

-Save This Page as a PDF-

You Will Be Called Sought After, the City No Longer Deserted **62: 10-12**

You will be called sought after, the city no longer deserted DIG: What time period is the prophet writing about here? How is the concept of a highway used in the book? What does Isaiah mean when he says that exiles of Israel from the four corners of the earth? How are the people prepared? Why is a proclamation necessary? What will be the reward for faithfulness? What will be the judgment for rebellion? How will Zion be different? What words are used to picture a restored relationship?

REFLECT: Some people think God's wrath is an idea only seen in the TaNaKh. How would you respond to that idea in light of Revelation 19:11-16? How do you feel about this as a description of Jesus Christ (also see Romans 2:5-9 and Second Thessalonians 1:6-10)? Do you have a personal relationship with Yeshua Messiah (to see link [click_Jd](#) - Yet It Was the LORD's Will to Crush Him and Cause Him to Suffer).



Given the certainty of the promises of **ADONAI** in **62:1-9**, what should **the people** do? They needed to act on their faith and get ready. **The prophet calls for preparation to be made for the return of the King at the beginning of the Messianic Kingdom.** This has been the theme of the book, especially from **40:1** onward. The image of **the highway** serves this point very well (**11:16, 35:8,**

49:11). It has been the means by which **the Israelites** return home **from the four corners of the earth**. In **11:11-12**, the Hebrew word for **corners** in this phrase is *kanaph*. It is translated in a variety of ways; however, it generally means *extremity*. It is translated **borders** in **Numbers 15:38**. In **Ezeki'el 7:2** it is translated **four corners**, while in **Job 37:3** and **38:13** it is translated **ends**. There are many ways in which **the Ruach Ha'Kodesh** could have said **corner**: *pinoh* is used in reference to the cornerstones; *paioh* means *a geometric corner*; *ziovyoh* means *right angle*; *krnouth* refers to *a projecting corner*; if **the LORD** wanted to convey the idea of a square, four-cornered earth, the Hebrew word *paamouth* could have been used.

It is doubtful than any observant **Jew** would ever have misunderstood the true meaning of *kanaph*. For about 2,000 years, religious Jews have faced the city of **Jerusalem** three times daily and chanted the following prayer: *Sound the great shofar for our freedom, raise the banner for gathering our exiles, and gather us together from the four corners of the earth in our own Land*.

First, there is a preparation for the return of the people. And whenever **Isaiah** gets excited about something **he** uses the doubling because it conveys a sense of urgency. **Pass through, pass through the gates (62:10a)!** **Isaiah** has used this literary device several times from **Chapter 40** on (**40:1, 51:9** and **17, 52:1** and **11, 57:14**, and here in **62:10** and **65:1**). Quickly **the people** are to **prepare themselves** for **His** coming. **Build up, build up the highway! Remove the stones** or any other hindrances. **Raise the banner, for the Gentile nations** are to be informed that **King Messiah** is coming to **Zion (62:10b)**. **Isaiah** has used the concept of **the banner** before in **Chapter 11**. There **Isaiah** dealt with **Messiah's** relationship with **the Gentile nations** during the Messianic Kingdom (see the commentary on **Revelation Fk - Gentiles in the Messianic Kingdom**). **The prophet** said that **Jesus** will be **the center of Gentile attraction: In that day, the Root of Jesse will stand as a banner for the Gentile nations . . . and gather the exiles of Isra'el from the four corners of the earth (11:10 and 12)**.

Secondly, a proclamation is given. When **the Lord** arrives a **proclamation** will be given throughout **the ends of the earth** that **He** is **Isra'el's Savior (63:11a)**. **They** are to hear of what **God** has done for **Zion** so they can send **her** children back to **her**. As **they** were once called to raise a **banner** to attack **Isra'el (5:26)**, so at the end of the age the coming of **Jesus Christ** will again be a **banner**. **See, I will beckon to the Gentiles, I will lift up My banner to the peoples; they will bring your sons in their arms and carry your daughters on their**

shoulders (49:22). But during the Millennial Kingdom, instead of hostility **they** will bring gifts (see [Jv - The Attraction of the Gentiles](#)).

Thirdly, salvation comes. Say to the Daughter of Zion, “See, your salvation comes! The salvation pledged in 56:1 is imminent. See, His reward is with Him, and His recompense or the fruit of work accompanies Him” (63:11b). The Hebrew word for **salvation** is **Yeshua**. **He** is **salvation** itself, and when **He** comes **the Gentile nations** must know that **the Messiah** is present in **Zion**. Therefore, **God the Father** is announcing the coming of **God the Son**. For the believers there will be **reward**, the **garments of salvation (61:10)**, but for the unbelievers there will be only judgment (see the commentary on [Revelation Fo - The Great White Throne Judgment](#)). At that time, **the Daughter of Zion** will no longer have to pretend to be something great (**3:16-23**), for **ADONAI** will give **her His** beauty as a gift in the sight of all **the Gentile nations**.

Fourthly, the results will be a restored relationship. The Israelites will be called the Holy People, the Redeemed of the LORD; and you will be called Sought After, the City No Longer Deserted (62:12). All four of the terms used here - **Holy People, Redeemed of the LORD, Sought After** and **the City No Longer Deserted** - are terms pointing to a relationship. **He** will have a restored relationship with **the people of Zion** first, and consequently, a restored relationship with **the Gentile nations** because **the Gospel is the power of God for the salvation of everyone who believes: first for the Jews, then for the Gentile (Romans 1:16).**

The people of Isra’el cannot be called **holy** today. Only a small believing remnant is redeemed. **Jerusalem** is a secular, forsaken city right now, but a day will come when things are different. The experience of **God’s** salvation will transform **Isra’el** spiritually and the Promised Land physically. At that time **the people** will be called **holy** and the Land will be greatly desired. What a glorious future it will be.