

## “Prayerfully Active Watchmen” Isaiah 62:1-12

**Context:** Isaiah continues his crescendo of deliverance, including the Remnant’s release from oppression, their redemption by the Lord and preservation by the Holy Spirit, and the eternal glorification of Jerusalem. The backdrop of the post-exilic rebuilding of a devastated Jerusalem under Ezra and Zerubbabel serves as the landscape upon which the salvation of the Remnant is constructed. Their struggles, hopes, successes, and failures foreshadow the experiences of the Remnant during the Church age, a Remnant still living under structures of sin and spiritual darkness. Our current discussion flows out of Isaiah 61:10, where the prophet ecstatically rejoices in the promised liberation and restoration of Jerusalem and where the Remnant will experience perfected salvation. **Life Principle:** “The measure of believing, continued, prayer will be the measure of the Spirit’s working in the Church.” (Andrew Murray, *The Ministry of Intercession*, New York: Revell, 1898, p. 29.) Cp. Isaiah 62:6-7.

### 1. Commitment to intercession – Isaiah 62:1-3

God’s revelation of the Remnant’s ultimate salvation and glorification causes Isaiah to enter persistent intercessory prayer to that end. The shrouding of the Remnant’s new name subtly leaves the imprint of mystery on the reason behind God’s delay in answering of Isaiah’s prayer for the Remnant’s glorification. Even though the Remnant painfully waits in what appears to be God’s delay, His promised salvation remains prominent.

### 2. Need for intercession – Isaiah 62:4-5

Names intimate the characteristics of the Remnant and their need for intercession. Their earlier nature of weakness is indicated by the first two names, divorced/ forsaken and barren/wasted. Examples of the Remnant’s redeemed nature follow these first two names. Using eschatological terms of marriage for the stark contrast, the Remnant is described as a spouse that is ‘strongly delighted in.’

### 3. Subject of intercession – Isaiah 62:6-12

Isaiah, as chief of the prophetic school, appoints intercessors who perpetually implore the Lord to bring about His promise of salvation. They are to invite the people remaining behind in captivity to turn toward the gates of salvation, follow the signs, and join the redeemed assembly that journeys to Jerusalem, the place of eternal reward of peace and life.

### Further study:

- Chapter 62 seems to deal with intercessory prayer and sometimes raises the questions: “Since God is omniscient and has already planned out salvation, why pray?” and “Since God doesn’t seem to have answered Isaiah, why should I believe He will answer me?” Study the following passages which address this question (cf. Hebrews 11:39-40; Matthew 6:8; Luke 18:1-8; 2 Peter 3:1-9; Revelation 3:7-12; 6:9-11; 10:6-11). What eschatological circumstance is common to both Isaiah’s intercession and these prayers and promises? What principles surrounding the content of prayer, faith, and mystery might address the first two questions above?
- Isaiah 62:2, 4-5 describes the naming of Jerusalem with new names. As a **Bible study method**, look up the term “name” in the *TWOT #2405*. What change in the character of Jerusalem do the names connote? How do the city of Jerusalem and Zion relate to the Remnant (see last 2 sentences of *TWOT #912*)? What relevance do the new names of Jerusalem in Isaiah 62:2, 4-5 have to do with you and with GracePoint (cf. Revelation 3:12)?
- Chapter 62:11 suggests that the citizens of the City of God receive Christ’s recompense and reward. Our doctrinal statement hints at this reward (cf. footnotes 9, 13 ‘**On Last Things**’ in our **doctrinal statement** under **what we believe** at [www.gracepointfellowship.org](http://www.gracepointfellowship.org)) and can be clarified in 1 Corinthians 3:10-15. How do your character and actions in prayer now affect the recompense that you will be blessed with then?

### Transformation exercise:

Meditate on Isaiah 62:6-7, 10 and ask the Holy Spirit to bring to mind intercession for people and circumstances for which you and your Christian brothers and sisters can “clear the way” unto salvation.