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You Will be a Crown of Splendor in the LORD’s Hand, a Royal Diadem in the Hand of Your God 62: 1-5

You will be a crown of splendor in the LORD’s hand, a royal diadem in the hand of your God DIG: What is ADONAI’s intent for the Israelites? What does each new name indicate about God’s new relationship with His people (62:4, 12; also see 60:14, 18)? Why is a new name so important for Zion? What names and words have been associated with her in the past? Why? Why will they no longer be appropriate? What does the picture of marriage communicate about God’s relationship to His people Isra’el (compare 62:5 with 61:10)? How does Jerusalem, the Wife of the LORD (60:1-22) parallel to Jerusalem, the Wife of the LORD here?

REFLECT: Of the new names ADONAI gives to the people He saves, which one means the most to you right now? Why? Do you normally tend to think of God’s relationship with you as that of a bride to her waiting bridegroom? Or a judge to a criminal? Why? How does each picture affect your view of Him? Of yourself? What does it mean to you personally that the LORD keeps His promises to Isra’el?

Isaiah will not be silent until Zion’s cause is vindicated, her fame and glory are universally acknowledged, she and her children are reunited, and God rejoices over her as a bridegroom rejoices over his bride. The reason **Jerusalem** can’t have **peace** today is because **her Messiah** is not there; there will be no **peace** until **the Prince of Peace** comes (**9:6b**).



For Zion’s sake I, ADONAI, will not keep silent; for Jerusalem’s sake I will not remain quiet until her righteousness shines out like the dawn and her salvation is like a burning torch (62:1). Isaiah’s prayer is based on **God’s** promises in **Chapters 60** and **61**. In those chapters **the LORD** clearly spells out what **He** intends to do on behalf of **Isra’el** as a nation and **Jerusalem** in particular. And **He** has spelled out the exaltation of **Jerusalem** in the Millennial Kingdom. But knowing all that **ADONAI** intends to do for **Isra’el** and **Jerusalem** does not keep **Isaiah** from praying to that end. In **Romans 9** we learn that although **God** is sovereign and in control of the events that come to pass according to **His** will, **He** not only ordains the end but also the means. And among the means are the prayers of believers. So on the basis of **God’s** promises, **Isaiah** prays for the fulfillment of **the LORD’s** promises in **Chapters 60** and **61**. The result of the prayer, in **62:2-5**, is the restoration of the **abandoned and desolate City**.

Next, **Isaiah** emphasizes **Jerusalem’s righteousness** when that day comes. **He** says: **The nations will see your righteousness and all kings your glory (61:2a)**. How will **her glory** be seen? **Her new name** will reflect **her new** character. **You will be called by a new name that the mouth of the LORD will bestow (61:2b)**. **A new** heart, **a new** position, **a new** earth and **a new** **righteousness** demand **a new name**. In the ancient Near East names often signified one’s anticipated or present character. So **Jerusalem’s** having **a new name** means it will have **a new** righteous character. This will solely be the work of **God** because **the very mouth of ADONAI** will have spoken it. **Isaiah** does not tell us this **new name** in **his** day. But the prophet **Ezeki’el** revealed it over one hundred years later when **he** prophesied about **Jerusalem** during the millennial Kingdom saying: **And the name of the City from that time on will be: THE LORD IS THERE (Ezeki’el 48:35)**.

The uniqueness of **Isra’el** was the fact that **ADONAI** dwelt in **her** midst. **His**

continued presence, however, was **her** obedience to the Covenant by which **she** promised to be a holy people to **her** holy **God**. This was in striking contrast to the surrounding nations whose worship was as cruel and immoral as their gods. **The LORD** had promised **His** presence among **His people** from the beginning (**Exodus 3:2, 14-14, 23:20, 33:14-16**). First, the Tabernacle (**Exodus 40:34-38**), and then the Temple (**Second Chronicles 7:1-3**) were both places where **His** Sh’khinah glory dwelt among **His people**. The presence of **God** was, and is, the hope and end of all prophecy. Consequently, the fullest meaning of this prophecy will be realized during the millennial Kingdom when **Messiah** rules and reigns from **Jerusalem**, and **she** is called **the City of the LORD, Zion of the Holy One of Isra’el (60:14b)**.

ADONAI Shammah means **THE LORD IS THERE (Deuteronomy 7:21; Isaiah 48:16; Zephaniah 3:5 and 15)**. *Wherever I go, **ADONAI is there**. Whatever sticky situation I get myself into, **God is there**. Whenever I am afraid, **the LORD** of heaven’s angelic armies **is there** to protect me. I am never, ever alone because my faithful **Savior is always there** with me.*

Isaiah moves from the aspect of **righteousness** to the aspect of beauty. **You will be a crown of splendor in the LORD’s hand, a royal diadem in the hand of your God (62:3)**. Only **ADONAI** can be **Jerusalem’s** glorious **crown**. Here **Yerushalayim** is viewed as wearing the **royal diadem** on the turban of the high priest (see my commentary on **Exodus**, **to see link click Gc - Make a Plate and Engrave On It: Holy to the LORD**), and fulfilling **her** function as the capital **City** of a nation of priests. **Zion** will display **His splendor** and at that time **His** character will be displayed through **her**.

Back in **Chapter 54 Isaiah** pointed out that there would be a remarriage between **the LORD** and the **deserted** wife, **Jerusalem**, who had been divorced from **God** and punished for **her** spiritual adultery. But now we are told there will be a restoration and a remarriage. **Isra’el** is also going to have a new position. And that remarriage is emphasized in **62:4-5**.

You will no longer be spoken of as ‘Azuvah (Abandoned), or your Land be spoken of as ‘Sh’mamah (Desolate) the previous characteristics of the city (**62:4a CJB**). Back in **1:7**, **God** had said to **Isra’el**: **Your Land is desolate. He** called on them to recognize that fact and change it. The rest of the book between **Chapter 1** and **62** is about how the **desolate** can become *married*. The message is that it is only possible when **the Israelites** surrender **their** foolish desire to exalt themselves, with all the human destruction that this desire entails, entrust

themselves to **God**, receive **His** free grace, made available to them through **the Servant**, and accept **His** commission to become **His** witnesses (servants) in the world.²⁴⁸ No, these two names would no longer be valid, but two other names would take their place.

Rather, you will be called Heftzi-Vah (*My delight is in her*, which was also the name of Manasseh in **Second Kings 21:1**) and **your Land Be’ulah** (*married*). **For ADONAI delights in you, and your land will be married (62:4b CJB)**. Instead of *Abandoned*, **God** said **they** would **be called** *My delight is in her*. And in place of the name *Desolate*, **God** would then call **the Land** *married*. The emptied **City** and the wasted **Land** will become objects of **His** delight, devotion and joy. The new names *My delight is in her* and *Married* are explained as the wedding and the honeymoon respectively.

As a young man marries a maiden, so will your sons marry you; as a bridegroom rejoices over his bride, so will your God rejoice over you (62:5). We see that **as a young man marries a virgin**, so will **ADONAI** view this remarriage (**Jeremiah 3:8**). **Isra’el** will be so thoroughly cleansed and purified of **her** sins that **she** will be looked upon as **a virgin** again. **As a bridegroom rejoices over His bride so the LORD will rejoice over Isra’el. He** does not see **Himself** as **Zion’s Destroyer**, but as **her Husband**, who will care for **her**, nourish **her**, and protect **her**.²⁴⁹

*Have you ever noticed the way a groom looks at his **bride** during the wedding? If the light is right, you can see a tiny reflection in his eyes. **Her** reflection. And the sight of her reminds him why he is there. His jaw relaxes and his forced smile softens. He forgets he’s wearing a tux. He forgets his sweat-soaked shirt . . . When he sees her, any thought of escape becomes a joke again. For it’s written all over his face, “Who could bear to live without this **bride**?” And such are precisely the feelings of **the Messiah**. Look long enough into the eyes of our **Savior** and, there, too, you will see **the bride**. Dressed in fine linen. Clothed in pure grace . . . **She** is the **bride** . . . walking toward **Him** . . . And who is this **bride** for whom **Jesus** longs? . . . You are. For you have captured the heart of **ADONAI**.*