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I Have Posted Watchmen on Your Walls They Will Never Be Silent Day or Night 62: 6-9

I have posted watchmen on your walls they will never be silent day or night DIG: Normally, watchmen were guards who kept a lookout for enemies approaching their city, but what is the purpose of the watchmen on the walls of Jerusalem? What are these watchmen unlike those seen in 56:10? What are they calling out for the LORD to do? Why will they have no rest?

REFLECT: Is there anything you want so much that you will neither rest, nor give God a rest, until you see it come to pass? What does this mean for your prayer life? How might the prayer to establish Jerusalem relate to the request in the Lord's prayer, Your Kingdom come, Your will be done (Matthew 6:10)? If you prayed that prayer consistently and sincerely, how might that begin to affect your priorities? Your perspective on life? How might it lead you to prepare the way for God's Kingdom?

I, ADONAI, have posted watchman on your walls, O Jerusalem (62:6a). God has set watchmen on the walls of Jerusalem to remind Him constantly of His promises to the City; for He has sworn that never again shall it be plundered by enemies or strangers, but it will enjoy the fruits of its labor in security and peace. Here we have a second group praying for **Isra'el's** restoration (the first being the believing remnant) in light of **God's** promises in **Chapters 60** and **61**. These **watchmen** on **the walls** of **Jerusalem** pray for that same goal.



We learn that **they will never be silent day or night (62:6b).** The fact that **they** have been praying since the days of **Isaiah** and will continue to pray until the Messianic Kingdom is established must mean they *cannot* be human. **They** can *only* be **angels** and are **God's** remembrances. The Hebrew word is *mazkir* meaning, *one who reminds*. During the days of **Isaiah**, there were officials whose duty it was to keep records and to bring to the attention of the king anything that needed to be accomplished **(Second Samuel 18:6; First Kings 4:3 and Isaiah 36:3).** In **Second Kings 18:18** the noun is actually translated **recorder.** Here then **ADONAI**, **the heavenly King**, is reassuring **His** people with imagery familiar to them that **He** will not forget what **He** has promised to do. This is the modern Hebrew word for *secretary*. So **the LORD Himself** has set up **a special group of angels** that function in the same way. **They** have the duty of keeping **God's** attention on the fact that **He** has made a commitment to the final restoration of **Isra'el** and **they** are to continually remind **Him** of **His** commitment until it has been accomplished.

One might ask why **God** would need to be reminded of **His** promises, but that is to read the imagery in an overly literal way. **ADONAI** is asserting that **He** will never forget what **He** has promised, no matter how dark the days may become between the hour **the prophet** speaks it and the day of its fulfillment. To make that point again (**he** had made it earlier in **49:15-16**), **Isaiah** uses the imagery of the court. **God** will not forget, but just to be sure *we* have that same confidence, **He** lets *us* know through **Isaiah** that **He** has appointed angelic remembrances whose sole duty is to say, "Sir, don't forget what you have said about **Jerusalem**." Will He forget? Obviously not. Not only will **He** not allow **Himself** to **rest, for He who watches over Isra'el will neither slumber or sleep (Psalm 121:4)**, neither will **He** allow

those **angels** to **rest** until the day when **His** vision for a redeemed **Isra'el** is fully accomplished.[250] So in a sense these **angelic** remembrances are more for *our* comfort than for **His** memory. To that end they **who call on the LORD,** will get **no rest, and give Him no rest until He establishes Jerusalem and makes her the praise of the earth (62:6c-7).**

Lastly, we see the results of **their** prayer. When **God** restores **Isra'el** and **Jerusalem**, **her** produce will no longer be given to **her** enemies. **ADONAI has sworn by His right hand symbolizing personal intervention, and by His mighty arm symbolizing the power to be employed in the deliverance of Isra'el from her captors (62:8a).** This is the eighth of nine references to the **arm of the LORD** in **Isaiah (30:30** and **32, 40:10, 50:2, 51:5** and **9, 52:10, 53:1, 59:1** and **16, 63:5).** It is not surprising that **God** confirms what **He** is saying with an oath that only depends on one thing alone, **His** own strength and faithfulness represented by **His mighty arm**. As a result, it is on **the Messiah Himself** that **ADONAI** stakes the validity of **His** promises.

How secure will **the City** be when **God's** promises are fulfilled during the Messianic Kingdom? So secure that the curses for disobedience **(Deuteronomy 28:15-68)** will **never** apply again. **Never again will I give your grain as food for your enemies, and never again will foreigners drink the new wine from which you have toiled; but those who harvest it will eat it and praise the LORD, and those who gather grapes will drink it in the courts of My sanctuary** during the Millennial Kingdom **(62:8b-9a).** These verses confirm all that has been promised or implied from **61:10** to **62:7**.

Those who gather the grapes will drink it in the courts of the LORD's Millennial **Temple (62:9b)**. So in **62:1-5** it was **the prophet** who was praying for **Isra'el's** restoration in light of **God's** promises, in **62:6-9** we see that **angels** are praying for that goal, and in **Romans 10**, Rabbi Shaul was praying for that goal. And we should be praying towards that goal as well. This longing is contagious. The thirsty soul longs to drink of **the peace of Jerusalem**. Therefore, **pray for the peace of Jerusalem: May those who love you be secure (Psalm 122:6). ADONAI** places great importance on praying **for the peace of Jerusalem**. The prophets do it, apostles do it, **angels** do it, certainly we should do it as well! Part of the model prayer that **Yeshua** taught us to pray was, **Your Kingdom come**. So we should be praying for **His Kingdom** to **come**, and part of that would be to make **Yerushalayim the praise of the earth.**