

# Book of Isaiah



## Chapter 60

*Theme: The Redeemer and Gentiles come to Jerusalem; the return of Israel to Jerusalem;*

**Michael Fronczak  
564 Schaeffer Dr.  
Coldwater, Michigan 49036**

**Bible Study Resource Center  
Copyright © 2018**

## Chapter 60

**THEME:** The Redeemer and Gentiles come to Jerusalem; the return of Israel to Jerusalem; Jerusalem's realization of all God's promises

The last part of Isaiah, I have a notion, is virgin territory to a great many folks because no school of prophecy dwells on this particular section of Scripture. In this chapter we see the Sun of Righteousness rising upon Israel; it is that which Malachi said would come to pass in the last days. When He comes, it will be like the sun rising into midnight darkness. In that day the nation Israel will reflect the glory light here upon the entire earth. The church, in the meantime, has gone to be with Christ. To attempt to make the nation Israel and the church synonymous is an interpretation that bogs down when you get into an area like this. It is an unsatisfactory interpretation which does not meet the dimensions of these prophecies. I emphasize this because it has caused so much confusion. Certain schools of Bible interpretation place little importance on prophecy because they neglect sections like this great chapter in the Word of God.

This third and final division of the Book of Isaiah presents the Redeemer on the Cross (ch. 53). Following that there has been a definite progress and development which speaks not of the government of God (as the first part of Isaiah did), but rather of the grace of God. In the first section the emphasis was upon law; here it is upon grace. We find here -- as we found also in the first section -- that there is love in law. Also in this section we find that there is law in love.

The chapter before us brings us to the full manifestation of the Millennium. Chapter 59 closed by saying that the Redeemer will come to Zion. Now as we move along in chapter 60, He has come. In the Hebrew language there is what is known as the prophetic tense -- when the prophet goes beyond the event and looks back at it as if it were history. Isaiah speaks of many future things as having already taken place. For example, he begins by saying, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." And you can understand that for God to say a thing is going to happen, He is already on the other side of it -- for Him it is just the same as its having taken place. In other words, prophecy is the mold into which history is poured.<sup>1</sup>

These chapters present Israel as the restored people of God displaying God's salvation to the earth. Isaiah's focus was beyond the return from Babylonian exile to the messianic kingdom. Numerous promises of blessing and salvation mark this section of the book.

If it is true that Israel's God is the only Holy One, that it is his glory alone that fills the earth, and that he is King of the universe, then what does that mean for Israel both in relation to God and in relation to world [sic]? In many ways, the rest of the book is an exploration of those issues, and in chs. 60—62 they come to their broadest expression and resolution.

---

<sup>1</sup> Thru The Bible with J. Vernon McGee.

Eight themes run through these chapters.<sup>716</sup> Isaiah introduced these truths earlier, but he emphasized them strongly in this section.

1. God will save Israel.
2. God will give Israel light.
3. God will share His glory with Israel.
4. Israel will draw the nations to God.
5. The nations will bring the Israelites back to Zion.
6. The nations will bring their wealth to Zion.
7. God will exalt Israel over the nations.
8. Israel will experience and exemplify God's righteousness.

As Cyrus was the Lord's anointed to set the Israelites free from Babylonian captivity, so the Servant Messiah is His Anointed to set them free from their captivity to sin. He is the great Warrior behind this section who will achieve for Israel all that the Lord promised. The word "glory," in one form or another, occurs at least 23 times in chapters 60—66.

The focus of this chapter is Israel's position of prominence among the nations in the future.

. . . the poem centres on the Abrahamic theme that those who bless Him will be blessed and those who curse him will be cursed (Gn. 12:3; 27:29).<sup>2</sup>

Royal city, royal nation. Throughout these vv., the prophet uses vocabulary and motifs associated with royalty in biblical and ancient Near Eastern literature. In particular, Deutero-Isaiah borrows royal vocabulary from texts that are concerned with the Davidic dynasty, including Isa. ch 11; Ps. 72. Here, however, the motifs are not applied to a Davidic king. Instead, they are transferred to the city of Zion and to the Israelite nation as a whole; the text makes no mention of the Davidic family. This prophet does not look forward to the arrival of a human Messiah to liberate the Israelites or a human king to govern them. Rather, God will rule the nation directly in the future, and the whole nation will enjoy royal status. Cf. 55.3 n. and also the democratization of the priesthood in 61.5-6.<sup>3</sup>

Introductory Remarks: In the preceding chapters 54 to 59, Isaiah's generation has been the primary subject of explanations of why YHWH was at a distance from the nation. The practices and sins of the nation and their preoccupation with the things of this world connected with a cursory lip service to the true religion had created the distance. It is not YHWH who has created the gap but the nation. Never the less, even though the rejection of the nation on account of the listed failings is completely covered in the preceding six chapters there is now a return to the theme of the remnant having within themselves the seeds of renewal which will be followed by the introduction of the new heavens and new earth of the promised Zion. In the chapters that follow to the end of the book, the primary theme is the events that bring into reality the promise of Zion and the call of the Gentiles into the new kingdom. Even though it will be reiterated in these chapters that this generation is not to enjoy those blessings, the main theme is: conditions leading up to and the birth of the new nation of Zion.

It is obvious in what follows that highly figurative language describes spiritual events in physical terms. The wicked and their destruction as well as the blessed and their blessings are

---

<sup>2</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>3</sup> Jewish Study Bible Notes

described in physical terms that must have a figurative or spiritual fulfillment. There is no possibility of a purely physical fulfillment of the following passages. See the Introduction to this section in the preceding document for more details on this theme.

Isaiah 60 begins the last section of the book containing the same subject matter that continues to the end of the book. The subject had also changed sharply, previously in chapter 40 when the descriptions of the punishments and exiles of the nations of Israel and Judah at the hand of God, (when He used the Assyrian and Babylonian nations as the rod or instrument of his anger) was discontinued. That was the primary subject matter of the first 39 chapters. Secondary subject matter in that section were events which would effect surrounding nations like Egypt, Tyre, Edom, etc. and in the background of all, the ultimate restoration of Zion through Immanuel, the branch or Nazar, had been introduced periodically and held in contrast to the physical visitations of the Assyrians and Babylonians.<sup>4</sup>

**<sup>1</sup>Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.**

Recognize from Handel's Messiah<sup>5</sup>

**[thy light]** The light of Israel in the Millennium and New Earth period will be the glory of God (Isa. 60:1-3,19-20). The same will be true for the inhabitants of the New Jerusalem (Rev. 21:23). **[is come, and the glory of the LORD is risen upon thee]** This will be true at the second coming of Christ (Isa. 60:1; 2:2-4; 4:5-6; Mt. 25:30).<sup>6</sup>

The Light has now come of which Malachi had spoken: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings..." (Mal. 4:2).<sup>7</sup>

As we read these promises, we long for their fulfillment. But we must patiently wait for God's timing. He is in control of history, and he weaves together all our lives into his plan.<sup>8</sup>

**1-3** Because of the Lord's redeeming work (59:19a, 20-21), light (blessing) will fall on Israel, who in turn is to shine forth, as a spiritual light to the nations, revealing God's Word and glory to them. In that way, she will be instrumental in removing the spiritual darkness that pervades the world (cf. 29:18; John 12:35; Acts 26:18; Rom. 2:19; Col. 1:13; 1 Peter 2:9). When the Lord returns to live among His people (Isa. 60:2) the nations will be attracted to the light of His glory (cf. vv. 19-20) and will flock to Israel for the light (the blessings of salvation from spiritual darkness). This will occur in the Millennium. Though everyone entering the Millennium will be

---

<sup>4</sup> <http://www.moellerhaus.com/isaint60.htm>

<sup>5</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>6</sup> Dake's Annotated Reference Bible

<sup>7</sup> Thru The Bible with J. Vernon McGee.

<sup>8</sup> Life Application Study Bible.

saved, people will be born during that 1,000-year period of time. Many of them will come to salvation because of God's work on Israel's behalf.<sup>9</sup>

Arise; a word of encouragement accommodated to the Jewish or Hebrew style, wherein, as by lying down is described a servile and calamitous condition, Isa 47:1; so by rising, and standing up, a recovery out of it into a free and prosperous one, as may be seen frequently. Rouse up; intimating her deliverance to be at hand. And here under a type, or hieroglyphical description of Jerusalem's restoration, is displayed the flourishing state of the Gentile church under the Messiah, and that in the greatness, for quality, and also the number of her proselytes; in the description whereof the evangelical prophet, whatever he doth in other parts of his prophecy, doth here most briskly sparkle forth in Divine eloquence. Shine; discover thyself as one breaking forth from a dark night; or, look out, as men do at sea, who use to look out sharp, to see what they can discover after a dark and stormy season; or, be enlightened with more knowledge; or, be thou filled with joy; a metaphorical metonymy of the efficient; as thou art about to change thy condition, change thy countenance; be cheerful in that light or salvation that is approaching. Thy light; either, 1. Thy flourishing and prosperous estate; an allusion to people's rising, when after a dark night the light breaks forth. they begin to rise. Or, 2. The causer of thy light, the effect for the efficient, viz. thy God, or Christ, because the fountain of all happiness, as the sun and moon are called lights, because they give light, Ge 1:16. Thus Christ is called the true Light, Joh 1:9; and compare Joh 8:12, with Eph 5:14, and you will find these words quoted to that purpose. The glory of the Lord, i.e. the greatest glory, as the cedars of God, the mountains of God, &c.: compare Re 21:11: or, the glorious Lord, or the Lord of glory, or Christ, who is the glory of the Father, is come unto thee; he is at hand to make himself glorious in some wonderful work for thy salvation, either in his doctrine, or miracles, or work of redemption, that his glory may rest upon thee, suitable to the psalmist's prayer, Ps 85:6-7, 9. Is risen; like as when the sun spreads itself into every place, leaving none dark: thus it refers to the glorious gospel, called such a glorious light, 2Co 4:4.<sup>10</sup>

It should be emphasized that this and the succeeding chapters are addressed to Israel and not to the church. Failure to understand this has resulted in the teaching that Israel has forfeited her election and the promises of future blessing. Note that the command to “arise” is accompanied by the strength of the Lord to fulfill that directive. Having received the perfect “light” of the Lord, Israel is to “shine,” i.e., radiate that “light” of salvation to the nations. Cf. Ex 33:18, note, on “glory.” Even in the midst of great “darkness,” the Lord will arise even as the sun comes up in Zion (v. 2).<sup>11</sup>

Arise is addressed to Zion (v. 14). shine: Zion is both the recipient of God's light and the reflector of it. light: Isaiah's prophecies often emphasize the contrast between light and darkness to symbolize the contrast between eternal life and death, salvation and judgment (see 9:2; 10:17; 58:8; 59:9; 60:19, 20).<sup>12</sup>

---

<sup>9</sup> The Bible Knowledge Commentary

<sup>10</sup> Matthew Poole's Commentary on the Holy Bible.

<sup>11</sup> Believers Study Bible Notes

<sup>12</sup> Nelson's Study Bible Notes

Arise, shine; for your light has come! After the thick and desperate darkness described in Isaiah 59:9-10, this is the glorious rescue from the Redeemer. Light has come - so God tells His people to respond to it, and to arise and shine!

Darkness is for lying down; light is for rising up. Darkness is for gloom and sleep; light is for shining. When the light has come, we must respond, and arise, shine!

First, we receive God's light (your light has come), and then we have a service to put forth (arise, shine). You can't shine until your light has come, but once it has come, there is something wrong if you don't arise and shine!

And the glory of the LORD is risen upon you: This is no earthly light; this is light that emanates from the glory of the LORD. This is like the light of Jesus in the Transfiguration, when His face shone like the sun, and His clothes became as white as the light (Matthew 17:2). Sometimes harsh, bright light can be disturbing or uncomfortable - but not this warm, wonderful light that pulsates from the glory of the LORD.<sup>13</sup>

God had called Israel to be a light to the nations (43:10), but presently she was darkness (56:9—57:13; 59:1-15a). The Lord had promised that He would enable His people to fulfill their calling (57:14-21; 59:15b-21).

Now Isaiah summoned the nation to rise up and shine because her light had arrived (cf. 51:17; 52:1). God's glory, rather than His discipline, will rise as the sun upon her. Like a city gleaming in the light of the risen sun, Israel will shine with a glory that is not her own. God will not share His glory with false gods (42:8; 48:11), but He will share it with His people through His Servant (11:10; 35:2; 43:7; John 1:14; 17:4, 22; Rom. 8:17; 2 Cor. 4:6; 1 Pet. 4:13-14).

The first coming of Christ anticipated the dawning of a new day for Israel, but His second coming will see the fulfillment of these prophecies of Israel's glorification (cf. Rev. 2:28; 22:16).<sup>14</sup>

Arise, shine addresses Zion (cf. 59:20; 60:14). The bright future of God's people calls for cheerful expectancy now by faith. your light has come. Cf. 58:8. the glory of the Lord. Cf. 40:5. The false glories of mankind will finally fade away into the nothingness they really are.<sup>15</sup>

**1-3** Light of the Gentiles: This motif has already been used several times by Isaiah to refer to the Messiah. In "Nazarene Messiah" passages he is called the "light of the Gentiles" in Isaiah 42:6 and 49:6. He is also connected with the "shekina" motif which seems to be referred to here and supporting this view the Isaiah Targum inserts the words "but the Shekina of the Lord shall dwell in thee" in verse 2.<sup>16</sup>

---

<sup>13</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-60.cfm?a=739001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-60.cfm?a=739001)

<sup>14</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>15</sup> ESV Study Bible Notes

<sup>16</sup> <http://www.moellerhaus.com/isa60-61.htm>

**<sup>2</sup>For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.**

“Darkness” - Amos 8:11 - famine of Word of God.

Ten plagues of Egypt:

3 - under rod of Aaron

3 - no rod

3 - under rod of Moses

last being firstborn

Patterns, very designed (Ex 10:22).<sup>17</sup>

**[darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee]** Darkness will literally cover the earth just before the appearance of the glory of God at the second coming of Christ, making the glory appear more glorious as it expels the darkness which will come by the darkening of the sun, moon, and stars (Isa. 13:10; Joel 3:15; Mt. 24:29; Acts 2:20). We must not understand darkness as spiritual in all places, but literal where it is clear as in these passages.

**[glory shall be seen upon thee]** This is the light of Isa. 60:1.<sup>18</sup>

The Lord Jesus Christ is the Light of the world -- that was one of His claims when He was here. When He comes to the earth the second time, He is that Light.

"For, behold, the darkness shall cover the earth." The coming of the Light is necessitated by the night of spiritual darkness that has covered the earth -- and covers the earth today. In spite of the preaching of the gospel for nineteen hundred years, there is a wider circle of darkness today than ever before. Light must precede the future blessings. The Sun of Righteousness must rise to bring the millennial day. The preaching of the gospel was never intended by God to bring in the Millennium because it takes the Light to bring in the Millennium. And who is the Light? The Lord Jesus. We need the presence of the Redeemer in Zion, and He is going to bring the Gentiles from afar.<sup>19</sup>

The darkness; either affliction and misery, a known metaphor; or ignorance and idolatry; as also all kinds of errors and immoralities, with which all that are out of the church are smutted and polluted: compare Eph 4:18-19.

Shall cover the earth; either, 1. General, all the inhabitants of the earth, such as through ignorance reject the gospel. Or rather, 2. More particular, the Babylonians, by a synecdoche of the whole for a part, in that dismal condition being harassed by Cyrus, whereby the Jews were delivered; this being also a type of the deliverance of God's people by the Messiah, which this text principally intends.

Gross darkness; an allusion to that Egyptian darkness, Ex 10:21, &c.; palpable ignorance, the inlet and nursery to gross idolatry and all profaneness.

The Lord, i.e. Christ, Mal 4:2; Lu 1:77-79.

His glory shall be seen; shall be wonderfully conspicuous: as the Lord's arising answers to the darkness covering the earth, so the glory being seen answers to that gross darkness. The sense is,

---

<sup>17</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>18</sup> Dake's Annotated Reference Bible

<sup>19</sup> Thru The Bible with J. Vernon McGee.

that whereas the time was, that the people of God were under great calamities, while their enemies were in ease and prosperity, now it shall be quite contrary; now these shall be in adversity, and those in prosperity, a great turn of providence; and withal implies that this light of grace is a peculiar to his people, in respect of which all other prosperity is but darkness and misery; as light was peculiar to Goshen, when darkness was in all the Egyptian houses, Ex 10:23.<sup>20</sup>

As was the case during the Exodus from Egypt, darkness is on the wicked while God's light is on His people (Ex. 10:23). Deep darkness elsewhere describes a cloud enfolding the glory of God (Ex. 20:21), and serves as a warning of His impending judgment (Jer. 13:16).<sup>21</sup>

God's glory will rise on His people when there is much darkness on the earth, the darkness of sin and wickedness (cf. 8:19-22; 59:9-10). He had given light to His people in the past when He led the Israelites out of dark Egypt (Exod. 10:23). The second Exodus from Babylon would be similar. This was true also before Jesus appeared the first time, and it will be true before He appears the second time. His second coming will end the Great Tribulation.<sup>22</sup>

God will make a clear public distinction between those who are his and those who are not his (cf. Ex. 8:22, 23; Rev. 21:10–11).

### **<sup>3</sup>And the Gentiles shall come to thy light, and kings to the brightness of thy rising.**

“Nations” - Gentiles.

[Gentiles shall come to thy light, and kings to the brightness of thy rising] The glory of God in Israel will attract the Gentiles and their kings.<sup>23</sup>

I believe that the greatest revival -- that is, the greatest turning to God is yet in the future. In Romans 11:15 Paul says, "For if the casting away of them [Israel] be the reconciling of the world, what shall the receiving of them be, but life from the dead?" It will be the resurrection of the nation Israel and the resurrection of the world. You and I live on a little clod of earth in space that is just a glorified cemetery!<sup>24</sup>

Gentiles is translated “nations” in 2:2–4. In the earlier passage, they come to heavenly Zion to be taught of God; here they come to bring tribute (vv. 5, 11, 13). Isaiah foresaw a day when not only would the righteous remnant in Israel be devoted to God, but so would the redeemed from all peoples. Christ is the light to kings (42:6; 49:6).<sup>25</sup>

---

<sup>20</sup> Matthew Poole's Commentary on the Holy Bible.

<sup>21</sup> Nelson's Study Bible Notes

<sup>22</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>23</sup> Dake's Annotated Reference Bible

<sup>24</sup> Thru The Bible with J. Vernon McGee.

<sup>25</sup> Nelson's Study Bible Notes

Gentiles shall come to your light: When the LORD lifts up His glorious light over Israel, the Gentile nations shall see it and be attracted to the light. Even kings will be attracted to the brightness of Israel's rising. This will be ultimately fulfilled in the Millennial Kingdom of Jesus, when Israel is lifted up among all nations.

While in principle this chapter has application to all God's people, it is specifically directed to Israel, and will be fulfilled in the Millennial Kingdom. Not all have seen this. Adam Clarke writes, "The subject of this chapter is the great increase and flourishing state of the Church of God by the conversion and accession of the heathen nations to it." But the fact that the LORD speaks of the Gentiles here in opposition to the subjects of the prophecy shows He speaks to Israel as Israel. Replacement theology just doesn't work here, or anywhere.<sup>26</sup>

In the future manifestation of light, the Gentile nations and their leaders will look to Israel for light (righteousness and illumination). They will not seek Israel because she is light but because of the light that she will reflect and make manifest to the world. We can see a foreview of the revelation of God's light coming through the 144,000 Jewish missionaries who will preach the gospel during the Tribulation (cf. Rev. 7:1-8). This preaching will not fulfill this promise, however. The present preaching of the gospel by the church is only a foretaste of what is also to come through Israel.

Though everyone entering the Millennium will be saved, people will be born during that 1,000-year period of time. Many of them will come to salvation because of God's work on Israel's behalf.<sup>27</sup>

Isaiah predicts a reversal of the prestige presently given to unbelief and the shame heaped upon God's people (cf. 2:2-4; 11:10).

**<sup>4</sup>Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.**

[Lift up thine eyes round about, and see] Two commands in Isa. 60:1-4;

1. Arise, shine (Isa. 60:1)

2. Lift up your eyes round about, and see (Isa. 60:4)

[all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side] This refers to the rest of Israel still scattered among the nations. They will be gathered and come to Judah at the second coming of Christ (Isa. 60:4-9; 11:10-12, notes; Mt. 24:29-31).<sup>28</sup>

Rebellious and scattered, they are going to come back to the Land of Promise -- but in obedience to God. The women, who are weaker than men, are carried, like women in the East often carry their children, on their hips.<sup>29</sup>

---

<sup>26</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-60.cfm?a=739001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-60.cfm?a=739001)

<sup>27</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>28</sup> Dake's Annotated Reference Bible

<sup>29</sup> Thru The Bible with J. Vernon McGee.

**4-9** At the beginning of the Millennium when Israel will be regathered to her land, her sons will come from great distances (cf. v. 9). Also Israel will rejoice because redeemed people from the nations (v. 5; the "sheep" of Matt. 25:31-46) will want to join Israel in her worship in Jerusalem (cf. Zech. 14:16-19). Those people will bring wealth to Israel (cf. Isa. 60:11; 61:6; Hag. 2:7-8; Zech. 14:14). Examples of the kinds of wealth to be brought are gold... incense... flocks... rams and silver (Isa. 60:6-7, 9). Examples of the nations that will bring those riches are: (a) Midian, south of the Dead Sea; (b) Ephah, a branch of the Midianites as Midian was Ephah's father (Gen. 25:4; 1 Chron. 1:33); (c) Sheba, probably the Sabaeans in southwest Arabia (see comments on Seba in Isa. 43:3); (d) Kedar in northern Arabia; (e) Nebaioth, apparently an Arabian tribe (Nebaioth was Ishmael's eldest son, Gen. 25:13); and (f) Tarshish (probably in southwestern Spain; see comments on Isa. 23:1), whose ships will bring not only riches but also Israelites. Some of this wealth will be used as offerings (60:7; cf. 56:6-7) and some will be used to adorn the temple (cf. 60:13), undoubtedly the millennial temple (Ezek. 40-43). This wealth, brought in haste (Isa. 60:8), will all be to honor... the Lord, who will have manifested His splendor (glory) in Israel (cf. v. 21; 35:2; 46:13; 49:3; 55:5; 61:3; 62:3).<sup>30</sup>

Lift up your eyes ... they come to you is cited from 49:18. Your sons ... your daughters is cited from 49:22. Those verses were addressed to exiles and primarily concerned their return to the land, while this verse is addressed to the few restored exiles and looks to a greater return that is still in the future (11:11).<sup>31</sup>

Your sons shall come from afar: Through this passage, one of the great themes is regathering. We may suppose that in the Millennial Kingdom of Jesus, every Jewish person remaining on the earth will be gathered into the land of Israel from every nation on earth. The present day regathering of Israel is a precious preview of this ultimate and complete regathering.<sup>32</sup>

The nations and their leaders will bring the disbursed Israelites back to their land as well (cf. 11:12; 49:18). They will also bring their wealth and give it to the Israelites (cf. v. 11; 61:6; Hag. 2:7-8; Zech. 14:14). This will delight the Israelites, as well as surprise them, since throughout history the nations have taken from Israel.

These verses hardly found fulfillment in the return from Babylon (the regathering is worldwide), or in the church (the church goes to the world), though a foreview of fulfillment is unmistakable. Liberal interpreters favor the first option, and most Christian interpreters have favored the second. The second is the amillennial position. Unsaved people may be coming to Christians to learn about God now, but they are hardly exalting Christians in the world and making them rich to the extent envisioned here. The typical reaction to the preaching of the gospel now is rejection of it, and often persecution follows for its preachers (cf. 1 Tim. 4; 2 Tim. 3).<sup>33</sup>

Lift up your eyes. Isaiah calls believers to look expectantly for many converts to the Lord entering Zion as a growing family (cf. 43:5-7; 49:18; 54:1-8; 66:18-23).

---

<sup>30</sup> The Bible Knowledge Commentary

<sup>31</sup> Nelson's Study Bible Notes

<sup>32</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-60.cfm?a=739001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-60.cfm?a=739001)

<sup>33</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

**<sup>5</sup>Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.**

“Thine heart shall fear” - throb.

“Forces” - riches.<sup>34</sup>

#### **Four Blessings at the Second Coming (Advent)**

1. Then they will see (Isa. 60:5).
2. They will flow together; that is, all the tribes will be one nation again, in their own land (Isa. 60:2; Ezek. 37:16-24).
3. They will fear God (Isa. 60:5).
4. They will be enlarged and blessed with riches of the earth (Isa. 60:5-7).

[abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee] The riches of the oceans, sea-faring people, and the Gentiles will be converted (turned) to Israel for use in the universal government of the Messiah and the universal missionary and restoration programs among all peoples (Isa. 60:5-7; 2:2-4; 52:7; 66:19-21). These will be freewill offerings to Jehovah (Isa. 60:6-7).

**[converted]** Converted here simply means turned.<sup>35</sup>

Here you see the tremendous movement of all peoples toward Jerusalem -- by land, by sea, and by air -- which will be an occasion of astonishment.<sup>36</sup>

The wealth of the Gentiles shall come to you: Not only will they receive the treasure of their people, but also the literal treasure of the Gentiles shall come to Israel in the Millennial Kingdom. The nations will willingly give them their wealth, much as the Egyptians willingly gave the Israelites riches when they left Egypt (Exodus 12:35-36). So much will be given that they will need to keep the gates of the city open continually!<sup>37</sup>

Israel will rejoice and be amazed because the nations will bring their wealth and give it to Israel. The nations will do this because Israel will be the Lord's vehicle for bringing the knowledge of God to them. The gifts are really in praise of the Lord, not to gain Israel's favor, or to repay her for her sufferings, or because she is a superior race.<sup>38</sup>

---

<sup>34</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>35</sup> Dake's Annotated Reference Bible

<sup>36</sup> Thru The Bible with J. Vernon McGee.

<sup>37</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-60.cfm?a=739001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-60.cfm?a=739001)

<sup>38</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

**“The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the LORD.**

“Gold and incense” - notice no myrrh, because his death at this time will be behind him.

First time: brought myrrh, frankincense, and gold speaking of His coming roles of Prophet, priest and king.

Kingdom age they bring: only frankincense and gold: priest and king.

No Myrrh, as it speaks of embalming, death.<sup>39</sup>

**Camels** -- unclean animals, the chief means of travel in the East in Isaiah's time. They have feet that do not sink in the sand, and possess many little cells to be filled with water which make them suitable for desert travel. The cells can be filled at one drinking in 15 minutes, and this gives such animals a water supply for 20-30 days. They eat coarse food -- leaves, twigs, and thistles. They can carry a burden of 600-800 lbs. and can travel about 30 miles a day, generally speaking. One species can travel 100 miles a day. On short trips they can carry up to 1200 lbs. Camel flesh and milk are used for food and the hair for making garments (Mt. 3:4). The Bactrian camel has two humps on the back, but the dromedary has only one hump. Called land-ships, they live 30-50 years. See Isa. 60:6; 31:7; 30:6; Gen. 12:16; 24:1-67; 30:43; 31:17; 32:7,15; 37:25; Ex. 9:3; Lev. 11:4; Dt. 14:7; Judg. 6:5; 7:12; 1Sam. 15:3; 27:9; 30:17; 1Ki. 10:2; 1Chr. 5:21; 12:40; 27:30; 2Chr. 9:1; 14:15; Ezra 2:67; Neh. 7:69; Esther 8:10,14; Job 1:3,17; 42:12; Jer. 49:29,32; Ezek. 25:5; Zech. 14:15; Mt. 19:24; 23:24.

[they shall shew forth the praises of the LORD] All nations that come to worship God in Israel when Messiah reigns (Isa. 2:2-4; Zech. 14:16-21; Mal. 1:11).<sup>40</sup>

Again wise men, not only from the East, but from all over the world, will come with gifts of gold and incense for the Redeemer. Notice that they are not going to bring myrrh. Why? Because myrrh spoke of Christ's death at His first coming. At His second coming they bring no myrrh. This is a remarkable verse!<sup>41</sup>

Camels, animals of burden, carried gold and incense. Midian was famous as a caravan leader and trader (Gen. 37:28, 36). Ephah was one of Midian's sons (Gen. 25:4). The allusion to Sheba, renowned for its wealth, links this city with Solomon's (1 Kin. 10:1-13; Ps. 72:10). proclaim the praises: The nations would not bring just their wealth; they would accompany their gifts with public, vocal acknowledgment of the wonder of God (1 Kin. 10:9; Heb. 13:14, 15).<sup>42</sup>

Gentiles will also come from other parts of the world bringing treasure to honor Israel. The visit of the wise men at Jesus' birth suggests a fulfillment (cf. Matt. 2:11). The visit of the Magi should have alerted Israel to the identity of Jesus. But again, the visit of the Magi to Bethlehem was only a foretaste of what Isaiah predicted would come to all Israel. Isaiah saw camels as thick

---

<sup>39</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>40</sup> Dake's Annotated Reference Bible

<sup>41</sup> Thru The Bible with J. Vernon McGee.

<sup>42</sup> Nelson's Study Bible Notes

as flies on meat covering the land around Jerusalem. These Gentiles will express thanks that Israel has brought the Word of God to them, in its written, spoken, and incarnate forms.<sup>43</sup>

Midian is one of Abraham's sons (by Keturah), and Ephah is Midian's son, and Sheba his nephew (Gen. 25:1–4). From Midian and Ephah descended an Arabian tribe that dwelt east of the Red Sea in what is today northwestern Saudi Arabia. “Those from Sheba” were a people and a kingdom in southern Arabia that corresponds to modern-day Yemen. Together with the place names pertaining to two sons of Ishmael (Gen. 25:13) named in Isa. 60:7—Kedar (approximately 240 miles or 386 km northeast of Midian, still in modern Saudi Arabia) and Nebaioth (associated with the Nabateans, whose kingdom was approximately 120 miles or 193 km north of Midian, in present-day Jordan)—the verses depict an abundance of wealth and goods flooding into Zion from Israel's near and far neighbors. gold and frankincense. This is the fulfillment of the promise given in v. 5. (See further the ultimate fulfillment, prefigured in Matt. 2:11, and the final fulfillment as seen in Rev. 21:24–26.)<sup>44</sup>

'Midian,' an area in the Sinai, inhabited by nomadic traders. 'Ephah,' a Midianite tribe. 'Sheba,' Yemen, the southwest corner of the Arabian peninsula, renowned for its wealth and exotic goods.<sup>45</sup>

**<sup>7</sup>All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.**

“Kedar” - second son of Ishmael, he settled in what is now Kuwait (sealands). Saddam Hussain attributes his genealogy also to the second son of Ishmael. Another descendant of the tribe of Kedar is Mohammed who started Islam. (For further study on this subject see *The Sword of Allah*.)<sup>46</sup>

“Kedar” and “Nebaioth” are sons of Ishmael (cf. Gen 25:13). This is a reference to the conversion of the Arab tribes and their reconciliation to Israel.<sup>47</sup>

The places mentioned belonged to obscure tribes in the Arabian desert hundreds of miles from Israel. All people would come to Jerusalem because God would be living there, and they would be attracted to his light. Don't be discouraged when you look around and see so few people turning to God; one day people throughout the earth will recognize him as the one true God.<sup>48</sup>

**[minister unto thee]** This refers to the ancient sacrifice of animals to the Lord; the same will be observed in the future as a memorial of what Christ did on the cross (Ezek. 40:1 -- Ezek. 46:24, notes; Zech. 14:16-21).

---

<sup>43</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>44</sup> ESV Study Bible Notes

<sup>45</sup> Jewish Study Bible Notes

<sup>46</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>47</sup> Believers Study Bible Notes

<sup>48</sup> Life Application Study Bible.

**[house of my glory]** This refers to the millennial and eternal temple, the capital building of Messiah (Ezek. 43:7; Zech. 6:12-13).<sup>49</sup>

Flocks are brought to Jerusalem for sacrifice. The sacrifices will be reinstated in the millennial temple. This may be difficult for some to accept, but the Old Testament is very definite at this point. Read, for example, Ezekiel 40 -- Ezekiel 44. These sacrifices, I believe, will point back to the death of Christ as in the Old Testament they pointed forward to His death. They will have the same meaning.<sup>50</sup>

Isaiah saw other nations, ancient enemies of Israel, bring offerings typical of their way of life. Evidently there will be a literal temple and altar in Zion then (cf. Ezek. 40—43). The sacrifices offered there will be for thanksgiving to God. God will glorify the millennial temple as the focal point of worship at this time. Isaiah's vision of the future Jerusalem included a temple and altar (cf. v. 13), but John's vision of the future Jerusalem excluded both (Rev. 21:22). The solution is probably that Isaiah described the millennial city, and John the eternal city.<sup>51</sup>

Isaiah uses the language of his times to portray the exalted spiritual destiny of God's people. they shall come up with acceptance on my altar. See Rom. 15:16. I will beautify my beautiful house. Ezra 7:27 uses these words to describe the mission on which the Persian king sent him to Jerusalem, portraying that mission as part of the fulfillment of this passage.<sup>52</sup>

'Kedar,' a tribe of nomadic traders located in the extreme north of the Arabian desert. 'Nebaioth,' the Nabateans, an Arabian tribe located east of the Dead Sea. 'Rams:' The Heb term could refer to animals or to political leaders. 'They shall be welcome offerings:' If "rams" refers to animals, then translate, "They will go up willingly on My altar." If "rams" refers to leaders, then translate "They will offer acceptable offerings on My altar." The latter translation may suggest that foreigners will be able to serve in priestly roles in the Temple of the future. Cf. 54.7; 66.21. The issue is debated in the Babylonian Talmud ('b.' 'A. Z.' 23b).<sup>53</sup>

I will glorify the house of my glory: Verse 21 below shows that it is the "Nazarene" and the "Nazarenes" who will be the vehicle of this Glory. That this is a messianic passage and is illustrated with highly figurative language that must be fulfilled spiritually can be seen on almost every line. This sets the stage for the remainder of the book. That is: that those things that refer to the Messiah and the messianic age are to be understood in a figurative or spiritual way. they will not be fulfilled literally. Sucking milk from the breast of Gentile kings in a place where there is light but no sun to give light is only one example of the plentitude of images in the rest of this section from chapter 60 to 66. In the remaining chapters there will be brief reminders of the literal sin and error of the nation which brought upon them literal calamities with returns to the more compelling information in the section: that is: describing the coming of the Messiah and the birth of Zion and its glories in highly figurative language that can not be taken literally.<sup>54</sup>

---

<sup>49</sup> Dake's Annotated Reference Bible

<sup>50</sup> Thru The Bible with J. Vernon McGee.

<sup>51</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>52</sup> ESV Study Bible Notes

<sup>53</sup> Jewish Study Bible Notes

<sup>54</sup> <http://www.moellerhaus.com/isa60-61.htm>

**<sup>8</sup>Who are these that fly as a cloud, and as the doves to their windows?**

No Modern Airplane - This is not a prophecy of a modern airplane, as some suppose, but a reference to the ships with their sails coming up over the horizon, as seen in the next verse. The prediction concerns the regathering of Israel and their coming in ships from the far ends of the earth (Isa. 60:8-9; 11:10-12, notes). Gentiles will help in this regathering and the restoration of Palestine (Isa. 60:10-11). The reference to clouds and doves to their windows is appropriate in view of the ancient custom in the East of building special cotes for the birds. In Egypt, Persia, Syria, and other lands large, round, tall towers were built for them -- hundreds crowned with spires having holes for nests, the purpose being to collect dung for fertilizer and fuel. Pigeons and doves were many in number; whole flights of pigeons would appear as a cloud at a distance, and darken the sun.<sup>55</sup>

If there is any prophecy in Scripture that suggests the airplane, this is it, but I think the direct reference is to ships of the sea. It does not refer to what is happening today, although I understand that Jews who have come from farther East than Israel thought this prophecy was being fulfilled as they were brought by American airplanes to the land of Israel; but it does not quite meet the dimensions of the prophecy.<sup>56</sup>

These that fly like a cloud are rapidly approaching foreign ships—not an invading force but a merchant fleet bringing converts devoted to the Lord, for his glory. the ships of Tarshish. See 2:16 and 23:1. The nations see in the beauty of God's people the beauty of the Holy One of Israel. He glorifies his name by glorifying the people who bear his name.<sup>57</sup>

**<sup>9</sup>Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.**

“Tarshish” - many argue is Britian. Ex. Jonah.

Note duo of “thy God” and “the Holy one of Israel.”

“The place where He has set His Name.”<sup>58</sup>

"Tarshish," as used here, evidently refers to all seagoing nations whose ships will be used to return Israel to the Land of Promise. The nations who once destroyed Israel will assist in her recovery. At that time Russia will send the Jews back to their land. Instead of demanding payment, they will send the Jews off with gifts as the Egyptians did. After all, Israel only collected their back pay from the Egyptians, and they had a great deal coming because they had been in slavery for four hundred years.<sup>59</sup>

---

<sup>55</sup> Dake's Annotated Reference Bible

<sup>56</sup> Thru The Bible with J. Vernon McGee.

<sup>57</sup> ESV Study Bible Notes

<sup>58</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>59</sup> Thru The Bible with J. Vernon McGee.

Why do the nations bestow such riches on little Israel? First, they recognize that they give it to God. They bring their silver and their gold with them, to the name of the LORD your God, and to the Holy One of Israel. Second, they do it because they see the work of God in Israel: because He has glorified you. So they willingly give to and serve Israel (The sons of foreigners shall build up your walls, and their kings shall minister to you).<sup>60</sup>

Who are these, he asked?

They are a combination of Gentiles and Israelites who have come to bring gifts and to escort God's chosen people back to their land. Watts believed King Artaxerxes of Persia was the speaker in verses 9-10a, 11-12, 14, 17a, 18, and 21a, as well as in 61:4, 6-7, and 10-11.<sup>720</sup> Gentiles and Israelites are waiting for God because they have come to worship Him for what He has done in Israel's experience and character. Israel will finally fulfill her calling as a kingdom of priests, bringing all other kingdoms to the Holy One of Israel—her God (Exod. 19:5-6).<sup>61</sup>

**<sup>10</sup>And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.**

“Sons of foreigners” - Cyrus (Ezek 3:7), Artaxerxes Longimanus (Neh 1:3; 2:5-8).

**10-14** Israel will occupy the foremost position in the world's political, economic, religious, and social structures. Foreigners and kings (cf. vv. 3, 11) will assist in rebuilding Jerusalem's walls, evidence of God's favor and compassion in contrast with His anger (cf. 57:16-18). The flow of wealth into Jerusalem will be steady (60:11). And any nation that might try to rise up against Israel will be defeated by God (v. 12).

Even wood will be brought from Lebanon for the temple construction, thus again making it a place of beauty for the Lord (cf. v. 7). God called the temple His sanctuary and the place of His feet. People from the nations that formerly despised Israel will recognize that Jerusalem or Zion, is God's chosen city, the place where He dwells.<sup>62</sup>

Foreigners, such as Hiram king of Tyre, helped build the first temple (1 Kin. 5); today Gentiles are building up the church, the temple of the Lord (Eph. 2:11-22). Wrath is translated “indignation” in 34:2.<sup>63</sup>

Foreigners will rebuild Jerusalem (cf. 56:3, 6), having formerly torn it down, and will minister to Israel in many ways. Peace will have arrived cf. v. 17; 57:19). Formerly God disciplined His people for their sins, but He will bless them because He provided forgiveness for them.

Any fulfillment of this after the Exile was only partial. The Persians made possible the rebuilding of the walls but did not do it themselves (v. 10). Its true fulfillment lay beyond the OT era altogether.<sup>64</sup>

---

<sup>60</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-60.cfm?a=739001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-60.cfm?a=739001)

<sup>61</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>62</sup> The Bible Knowledge Commentary

<sup>63</sup> Nelson's Study Bible Notes

<sup>64</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

Instead of persecuting God's people, the nations will build them up. your walls. Zion, the city of God. See Neh. 2:7–8 for a short-term “down payment” on this promise, and Acts 15:12–16 for a longer-term, spiritual fulfillment. I struck you. God had used the hostile nations to discipline his own people (cf. Isa. 10:5–6). His disciplines are never final, only remedial, but his mercies are final and endless.<sup>65</sup>

**<sup>11</sup>Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.**

“Forces” = wealth.<sup>66</sup>

**[gates shall be open continually]** Jerusalem will be rebuilt and have a wall around it with twelve gates, three on each side of the city (Ezek. 48:30-35, notes).

**[they shall not be shut day nor night]** The gates of earthly Jerusalem will be kept open day and night, like those of the heavenly Jerusalem when it comes down to earth after the Millennium (Rev. 21:25). In eastern cities the gates were shut when it became dark to keep out robbers. Travelers arriving late often had to spend the night outside, exposed to storms and violence. A city with gates never closing pictures peace, honesty, and security.<sup>67</sup>

The nations of the world that are saved are going to come to Jerusalem in the Millennium.<sup>68</sup>

Zion's gates shall be open continually both because the city is secure and because the doors must be open in order to accommodate the great influx of the wealth of the Gentiles (v. 5). For the “gates of Zion,” see Ps. 87:1–3. This verse is alluded to in Rev. 21:24, 25.<sup>69</sup>

Open gates indicate peaceful conditions. Isaiah foresaw the nations, led by their kings, bringing their riches into Jerusalem to offer them as gifts to the Lord (cf. Rev. 21:24-27).<sup>722</sup> The kings follow the lead of another, probably the Lord Himself, who draws their allegiance. This will be a great triumphant procession.<sup>70</sup>

---

<sup>65</sup> ESV Study Bible Notes

<sup>66</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>67</sup> Dake's Annotated Reference Bible

<sup>68</sup> Thru The Bible with J. Vernon McGee.

<sup>69</sup> Nelson's Study Bible Notes

<sup>70</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

**<sup>12</sup>For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.**

Mt 25.

[the nation and kingdom that will not serve thee shall perish] All nations are to recognize Israel as the greatest eternal nation when Messiah comes; and if any should not do so they will be punished with destruction (Isa. 60:12-13; Zech. 14:16-21).<sup>71</sup>

The Lord Jesus made it clear that His judgment upon the nations would be based on their treatment of the Jews (See Matt. 25:31-46).

In the Millennium every knee shall bow and every tongue shall confess that Jesus Christ is Lord (see Phil. 2:10-11). In the Millennium all mankind will be forced to bow to Jesus. The force, of course, will be the force of public opinion in that day. In their hearts there will be those who won't want to bow, but they will go through the motions. Then when Satan is released at the end of the Millennium, those with rebellious hearts will naturally gravitate toward him, which will be the last rebellion. Then the eternal aspect of the Kingdom will be introduced. I believe at that time certain radical changes will take place. It won't be a patched-up earth, but a new earth and new heavens will come into existence. God is going to make all things new, and He is going to let me start over again. I am looking forward to that! I haven't done so well since I began my life in Texas many years ago. I would like to start over. God is going to make all things new. He is not going to retool the old nature; He is going to give me a new nature, and He is going to give a new nature to everyone who has trusted in Him. What a glorious, wonderful day that will be!<sup>72</sup>

The nation and kingdom that does not serve Zion, where Christ now reigns (Acts 2:29–36), shall perish (John 3:18; Heb. 2:3; 9:27; 10:27). In the coming kingdom, there will be no opposition to the reign of the Savior-King.<sup>73</sup>

Any nation that does not submit to Israel's greatness in this time will suffer destruction. Thus worship of the Lord and thanksgiving for Israel's mediatory ministry will be voluntary, and some may not choose to submit.<sup>74</sup>

The attitude of the nations toward God's people reveals their true attitude toward God (cf. Gen. 12:3). Serving God entails serving his people.

**<sup>13</sup>The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.**

[**my sanctuary**] This is the millennial temple which will be built when Christ comes (Zech. 6:12-13), and which will be His eternal capital building (Ezek. 43:7).

---

<sup>71</sup> Dake's Annotated Reference Bible

<sup>72</sup> Thru The Bible with J. Vernon McGee.

<sup>73</sup> Nelson's Study Bible Notes

<sup>74</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

**[my feet glorious]** The feet of Christ will literally walk on earth and in this eternal capital building (Ezek. 43:7; Zech. 14:4).<sup>75</sup>

As the glory of Lebanon—its luxurious cypress, pine, and box tree—glorified the first temple (1 Kin. 5:10, 18) so it will beautify the temple again (vv. 5–7). Formerly, the place of the Lord’s feet was the ark of the covenant (1 Chr. 28:2); later it was the temple (Ezek. 43:7), and then the whole earth (66:1).<sup>76</sup>

To beautify the place of My sanctuary; and I will make the place of My feet glorious: Another reason the riches of the nations pour into Jerusalem in the Millennial Kingdom of Jesus is to build and support the Millennial Temple. The Millennial Temple - described in great depth in Ezekiel 40-47 - stands as a place memorializing God's presence and work in history. There will apparently also be priests and sacrifices at the temple, but not for atonement - because atonement was finished at the cross. The sacrifices are for worship, consecration, and perhaps historical reenactment.<sup>77</sup>

The nations will bring all their finest products to Jerusalem as gifts to the Lord. For example, Lebanon will probably bring its famous forest products, as it did for Solomon, who built the first temple in Jerusalem. This will all result in the beautification of the temple (cf. 1 Chron. 28:2) and, therefore, the glorification of Israel's God.<sup>78</sup>

**14The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.**

Fulfills the dreams of Joseph (Gen 37:7).

[them that afflicted thee shall come bending unto thee; and all thy that despised thee shall bow themselves down at the soles of thy feet] The enemies of Israel will become submissive to them in the Millennium and bow down before them and honor Jerusalem as the earth's capital (Isa. 2:2-4).<sup>79</sup>

The sons of those who afflicted you shall come bowing to you: Those who previously persecuted Israel, and specifically Jerusalem, will have a different heart and mind in the Millennial Kingdom. Then they will come bowing to Jerusalem; they will recognize it as The City of the LORD.<sup>80</sup>

---

<sup>75</sup> Dake's Annotated Reference Bible

<sup>76</sup> Nelson's Study Bible Notes

<sup>77</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-60.cfm?a=739001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-60.cfm?a=739001)

<sup>78</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>79</sup> Dake's Annotated Reference Bible

<sup>80</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-60.cfm?a=739001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-60.cfm?a=739001)

The descendants of Israel's persecutors (cf. 39:7) will end up bowing down to the Israelites, honoring them and submitting to them (cf. Esth. 8:2). They will acknowledge the Israelites collectively as Zion, the city of Yahweh, the Holy One of Israel.

Does this mean that "Zion" is a figure for the future redeemed Israelites and not the name of a real city? Certainly Zion does stand for the future Israelites collectively in Isaiah, but it was also a synonym for Jerusalem, a real city, throughout the Old Testament. Here Isaiah employed the collective meaning of the name.<sup>81</sup>

**<sup>15</sup>Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.**

[**eternal excellency**] It is clear that all these predictions of Isa. 60 are future, as none have been literally fulfilled with Israel in the past, and certainly they are not being fulfilled at the present time.

[**many generations**] This is the same as eternal generations of natural people.<sup>82</sup>

As Isaiah said in chapter 2, Jerusalem will become the center of the earth. A great deal of blessing will come in that day.<sup>83</sup>

**15-16** During this time of blessing righteousness will be evident throughout the land. In contrast with Israel's having been forsaken and hated (cf. v. 14), God will cause others to take pride in her. Much as a nursing child gets sustenance from its mother, so Israel will be sustained by the wealth of the nations (v. 16; cf. vv. 5, 11; 61:6). This blessing will cause Israel to recognize all the more that the Lord really is the unique God of the world, her Savior (see comments on 43:11), Redeemer (see comments on 41:14), and her Mighty One (cf. 49:26).<sup>84</sup>

**<sup>16</sup>Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.**

“Suck the milk” - Classic elegant expression which alludes to providing for someone.

Shaddai = Almighty in provisional sense.

“Nations” - Gentiles.<sup>85</sup>

[suck the milk of the Gentiles] This simply means that Israel will receive the riches of the Gentiles to help in the restoration of Jerusalem and all of Palestine, and to carry on the universal missionary program of the Millennium (Isa. 60:5-7,16; 2:2-4; 52:7; Zech. 8:12).

[know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob] Three things Israel will know:

1. That Jehovah is their Savior.

---

<sup>81</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>82</sup> Dake's Annotated Reference Bible

<sup>83</sup> Thru The Bible with J. Vernon McGee.

<sup>84</sup> The Bible Knowledge Commentary

<sup>85</sup> Chuck Missler, Notes on Isaiah, khouse.org

2. That He is their Redeemer.
3. That He is the mighty One of Jacob who wrought mighty miracles for them.<sup>86</sup>

The riches of Jerusalem, which were taken away by the nations, will be restored with interest.

This verse is modeled on 49:26. In the earlier verse, the nations serve Israel; here they enrich it. milk the breast of kings: This line, representing great wealth, demonstrates clearly that the prophet was using figurative language.<sup>87</sup>

The prophet summarized what he had said. In the past Israel had been abandoned, hated, and isolated from other nations. In the future she would be an object of pride and joy in the world forever. She would draw from the wealth of the nations, and she would know through her experience that Yahweh, the Holy One of Jacob, was her Savior and Redeemer. It is easy for us to see how Gentile nations will sustain Israel in the future, because ever since 1948, certain Gentile nations have sustained the modern state of Israel.

This is the point that God has been trying to drive home to Israel, and through Israel, to the world, at least since ch. 40. Chs. 1—39 show that he is the Sovereign of the nations, but chs. 40—66 show that he is the Savior of the world. He begins to show this in chs. 40—48, by predicting the deliverance from Babylon. But chs. 49—55 show that the real need of Israel is for deliverance from sin. Now in chs. 56—66 he is showing that Israel's witness to God's saviorhood is to, and for, the world.<sup>88</sup>

The powerful people of this world will no longer trample on God's people but will care for them. This poetic imagery pictures the people of God as infants and pictures other nations—even leaders of nations—as caring for them. you shall know. God will move his people from their cynical unbelief (cf. 40:27; 49:14) to a wondering acknowledgment of him.<sup>89</sup>

**<sup>17</sup>For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.**

[For brass I will bring gold] This verse expresses the idea that in the Millennium there will be an abundance of gold, enough to be used where brass is now used. There will be enough silver to use where iron is generally used, enough brass to use where wood is used, and enough iron to use where stones are now used.

[officers peace, and thine exactors righteousness] The rulers of Israel will be officers of peace, and the tax collectors will be honest and righteous.<sup>90</sup>

It is interesting that we see so many objects of brass in that land today. The markets of Egypt and Lebanon sell many brass objects, but in that future day they will be replaced by silver and gold

---

<sup>86</sup> Dake's Annotated Reference Bible

<sup>87</sup> Nelson's Study Bible Notes

<sup>88</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>89</sup> ESV Study Bible Notes

<sup>90</sup> Dake's Annotated Reference Bible

objects for sale. In other words, precious metals will become commonplace again. Now notice some other wonderful things which will take place:<sup>91</sup>

**17-22** Wealth to be brought to Jerusalem (cf. vv. 5-9) will include not only gold and silver (already mentioned in v. 9), but also bronze and iron. The city will be peaceful and joyful. Also the Lord will protect her as her Light and Glory (v. 19; cf. vv. 1-2). Her people will be righteous, displaying God's splendor (v. 21; cf. comments on v. 9), and they will be numerous (v. 22). The Millennium will be a utopia for which many people have longed.<sup>92</sup>

The new temple will be made of better-than-necessary metals—gold, silver, bronze, and iron—symbolizing by exaggeration its exceedingly great and enduring wealth. Peace and righteousness are personified as officers and magistrates respectively (26:3; 48:18).<sup>93</sup>

Instead of bronze I will bring gold: God will take what was old - and perhaps functional, but not full of glory - and replace it with far better things. More than a miracle than turning bronze to gold is turning magistrates to righteousness!<sup>94</sup>

Everything will be better in Israel's millennial future. The contrasts appear to be with regard to Zion (v. 14). Peace and righteousness will be the governing principles in that city. If peace and righteousness are the slave drivers and inspectors, what will the best be? Another view is that Isaiah personified peace and righteousness as vice-regents of God, in order to indicate that human leaders would no longer be necessary. The Israelites could not produce peace and righteousness (59:9-13), but God will provide them.<sup>95</sup>

**18** **Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.**

[Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise] There will be no more violence, wasting, or destruction in all the land of Israel; there will be universal prosperity and peace. Even the walls are called Salvation, and the gates Peace because of such perfect conditions.<sup>96</sup>

Violence shall no longer be heard in your land, neither wasting nor destruction within your borders; but you shall call your walls Salvation, and your gates Praise: What a glorious transformation! From the violence and unrestrained bloodshed of Isaiah 59:6-8, to walls called Salvation and gates called Praise!

The ultimate fulfillment of these things waits, because the Millennial Kingdom is not yet here. But the King of that Kingdom is here, and wants to do some of that work on a different level. For example, a home can see a beautiful transformation right now. It can be said of a

---

<sup>91</sup> Thru The Bible with J. Vernon McGee.

<sup>92</sup> The Bible Knowledge Commentary

<sup>93</sup> Nelson's Study Bible Notes

<sup>94</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-60.cfm?a=739001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-60.cfm?a=739001)

<sup>95</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>96</sup> Dake's Annotated Reference Bible

Christian home, violence shall no longer be heard in your home, neither wasting nor destruction within your walls; but you shall call your walls Salvation and your doors Praise.<sup>97</sup>

Israel will be safe and secure in her land, in contrast to her former vulnerable and insecure condition. Zion's defense will be the salvation that God provides. Her gates will be so full of praise (i.e., people who praise) that potential enemies cannot enter.<sup>98</sup>

**<sup>19</sup>The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.**

Shekinah Glory - See in Exodus, might also be present in Genesis (Gen 1:3).

“Sun..moon” - Rev 21:23; 22:5. Also, in Rev 12 where sun and moon are alluding to Israel.<sup>99</sup>

See Revelation 21:23, 24 and 22:5, where this beautiful reality is also promised.

Jesus, the Light of the world, will be there. He is also the Light of the New Jerusalem. The universe no longer will need street lights on the corners. After all, the suns and stars are street lights out in space. God did not light up the universe very well because sin had come in, but in that day He is really going to light things up!<sup>100</sup>

[sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory] In Isa. 60:19-20 the truth is revealed regarding the glory of God over Israel -- it will outshine the light of the sun and moon; and since the light of the sun will be increased sevenfold in all the earth, and the light of the moon be made equal to the present light of the sun (Isa. 30:26), one can have some idea of how brilliant God's glory will be in Israel.

[light by day; neither for brightness shall the moon give light unto thee]

**True Source of Light** - The idea here is not that there will not be any sun and moon, but simply that they will not be the source of light for the earthly Jerusalem (Isa. 60:19-20; 4:5-6). There will be a need for the sun and moon eternally in other parts of the earth (Isa. 30:26). The same idea is true concerning the New Jerusalem when it comes down to the new earth -- the inhabitants will have no need of the sun and moon to light that city, for God's glory will be the light of it (Rev. 21:23). The sun and moon will always be needed for the earth, but not in these two cities -- the earthly and heavenly Jerusalems.<sup>101</sup>

**everlasting** (Heb. 'olam) (30:8; 60:19, 20; Ps. 89:2; Amos 9:11) H5769: This word is likely related to the one that means “to hide”; thus this term connotes “hidden, unknown time,” usually referring to the future but sometimes to the past. The word may speak of time that is limited by a single life, that reaches through several generations (Gen. 6:3, 4; Deut. 15:17; Neh. 2:3; Mal. 3:4), or that extends to the beginning of the created order (64:4; Gen. 49:26). Sometimes the

<sup>97</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-60.cfm?a=739001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-60.cfm?a=739001)

<sup>98</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>99</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>100</sup> Thru The Bible with J. Vernon McGee.

<sup>101</sup> Dake's Annotated Reference Bible

word refers to a period of time beyond death (45:17; Prov. 8:23; Eccl. 12:5; Dan. 12:2). Thus the term is quite naturally used of God, who is eternal and hidden (40:28; Gen. 21:33; Ps. 90:2). It refers to God's never-ending covenants, statutes, salvation, and love (Gen. 9:12; Lev. 16:29–31; Jer. 31:3). The Bible also describes the coming Messiah, His kingdom, and His priesthood as eternal (9:7; Ps. 45:6, 7; 110:4).<sup>102</sup>

The sun shall no longer be your light by day ... but the LORD will be to you an everlasting light: This is like the light of the New Jerusalem described in Revelation 21:23, where the LORD Himself is the light. But just as important as having the LORD as your everlasting light is having your God your glory, and to glory in no one or nothing else.

"In the old order of creation, life was governed rigidly by night and day and unpredictably by the fitfulness of sun and moon. But in the new order of salvation, the ruling principle is the changeless presence of the Lord." (Motyer)<sup>103</sup>

**<sup>20</sup>Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.**

[sun shall no more go down; neither shall thy moon withdraw itself] The sun and moon will not be noticed as rising and setting in Jerusalem, due to the fact that God's glory will be the light of this city both day and night, and this will be brighter than the light of the sun and moon (Isa. 4:5-6).

[everlasting light] Not only millennial light, but eternal light for Jerusalem (Isa. 4:5-6).

[days of thy mourning shall be ended] - **Millennial Health** - The sins, sicknesses, diseases, calamities, wars, and other aspects of the curse that cause mourning will be past for Israel and all other nations when Christ reigns eternally on earth. For Israel all this will stop in the Millennium because they will all turn to God and be saved, as explained in Isa. 60:21; but among the Gentiles there could be individual mourning over death to rebels who break the laws during this time (Isa. 65:20). In the new earth, however, all this will be done away for all peoples (Rev. 21:3-7; 22:3).<sup>104</sup>

They shall inherit the land forever: When we remember the context of Isaiah's prophecy, it makes it even more precious. In much of this book, he speaks from before the time of the Babylonian captivity and exile, to the time of the exile. To those dispossessed people of God, He points them to a day when they shall inherit the land forever. Why? Because they are so good? No, but the LORD says it will be so it will be seen as the work of My hands, that I may be glorified.

I, the LORD, will hasten it in its time: God didn't say it would happen soon, though in an eternal scale we might consider it soon. But God would hasten it - hurry it along, expedite it - in its time. When its time has come, the LORD will hasten it, but not before its time.

The promise seems too good to be true, and we are conditioned to think that if it seems too good to be true, it is. But God is too good not to be true!<sup>105</sup>

---

<sup>102</sup> Nelson's Study Bible Notes

<sup>103</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-60.cfm?a=739001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-60.cfm?a=739001)

<sup>104</sup> Dake's Annotated Reference Bible

<sup>105</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-60.cfm?a=739001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-60.cfm?a=739001)

The glory of the Lord would outshine that of the sun and moon. He would provide for His people the light and health which these heavenly bodies formerly produced (cf. Rev. 21:4, 23). The night, because of its darkness, is a time of mourning (cf. Ps. 30:5), but there will be no mourning for Israel because God will enlighten and brighten her.<sup>106</sup>

According to biblical writers, the divine Presence consists of or is surrounded by an extraordinarily bright light (see Exod. 24.16-16; Isa. 4.5; Ezek. 1.26-28; 10.4; 43.2; Ps. 104.2). Because God's Presence will dwell on Zion, neither the sun nor the moon will be visible, much less necessary.<sup>107</sup>

**21<sup>Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.</sup>**

“Branch” - sprout.<sup>108</sup>

[Thy people also shall be all righteous] This is the reason for no mourning among the Jews during the Millennium (Isa. 60:20-21).

[they shall inherit the land for ever] - **God's Program Eternal**

In the Millennium Israel will, for the first time, inherit all the land originally promised them forever (Isa. 60:21; Gen. 17:8). Such passages as this prove that God's program for man on earth is eternal, not for a period of 7,000 years only. The fall of man did not do away with God's original purpose; it merely postponed that purpose until the final restitution of all things during the Millennium. After that, natural man (ruled by resurrected man) will continue God's original program as if man had never sinned. This is the sum and total of the purpose of God in the dispensational tests of Scripture -- to bring man back to the place where he was before the fall, after having purged him of all possibility of future failures, and to set him in the new earth to carry on where the race left off when man fell (1Cor. 15:24-28; Eph. 1:10; 2:7; 3:11; Rev. 21-22).<sup>109</sup>

All the Israelites will be righteous, whereas formerly they had been unrighteous, in their standing and in their state. And they will possess the Promised Land forever, rather than having to leave it because of their sins (cf. Gen. 17:8). Young wrote, "Inheritance of the land is a symbol of the future spiritual blessings that come to man through Christ."<sup>725</sup> If this is so, why did God give specific geographical boundaries for the Promised Land several times after Israel possessed the land partially? Israel would be the plant that God had nourished, and would now be healthy and thriving (cf. 4:1; 5:1-7; 6:13; 11:1; 27:2-6; 53:2; John 15:1-5). Her condition would glorify Him.<sup>110</sup>

The branch of my planting: The word "branch" here is the same word that is used in Isa 11:1 which refers to the Messiah's roots being found in the family of David. This word (Nazar) refers

---

<sup>106</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>107</sup> ESV Study Bible Notes

<sup>108</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>109</sup> Dake's Annotated Reference Bible

<sup>110</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

to the Messiah in 11:1 and to his followers in this passage. It is interesting that practicing Jews still use these words, almost exclusively to refer to Jesus of Nazareth as Notsriy (the nazarene) and to His followers as Notsriym (the Nazarenes). Here it is the Nazarene followers or the church of Jesus Christ that is the plant which is destined to bring glory to all. The object of "to bring glory" is obscure in the text and could refer to anyone or any entity in the context: Zion, the people of God, YHWH or the Messiah or all.<sup>111</sup>

**<sup>22</sup>A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.**

[A little one shall become a thousand, and a small one a strong nation] The idea here is that of great increase in families and nations when no man will die in the Millennium except rebels who break the law during this period or take part with Satan in the revolt at the close of this age (Isa. 65:20; Rev. 20:7-10). There will be no death at all in the new and eternal earth (1Cor. 15:4-28; Rev. 21:3-7).<sup>112</sup>

Human strength will be increased in that day without resorting to vitamins! The Lord Jesus called attention to the fact that the spirit is willing but the flesh is weak. In my own experience I find that my flesh just doesn't keep up with me! I would like to go much faster, but my body holds me back. However, in that future day all of this will be corrected -- corrected here on earth as it will be corrected for the heavenly people.<sup>113</sup>

A little one shall become a thousand: The inhabitants of the new Zion will be prolific (54:3; Lev. 26:8).

The Lord would also bless His people with fertility so they would become the ancestors of numerous descendants. He would make of them what He had made of Abraham (cf. 51:2). With posterity come glory, influence, and power (cf. 1 Cor. 1:26-31). The guarantor of these promises was Yahweh, who brought Israel out of Egypt into the Promised Land (cf. Exod. 20:2). He will bring these promises into fulfillment quickly in their proper time (cf. Gal. 4:4).<sup>114</sup>

The people of Zion will be righteous, not sinful; secure, not imperiled; fruitful, not disappointing; and influential, not ignored. in its time I will hasten it. The fulfillment of these promises does not await favorable historical conditions but depends directly on the act of God.<sup>115</sup>

---

<sup>111</sup> <http://www.moellerhaus.com/isa60-61.htm>

<sup>112</sup> Dake's Annotated Reference Bible

<sup>113</sup> Thru The Bible with J. Vernon McGee.

<sup>114</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>115</sup> ESV Study Bible Notes