

The restoration of Zion is fully in view in these last chapters, with the ultimate themes of redemption.

***For Tzion's sake will I not hold My shalom, and for Yahrushalayim's sake I will not rest, until the tzedakah of it goes forth as brightness, and the Yahshua of it as a lamp that burns. 2 And the nations shall see Your tzedakah, and all melechim Your tifereth: and you shall be called by a new name, which the mouth of vuvh shall name.***

There is a definite urgency of יהוה's action here, "For Zion's sake, I will not hold My peace..." יהוה shows the prophet His relentless commitment to the restoration and vindication of Zion.

**John 8:12:** Yahusha said, "I am the light of the world." This totally connects to the imagery of righteousness as brightness and salvation as a lamp in Isaiah 62:1. Yahusha of course is the embodiment of this promised salvation and righteousness.

**Revelation 21:23-24:** The new Jerusalem is illuminated by the glory of יהוה , and the nations walk by its light. This again carries the Isaiac theme and connects to the vision of nations seeing Zion's righteousness.

**The new name being given to Zion.** In the Scripture, a new name signifies a transformation in status and destiny. So, this tells us the nations will recognize Zion's righteousness and glory, and Zion will no longer be associated with the shame of the Modern Zionist State but with honor - the true biblical Zion must come into reality.

**Revelation 2:17:** Those who overcome will be given a new name. This is the promise in Isaiah 62:2 of receiving a new name, symbolizing redemption and a new identity in יהוה.

**Revelation 3:12:** Believers are promised that they will bear the name of YAH and the name of the new Jerusalem.

**3 You shall also be a crown of glory in the hand of vuvh, and a royal diadem in the hand of your Elohim. 4 You shall no more be termed: Uzuvah- Forsaken; neither shall your land any more be termed Desolate: but you shall be called: Hephzi-Vah-My Delight Is In Her, and your land Beulah-Married; for vuvh delights in you, and your land shall be married.**

Zion; a **crown of glory** and a **royal diadem** in the hand of יהוה shows the value and dignity that יהוה places upon His people which is a long way removed from the indignity, shame and horror of Zionism today.

The Hebrew word for crown, **עֲטָרָה** (‘ăṭârâh), is used to show both a physical crown and a symbol of honor.

**1 Peter 2:9:** a “royal priesthood,” the same as Zion being depicted as a royal diadem. Meaning: that the honor and authority bestowed upon Zion in Isaiah 62 is also reflected in the believing community, the people of YAH in the New Testament.

**5 For just as a young man marries a virgin, so shall Your sons marry you: and as the bridegroom has simcha over the bride, so shall your Elohim simcha over you.**

Verse 4 and 5: From Forsaken to Hephzibah and Beulah

In verse 4, Zion is no longer called "Forsaken" (עֲזוּבָה, *azuvah*) or her land "Desolate" (שְׁמָמָה, *shemamah*).

Instead, she is given two new names:

Hephzibah (הֶפְזִיבָה, meaning "My delight is in her")

and

Beulah (בְּעוּלָה, meaning "married").

This verse paints a picture of Zion being restored to a state of relational intimacy with יהוה.

**Ephesians 5:25-27:** The relationship between Yahusha and His called out assembly is shown as that of a bride and bridegroom. The believing body, just like Zion, is presented as glorious, without spot or wrinkle.

**Revelation 21:2:** The New Jerusalem is described as a bride adorned for her husband. Once you read and become familiar with Isaiah you can catch all the Isaiach themes thorough the NT - Revelation culmintes with the ultimate union between יהוה and His people..

***6 I have set watchmen upon your walls, O Yahrushalayim, which shall never hold their shalom day, or night: you that make mention of vuvh, keep not silent.***

Isaiah goes onto compare יהוה's relationship with Zion to that of a bridegroom rejoicing over his bride. The marriage metaphor!

**John 3:29:** John the Baptist refers to Yahusha as the bridegroom, and the called out assembly of course as His bride.

**Revelation 19:7.** The wedding supper of the Lamb is the final and joyous union between Yahusha and His people, mirroring the joy described in Isaiah 62:5.

In the pictograph Hebrew, the word for **crown** (עֲטָרָה):'ăṭârâh

- ע (Ayin): Eye, representing insight or understanding.
- ט (Tet): Basket, representing goodness or shelter.
- ר (Resh): Head, representing authority.
- ת (Tav): Mark or sign, representing covenant.

Zion, is a crown which represents יהוה's insight and goodness and serves as a mark of His covenant and authority over His people.

***7 And give Him no rest, until He establishes, and makes Yahrushalayim a hallel in the earth.***

**There needs to be a relentless intercession** that we יהוה's people are called to engage in until Jerusalem becomes a "praise in the earth."

The Hebrew word for "rest" here is דומיָה (*dumiyah*), meaning silence or stillness. This implies that this generation is being compelled to continually cry out for the fulfillment of His promises, not in a passive way, but with active, fervent prayer and expectation.

**Continuous, vigilant prayer by His people, just like the parable of the persistent widow** in Luke 18:1-8, where Yahusha teaches that men should "always pray and not lose heart."

*Luke 18:7-8: "And will not יהוה bring about justice for His chosen ones, who cry out to Him day and night? Will He keep putting them off? I tell you, He will see that they get justice, and quickly."*

**Revelation 5:8:** The prayers of the saints are symbolized as golden bowls of incense, showing that the persistent prayers of believers are vital in the unfolding of יהוה's plan.

***8 vuvh has sworn by His Right Hand, and by the Arm of His strength, Surely I will no more give your grain to be food for your enemies; and the sons of the ger shall not drink your wine, that for which you have labored:***

יהוה promises to restore equity, and His people will enjoy the fruit of their own labor in His presence instead of the nations plundering them through suretyship, usury, and commercial slavery.

יהוה *is active*, His intervention and deliverance is deliberately, paralleling Yahusha seated at the right hand of the Father (Hebrews 1:3).

**Matthew 6:33:** *“But seek first the kingdom of YAH and His righteousness, and all these things shall be added to you.”*

In the Millennium, the faithful will inherit all that יהוה has promised, It's the restored provision promise from Isaiah 62:8-9.

**Revelation 19:9:** *“Blessed are those who are invited to the marriage supper of the Lamb.”* Feasting in יהוה's holy courts - the eschatological banquet of Revelation.

**10** *Go through, go through the gates! Prepare the way for the people; build up, build up the highway! Take out the stones, lift up a banner for the peoples!*

**11** *Indeed יהוה has proclaimed to the end of the world: “Say to the daughter of Zion, ‘Surely your salvation is coming; behold, His reward is with Him, and His work before Him.’”* **12** *And they shall call them The Holy People, The Redeemed of יהוה ; and you shall be called Sought Out, A City Not Forsaken.*

The Hebrew word for "right hand" is יָמִין (*yamin*), it speaks to authority and power. It reflects a solemn, irrevocable oath made by יהוה to restore His people.

This is gonna be a processional entry, like a king entering a city in triumph. The Hebrew word for “prepare” is סָלוּ (*sallu*), meaning to clear or smooth out - making the road straight for יהוה .

The preparation for the coming of Yahusha seen in Isaiah 40:3 and quoted in Matthew 3:3, referring to John the Baptist.

It's time for the inner purification and readiness required for the manifestation of יהוה's glory.

**Matthew 3:3:** *“A voice of one calling in the wilderness, ‘Prepare the way for the Lord, make straight paths for Him.’”* The same call from Isaiah 62:10, pointing to John the Baptist preparing the way for Yahusha’s first coming.

**Revelation 22:12:** *“Behold, I am coming soon, bringing My recompense with Me, to repay each one for what he has done.”*

**11** *See, vuvh has proclaimed to the ends of the olam, Say to the daughter of Tzion, See, your Yahshua comes; see, His reward is with Him, and His work before Him.*  
**12** *And they shall call them, The kadosh people, The redeemed of vuvh: and you shall be called, Sought Out, A city not forsaken.*

**Revelation 22:12:** *“Behold, I am coming soon, bringing My reward with Me, to repay everyone according to what they have done.”*

That’s Isaiah 62:11 almost verbatim, showing the direct Messianic fulfillment of this prophetic announcement.

**Matthew 25:34:** *“Come, you who are blessed by my Father; inherit the kingdom prepared for you from the foundation of the world.”* Surely you can see the promise of reward for the faithful ties directly to the idea in Isaiah 62:11.

The final verse declares that the redeemed of יהוה will be called “The Holy People” (עַם הַקֹּדֶשׁ, *‘am haqodesh*), and “Sought Out” (דְּרוּשָׁה, *drushah*), a city not forsaken.

**1 Peter 2:9:** *“But you are a chosen people, a royal priesthood, a holy nation, YAH’s special possession.”*

Peter’s description of the saints as a holy nation is exactly the same as Isaiah’s in 62:12.

There is nothing New in the New Testament - it’s the culmination of the Torah, Writings and the Prophets