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

⁵For 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.

c The objective of causing the Zion's righteousness to go forth as brightness, and Jerusalem's salvation as a lamp that burneth is explained in these words: "*His* glory shall be seen upon thee" (Isa 60:2). Ellen G. White comments on this passage: "It is God's purpose that *His name shall be exalted among the nations*. (Isa 62:1-3 quoted). This is to be the experience of those who hold fast the beginning of their confidence firm unto the end. The whole of the sixty-second chapter of Isaiah is a representation of the work Christ will do thru *those who follow His example*" (ST, May 29, 1901 par. 13-14).

d Refers to both, the people of God and the New Jerusalem.

e This beautiful promise shows, that the remnant out of the most apostate will become most glorious. Just before the Hephzibah becomes "my delight is in her", she was forsaken and desolate. After this change she will never be forsaken or desolate again. M. L. Andreason thus comments the condition of the people of God at that time: "This verse suggests that God's people have been considered forsaken of the Lord and desolate. The experience is mentioned in chapter 54:7,8: 'For a small moment have I forsaken thee,' 'in a little wrath I hid My face from thee for a moment'" (Isaiah the Gospel Prophet, 325).

⁶I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night^f: ye that make mention^g of the LORD, keep not silence^h,

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

⁸The 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:

⁹But 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.

f In the Parallel structure of Isa 62:1 the Lord will not keep silence and will not rest רָא (“until”) the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. Now, the Watchmen, set by Him upon the walls of Jerusalem and those remembering the Lord shall never keep silence and will not have rest רָא (“until”) Jerusalem is established and made a praise in the earth.

g $\text{זִכְרוּ יְמֵי הַשַּׁבָּת}$ should be rendered “remembrancers”. It is the word also used in Exo 20:8 “Remember the Sabbath day”. The passage would read then: “ye that are the Lord’s remembrancers” (RV).

Ellen G. White comments: “I saw that God would in a wonderful manner preserve His people through the time of trouble. As Jesus poured out His soul in agony in the garden, they will earnestly cry and agonize with Him *day and night* for deliverance. The decree will go forth that they must disregard the Sabbath of the fourth commandment, and honor the first day, or lose their lives; but they will not yield, and trample under their feet the Sabbath of the Lord, and honor an institution of Papacy” (4bSG 113).

h or “there is no rest for you”