

Isaiah 60

Overview

From 40,000 feet, the book of Isaiah is grappling with the problem of how God's chosen people can sin against him, and the terrible geopolitical consequences of that sin in the Assyrian and Babylonian captivities. In this chapter, with the problem of sin finally resolved, we see the reversal of the judgments that have befallen the nation. After condemning the people for their false worship (ch. 58), pointing out their sin and receiving their confession (59a), God comes as the redeemer (59b) to overthrow external adversaries and bring his people into a new covenant with himself, empowered by his Spirit.

This section is characterized by 2fs pronouns ("thee," "thou," "thy"), which throughout Isaiah mark address to "daughter Zion" (1:8; 10:32; 16:1; 37:22; 52:2). Under this metaphor, God's judgment leaves her a bereaved widow (49:14-50:3) and a barren wife (54:1-17). This chapter describes the blessing brought to this woman by the new covenant of 59:21. It promises (chart)

- spiritual enlightenment
- return of the Jews to the land
- worship of God in his sanctuary (destroyed by Nebuchadnezzar)
- rebuilding of the city of Jerusalem
- economic tribute from the Gentiles from every direction

This is not the only passage in Isaiah that deals with the restoration of Israel, but it is one of the most detailed and explicit. As we work through this chapter, we will ask ourselves repeatedly when these promises are fulfilled. There are three main options (chart).

Liberal theologians associate these promises with the return from Babylon in the sixth and fifth centuries BC. Some Jews did return, but by no means all. The temple and city were rebuilt, but the nation did not receive the tribute of the Gentiles. It was itself a puppet state. Also, there is no indication that the restoration community lived under a new covenant marked by a new relation to the Holy Spirit. Instead, they sought to reestablish the Mosaic covenant.

Covenant theologians apply these promises to the church, which they believe has replaced national Israel as the people of God ("replacement theology"). Our Lord did inaugurate the new covenant, and Gentiles have come spiritually into the church. In addition, there was a time when the physical promises could be understood of the church. From the time of Constantine to the French revolution, European states saw themselves as defending and spreading the gospel. During the ages of empire and colonialism, one might claim that the economic promises of Gentile tribute were being fulfilled. With the disintegration of colonial structures and the increasing secularization of modern states, this interpretation is no longer credible. Certainly Isaiah does not intend us to believe that this great restoration will take place, only to be overcome by the forces of godlessness that are so rampant today.

Chiliasm (from χίλιας, the Greek word for 1000) understands these promises as applying to ethnic Israel during the thousand-year period described in Revelation 20. We may see certain aspects earlier,

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but the full realization awaits the Lord's return. This separation is just another facet of the distinction between our Lord's redemptive and judgmental missions. Many OT passages (e.g., 59:18-21; 61:2) describe them together, but in fact they have been separated now by two millennia.

My conviction, and an enduring theme of our study of this chapter, is that the full realization of these promises awaits a future restoration of ethnic Israel after the return of the Lord Jesus.

As we move through the chapter, the speaker appears to alternate between the Lord and Isaiah (chart). Isaiah's sections are marked by 3rd person references to the Lord, while the Lord's sections are marked by first person references. These sections have strong transitions between them, noted in course.

1-6, Isaiah: Zion's Light

This section alternates between what Zion does, and what is happening around her (chart).

- In the first half of each pair, Zion is the subject of the verbs, while in the second half, she is not.
- The first pair describes the light of the Lord, amplified in Isaiah's second speech, 19-20. The second and third pairs emphasize the restoration of Zion, which is the burden of the Lord's speech in 7-18.
- In each pair, even when Zion is the subject, she is not the one causing the events that are being described. She watches as God unfolds miracle upon miracle before her.

1-3, Zion's Light Rekindled

Zion is the subject of two imperatives.

60:1 Arise,--This command witnesses a principle enunciated much earlier by Hannah (chart):

1Sa 2:7 The LORD maketh poor, and maketh rich: **he bringeth low, and lifteth up.**

Previously, Isaiah has anticipated the humbling of Israel, in terms of forcing her down to the ground:

Isa 3:26 And her [Zion's, v. 17] gates shall lament and mourn; and she being desolate shall **sit upon the ground.**

To those who seek light by their own strength, he promises,

Isa 50:11 Behold, all ye that kindle a fire, that compass *yourselves* about with sparks: walk in the light of your fire, and in the sparks *that* ye have kindled. This shall ye have of mine hand; **ye shall lie down in sorrow.**

Now the time has come to demonstrate the second half of Hannah's insight. Israel has been humbled to the dust in the Babylonian captivity. Now the Lord commands her to arise, as in ch. 52,

Isa 52:2 Shake thyself from the dust; **arise, and sit down**, O Jerusalem:

As human parents, our chastisement of our children is sometimes successful, and sometimes not. But God's rod always accomplishes its purpose. David realized this after the national chastisement of 2 Sam 24,

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Psa 30:5 For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning.

shine;--God does not raise us up from our humility simply to make us feel good, but so that we might glorify him. Our Lord amplifies this single imperative beautifully (chart),

Mat 5:14 Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so **shine** before men, that they may see your good works, and glorify your Father which is in heaven.

Now the subjects of the verbs move away from Israel.

for thy light is come, and the glory of the LORD is risen upon thee.-- “Risen” here, like “arise” in the next verse, is a different verb from the action that is commanded to Zion. She is to stand up קום from the dust, but the verb זרה used here refers to the rising of the sun. Israel does not shine with any light of her own, but reflects the light of the Lord. It is the Lord who does the shining. Israel simply reflects his light.

We have seen the promise of the coming dawn before, in parallel elements in Isa 58:

58:8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward.

58:10 And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noonday:

Malachi, the last of the OT prophets, gathers up these promises into his description of the Messiah as a rising sun:

Mal 4:2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

2 For, behold, the darkness shall cover the earth, and gross darkness the peoples;--“People” is not Israel, but the plural, indicating all nations. It is the universal testimony of Scripture that the kingdom of God will come, not as a gradual process of improvement, but as a complete reversal of unprecedented darkness over all the earth. We saw this at the end of ch. 59 (chart),

Isa 59:19 When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

Paul warns those who think that the day of the Lord would shortly appear,

2Th 2:2 be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Revelation describes the worldwide godlessness of Babylon the Great (ch. 17) and her economic downfall (ch. 18), just before the victorious appearance of the Lord Jesus from heaven with his saints.

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The world has never been more godless than it is now, and events of recent years show us how fragile our economy is. In light of these conditions, which is more likely: that the darkness is past and we are living in the time of spiritual glory, or that we are still under this "thick darkness"?

but the LORD shall arise upon thee, and his glory shall be seen upon thee.--Again, Zion shines, not with her own light, but by reflecting the Lord's glory.

3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.--Zion's exaltation serves to attract the Gentiles. Isaiah has arrived at the point anticipated in ch. 2,

Isa 2:2-3 And it shall come to pass in the last days, *that* the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

The prediction is that Gentiles will come to Zion. On the covenant reading of the text, Zion is the church, to which (unsaved but evangelized) Gentiles are coming. But that reading excludes the fact, often realized over the centuries, that (unsaved but evangelized) Jews also come to the church (church).

Throughout Isaiah, there is a fundamental asymmetry between the Gentiles and Israel. Zion is at the center, while the Gentiles come to her. Paul teaches that this is different from what is happening now:

Eph 3:3-6 by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

Paul claims that the church, an integrated spiritual body with no ethnic distinction, is *not* revealed in the OT. The OT had no concept of a spiritual entity that was not embedded in a civil, political structure. This is completely new with the New Covenant. But at the same time, the age of the secular state is not God's final point for this world. Perhaps that's why this period of time, between Pentecost and the Lord's return, is called "this present evil age" (Gal 1:4). When God does restore his physical authority over the earth, Isaiah prophesies that it will be through ethnic Israel.

4, Zion's Children Returned

A second time Zion is the subject of the verbs, followed by a description. This time the theme is the restoration of her children, who have been dispersed through captivity.

4 Lift up thine eyes round about, and see:--The Zionist movement has invested years of effort and millions of dollars in trying to bring Jews back to the promised land. Yet the only thing God commands Israel to do here is stand up and watch.

all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

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This section is almost a verbatim quotation from 49:17-22 (chart).¹ There, widow Zion was mourning the loss of her children:

Isa 49:21 I have lost my children, and am desolate, a captive, and removing to and fro

The immediate reference of 49:21 is to the Assyrian and Babylonian captivities, when the Jewish people were removed from the land of promise.

When does this return from captivity happen?

The liberal position understands this promise to refer to the return under Zerubbabel, Ezra, and Nehemiah in the sixth and fifth centuries, starting in 536 BC with Cyrus' decree authorizing the rebuilding of the temple. Some Jews did return then. However, this return is hardly the robust return of Jews to the land envisioned by Isaiah, as we can see in three ways.

1. A conservative estimate (see Notes) is that fewer than 3% of the Jews returned (chart).
2. The book of Esther describes the continuing world-wide distribution of the Jews during the Persian period.
3. Zechariah, who prophesied during the time of Zerubbabel, envisions a yet-future time of exile (chart). His prophecy is universally mistranslated; the most natural rendering of the words is:

Zec 1:17 Thus saith the LORD of hosts; My cities **from** prosperity shall yet be **scattered** abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

Zechariah's prophecy of subsequent scattering was fulfilled when the Romans destroyed Jerusalem in AD 73 and 135.

Thus the sixth century return is not the end of Zion's mourning, as Isa 60:20 promises.

Ever since 586 BC, most of the world's Jewish population has resided outside of geographical Israel, in spite of the establishment of the state of Israel in 1947 (chart). There are more Jews in Israel (about 6M) than in any other single country, but there are about 7.6M Jews elsewhere in the world.²

The covenant position understands Isaiah's promise as referring to the salvation of the Gentiles. Young writes, "Here the prophet refers not to apostate Israelites, but to the heathen who have been converted and are coming from afar in all directions."³ Yet 49:22 clearly distinguishes Zion's children from the Gentiles who bring them back.

Understood in its most natural sense, this promise is not fully realized either in the returns of the sixth and fifth centuries BC, nor in the founding of the modern state of Israel, nor in the growth of the church over the ages. The natural understanding of this promise requires a restoration that has not yet happened.

5-6, Zion's Wealth Restored

For a third time Zion becomes the subject of the verbs, followed by a description. This time the theme

1 See also 43:5-6, and other passages.

2 http://en.wikipedia.org/wiki/Jewish_population_by_country

3 Young, *Isaiah*, III.446.

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is her physical prosperity.

The verbs with Zion as subject are now indicative, not imperatives. Again, she is responding to what God is doing, not causing it herself.

5 Then thou shalt see,--As in v. 4, she watches while something happens.

and flow together shine forth,--The verb נהר most often refers to the flowing of a river, but here probably has the sense of light flowing forth, "shine," as in Ps 34:5,

Psa 34:5 They looked unto him, and **were lightened**: and their faces were not ashamed.

and thine heart shall fear,--We should resist efforts here and in Jer 33:9 to weaken the verb to "thrill," a sense it nowhere else has. The Lord's restoration of his people will be associated with calamitous judgments on other nations. We see this in the Lord's invasion of the earth in Rev 19 (chart),

Rev 19:15-18 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. ... 17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; 18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.

Isaiah himself bears witness to the terrors of that time:

Isa 43:3-4 For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt *for* thy ransom, Ethiopia and Seba for thee. 4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

The redeemed will feel a sense of fear when they see the fierceness of the Lord's wrath, and realize that it is only by his grace that they are not included. Something of this sense is captured in Mary's attitude in Michaelangelo's *Last Judgment*, where she cowers as he casts the damned down to hell.

and be enlarged;--The expression has two different associations in the OT, but both probably reflect the same underlying meaning (chart).

Twice, it describes sinful pride:

Pro 21:4 An high look, and a **proud heart** רהב-לב, and the plowing of the wicked, is sin.

Psa 101:5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a **proud heart** רהב-לבב will not I suffer.

Yet twice, it is a blessing that God gives his people:

1Ki 4:29 And God gave Solomon wisdom and understanding exceeding much, and **largeness of heart**, even as the sand that is on the sea shore.

Psa 119:32 I will run the way of thy commandments, when thou shalt **enlarge my heart**.

The difference between these probably lies in the origin of the emotion, rather than differences in the feeling. The reference to pride helps us understand the essential meaning of the idiom: a sense of

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confidence and being on top of the world. If we cultivate this attitude in ourselves, it is sinful. But God desires us to have a godly confidence, based on dependence on him, and when we receive it from his hand, it is a blessing, as it was to Solomon and the Psalmist, and as it will be to Israel.

The description in this third section of vv. 1-6 focuses on the material prosperity that Israel will enjoy as the Gentiles bring their tribute.

because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. 6 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;--This promise contrasts with Israel's earlier efforts, when she sent wealth to Egypt in an attempt to get protection from Assyria (chart):

Isa 30:6 The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them.

There, Israel was sending her riches to other nations for help. Now the nations are coming to her. This flow of material wealth from other nations to Zion is a recurrent theme of this chapter, and indeed of the entire book:

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee:

13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings:

23:17-18 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. 18 And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.

45:14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabceans, men of stature, shall come over unto thee, and they shall be thine:

61:6 ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

These promises of material tribute are a major issue in deciding between the interpretive alternatives that we are considering in this chapter. How are we to understand such promises?

These prophecies are part of an important example of "manifold fulfillment"⁴ (chart): an initial prophecy is repeated down through history, sometimes in words and sometimes in events that foreshadow or partially realize the promise, until the time of the actual fulfillment.⁵ The idea that the

4 The expression is due to Willis Judson Beecher, *The Prophets and the Promise*. Thomas Y. Crowell, 1905. Available online at http://faculty.gordon.edu/hu/bi/Ted_Hildebrandt/OTeSources/23a-Prophets/Beecher-Prophets-Promise/Beecher-ProphetsPromise.htm

5 Another example is the promise of the seed of the woman in Gen 3:15. Eve's declaration at the birth of Cain in 4:1 that "I have gotten a man" may indicate her hope that this was the promised seed, and the long line of miraculous births

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Gentiles will be subject to Israel and bring their tribute to her is the subject of such a chain of promises and events (chart), and this chain is an important part of the context in which we must interpret Isaiah.

The chain probably begins with the promise to Abram,

Gen 12:3 And **I will bless them that bless thee, and curse him that curseth thee**: and in thee shall all families of the earth be blessed.

The happiness of other nations depends on how their attitude toward Abram and the “great nation” that issues from him.

When Israel entered the land of Canaan under Joshua, the nations responded in two ways. Almost all cursed Israel, resisting their occupancy, and were destroyed. The Gibeonites (Josh 9) subjected themselves, and were delivered.

Israel's international stature grew greatly under David. God promised him an everlasting dynasty:

2Sa 7:11-16 Also the LORD telleth thee that he will make thee an house. 12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever. 14 I will be his father, and he shall be my son. ... 16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

David clearly expected that Solomon was this son:

1Ch 28:5-7 And of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel. 6 And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father. 7 Moreover I will establish his kingdom for ever,

Heb 1:5 makes clear that the promise points to the Messiah, but the principle of manifold fulfillment makes it unnecessary to pick between these; the reign of Solomon is a link in the chain, a pictorial prophecy of Messiah's reign.

In Psa 2, David (Acts 4:25) spells out the geopolitical implications of this covenant. He puts these words in the mouth of the promised king:

Psa 2:7-8 I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. 8 Ask of me, and I shall give *thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.*

Solomon, as a picture of the Messiah, received tribute from many nations. 1 Kings 10 mentions several instances, and focuses on one. Our text says,

6 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;--Isaiah clearly has in mind the visit of the Queen of Sheba to Solomon (chart).

throughout Scripture (Isaac to barren Sarah, Jacob to barren Rebecca, Samson to the wife of Manoah, Samuel to barren Hanna, the son of the Shunammite, the Baptist to barren Elizabeth) points to the ultimate fulfillment of the promise in the virgin birth of the Lord Jesus.

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1Ki 10:1-2 And when the queen of **Sheba** heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions. 2 And she came to Jerusalem with a **very great train, with camels that bare spices, and very much gold, and precious stones:** and when she was come to Solomon, she communed with him of all that was in her heart.

and they shall shew forth בשר the praises of the LORD.--Isaiah promises that those who come not only bring tribute, but also carry that good news elsewhere. Again, he is recalling the Queen of Sheba,

1Ki 10:6-9 And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. 7 Howbeit I believed not the words, until I came, and mine eyes had seen *it*: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. 8 Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom. 9 Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.

If Isaiah had written before the visit of the queen of Sheba, we might think that her visit was the fulfillment. But Isaiah views it as an acted prophecy of something even greater, a type of tribute yet to come.

The same chapter goes on to tell of the gold that came to Solomon

15 of all the kings of Arabia, and of the governors of the country.

If we had lived in Solomon's day, we might be forgiven for thinking that the promise of Gen 12 and Psa 2 had been realized. Other nations were blessing themselves in Israel, and Israel held the geopolitical ascendancy over the world. Yet Solomon is not the promised king with everlasting dominion, and the Queen of Sheba does not exhaust the dominion promised over the world, as we see from three lines of evidence (chart):

1. Solomon himself wrote Psa 72, looking forward to the bringing of tribute to a future king, whose dominion was not limited to the two seas and the two rivers, but would extend "to the ends of the earth" (v. 8)
2. Starting within 50 years of Solomon, later kings of Judah actually *paid* tribute to the kings of Syria and Assyria.
3. Isaiah himself reports the sending of tribute to Egypt, and anticipates Judah's subjection to Babylon. Note the position of his prophecy on the chain chart.

The approaching disaster does not void the promise. The day will come when not just the Queen of Sheba, but "all they from Sheba," will bring their tribute.

they shall bring gold and incense;--This particular detail is echoed in the history of our Lord's birth:

Mat 2:1-2, 11 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. ... 11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and **when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.**

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The coming of the wise men is another link in this chain of manifold fulfillment. But it does not exhaust the promise, any more than did the visit of the Queen of Sheba. Note in particular (chart):

- “The abundance of the sea” anticipates tribute from the maritime nations to the west, not the east.
- “The forces of the Gentiles” indicates military tribute, not just philosophers.
- The wise men are not “all they” from anywhere, much less from Sheba, to the south. Instead, they come from the east.
- They may have traveled on camels, but one would hardly describe their beasts as a “multitude” that “covered” Israel.

Believers living under Constantine, or in the period of European colonialism in the 16th and 17th century, might well think that these promises were being fulfilled as the wealth of far-off nations flowed into the coffers of “Christian” monarchs. Missionary outreach often accompanied merchants and explorers during those years, and the idea that the church had replaced Israel was at least partially credible. In fact, J.A. Alexander of Princeton Seminary, writing in 1847, comments on Isa 60:9: “the ships of Tarshish are secretly identified with the commercial Navy of Great Britain and perhaps America.”

Today, colonialism has been rolled back. Nations are not “shew[ing] forth the praises of the Lord,” but are distancing themselves from the God of the Bible, becoming more and more secular. This historical development is strong reinforcement to a normal reading of the biblical text, which would always have led God’s people to look for the fulfillment of these promises, not through the church, but after the Lord’s return.

When is the ultimate fulfillment? Rev 20 records a 1000 year period when Satan is bound and the Lord Jesus rules over all the earth. We expect these promises to be visible then. But even that is not the end of the chain, for Satan emerges from his prison for a final challenge to the Lord, only to be defeated with fire from heaven. Note the sequence of things that John sees⁶ in these chapters (chart):

19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

20:1-4 And I saw an angel come down from heaven, ... 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: ... and they lived and reigned with Christ a thousand years.

20:11-12 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God;

21:1-2 And I saw a new heaven and a new earth: for the first heaven and the first earth were

⁶ 32x in the Rev, John writes, “and I saw,” και ειδον (more if one allows for intervening words). This more than any other book in the Greek Bible. With good reason, he is called “The Seer.” Ezekiel has the second most instances, 20, but in a book 3x as long.

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passed away; and there was no more sea.

21:2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

We know very little about this wonderful city, but we do know that it lies on the other side of the final judgment, after “the first heaven and the first earth” have “passed away.” In the description of the city, we read:

21:24-26 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. ... 26 And they shall bring the glory and honour of the nations into it.

This is the ultimate fulfillment of the promise of Zion's dominance. Throughout all eternity there will be a distinction between Jerusalem and the kings of the earth, and they will bring their tribute to it.

To what link in this chain does Isaiah directly refer (chart)?

There certainly are parallels between the New Jerusalem and what Isaiah anticipates, notably that there is no need for sun or moon, because the Lord is the light (Isa 60:19; Rev 21:23).

But there are also contrasts:

- In the new heavens and new earth, there is “no more sea” (Rev 21:1), but Isaiah reports tribute from seafaring nations (60:5, 9)
- Isaiah sees Gentiles building up the walls of ruined Jerusalem (v. 10), but in the Revelation the city descends from God out of heaven, fully built (v. 1)
- The New Jerusalem has no temple (Rev 21:22), but Isaiah sees a sanctuary adorned with fragrant wood from Lebanon (v. 13), a glorious house where animals from other nations are sacrificed (v. 7).

One consequence of manifold fulfillment is that an earlier prophecy may telescope together events that later history shows to be separated in time. We saw this at the end of ch. 59 in the two aspects of the Redeemer's work, establishing the new covenant (which happened 2000 years ago) and defeating his enemies (which has not yet begun). It is likely that Isa 60 is a similar telescoping of the 1000 years of Rev 20:4 (when Gentiles will come from across the seas to rebuild Jerusalem and offer sacrifice at her temple) and the New Heavens and New Earth of Rev 21 (a new order, without temple, sea, or heavenly lights).

7-18, the Lord: Zion Restored

The animals continue to come (a linked keyword transition), but the speaker changes (chart). Instead of 3rd person references to the Lord (vv. 1, 2, 6), the Lord speaks of “my altar” (v. 7), “the place of my feet” (v. 13), and promises, “I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob” (v. 16).

The Lord describes the restoration of the society, in an ABC-ABC alternation (chart).

- A describes the restoration of his sanctuary, referring to God's altar (v. 7) and sanctuary (v. 13).

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- B is the only place in this section of Isaiah (ch. 58-66) that his favorite title for God, “the Holy One of Israel,” appears (vv. 9, 14).
- C exhibits numerous parallels, including
 - the rebuilding of the city walls and gates
 - a contrast of God’s past wrath and present favor
 - the coming of “Gentiles and kings” (elsewhere in these nine chapters only in v. 3, and in the parallel section on Zion’s glory in ch. 62).

The first and last members of this sequence recall the first and last stages of the return after the exile (chart):

- In Ezra 1-6 (536 BC), Zerubbabel returns to rebuild the temple.
- In Ezra 7-10 (458 BC), Ezra the priest returns and separates the people from the Gentiles.
- In Nehemiah (445 BC), Nehemiah returns to rebuild the city walls.

The parallel is quite close in the first and third cases, less so in the second (though, led by the other parallels, I will suggest a connection). In every case, what happened in past history can hardly be considered more than a faint foreshadowing of what is described here.

7-12, First Cycle

7, Sanctuary

The first stage of the sixth-century return was the rebuilding of the temple under Zerubbabel, and the Lord first describes the sacrifices in restored Jerusalem.

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee:--Kedar and Nebaioth were two of the sons of Ishmael (chart):

Gen 25:13-16 And these *are* the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, **Nebajoth; and Kedar**, and Adbeel, and Mibsam, 14 And Mishma, and Dumah, and Massa, 15 Hadar, and Tema, Jetur, Naphish, and Kedemah: 16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; twelve princes according to their nations.

Their descendants settled in the northern part of the Arabian peninsula (chart).

The Arabs abandoned the God of Abraham and gone after other gods, and show up in Israel’s history as adversaries to God’s people (2 Chr 21:6; 26:7; Neh 2:19). Yet they will return to worship the Lord. There’s an interesting anticipation of this tribute in the history of the righteous Judaeen king Jehoshaphat, about 150 years before Isaiah:

2Ch 17:11 Also *some* of the Philistines brought Jehoshaphat presents, and tribute silver; and **the Arabians brought him flocks**, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

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The flocks of Kedar, like the gold of Sheba, show Isaiah's appreciation for manifold fulfillment. In both cases, Isaiah prophesies a future event. In both cases, he draws on something that has already happened in Israel for inspiration, and predicts that it will be greatly expanded in the age to come.

they shall come up with acceptance on mine altar, and I will glorify the house of my glory.--Isaiah clearly teaches that one feature of this glorious new age will be animal sacrifices in a temple. We see this also in v. 13, which anticipates the rebuilding of "the place of my feet" with precious timber from Lebanon.

At first glance, these references seem embarrassing to any straightforward fulfillment of this chapter after Calvary, for the book of Hebrews clearly teaches that our Lord's sacrifice and the coming of the Spirit have fulfilled the Levitical sacrifices and made them unnecessary (chart). First, Hebrews 10 focuses attention on our Lord's sacrifice:

Heb 10:8-9 Above when he said [Ps 40:6-8], Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; 9 Then said he, Lo, I come to do thy will, O God. **He taketh away the first**, that he may establish the second.

Then it turns to the effect of the New Covenant:

Heb 10:15-18 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, 16 This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 And their sins and iniquities will I remember no more. 18 Now where remission of these *is*, **there is no more offering for sin.**

But we should be cautious. Even the apostles participated in the temple ritual, with its sacrifices, after Pentecost. The parade example is Paul's involvement with Nazarite vows, which involved (Num 6) offering sacrifices (chart). We know that he undertook such a vow himself:

Act 18:18 And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

After returning to Jerusalem, James asks him to show that he has not abandoned the Mosaic rituals:

Act 21:20 Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: 21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs. ... 23 Do therefore this that we say to thee: We have four men which have a vow on them; 24 Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

The "charges" are the costs of the sacrifices that Num 6 requires at the end of the vow. The narrative continues by describing Paul's concurrence:

Act 21:26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering

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should be offered for every one of them.

Thousands of Jewish believers, including Paul, do not hesitate to participate in the Mosaic ritual, including sacrifice. No doubt, the sacrifices have a very different meaning for them than they did for unbelieving Jews. In the light of the gospel, the believers understand that all along they were only foreshadowings of the Lord's sacrifice, and now they see them as memorials of his finished work.

In the light of the practice of the early church, we should not be surprised when Isaiah speaks about sacrifices on an altar in a sanctuary in Jerusalem as part of the day of the Lord. Elsewhere he has already told us that in that coming day (chart),

Isa 2:3 many people shall go and say, Come ye, and let us go up to the mountain of the LORD, **to the house of the God of Jacob**; cf. also 56:7.

And Ezekiel sees a vision of the future house of God, complete with an altar, from which the living water flows down to the dead sea:

Eze 47:1 Afterward he brought me again unto the door of **the house**; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side of the altar*.

Let's look more closely at Hebrews (chart). The writer there is talking about "offering for sin." Consider how he begins this section:

Heb 10:1 For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshippers once purged should have had **no more conscience of sins**. ... 4 For *it is* not possible that the blood of bulls and of goats should **take away sins**. ... 11 ... the same sacrifices, which **can never take away sins**:

He does not say that animal sacrifices were once effective ways of dealing with sin, but now are not. Rather, he denies that they ever had this effect. It was an error to see them ever as anything other than a symbol. This symbol looked in two directions.

First, it looked back, as a remembrance of sin:

Heb 10:3 But in those *sacrifices there is* a remembrance **αναμνησις** again *made of sins* every year.

Second, it looked forward, to anticipate the sacrifice of Christ.

Heb 10:10-12 we are sanctified through the **offering** of the body of Jesus Christ once *for all*. ... 12 But this man, after he had offered **one sacrifice** for sins for ever, sat down on the right hand of God;

Other NT writers pick up this parallel:

Joh 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

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1Co 5:7 For even Christ our passover is sacrificed for us:

The OT sacrifices were only ever symbols, but carnal people came to see them as having sacerdotal effectiveness in themselves. What our Lord has abolished is not their true significance, but the false understanding that they had any intrinsic merit in themselves.

On this side of Calvary, we look back, not forward, to the death of our Lord. The promise of the New Covenant is that there is no more remembrance of sins (chart):

Jer 31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and **I will remember their sin no more.**

The word in Hebrews for “remembrance,” αναμνησις, appears only four times in the NT. In Hebrews, describing the epoch before Calvary, it focuses on sin. The other three references (Luke 22:19; 1 Cor 11:24, 25) all deal with the memorial that our Savior has asked us to maintain of him: “this do in remembrance εις αναμνησιν of me.” In the absence of a physical temple, this is our memorial. But while the temple was standing, the Jewish believers did not hesitate to participate in the temple rituals, not as a remembrance of sin, but as a remembrance of the Savior of whom they were a type. They did not impose these practices on the Gentiles (Acts 15), and when the temple was destroyed, it became impossible to follow the law of sacrifice. However, when the temple is restored, in the coming time of Israel's exaltation, these sacrifices will be resumed as a further remembrance of the one who loved us and gave himself for us, and Jews and Gentiles will together bring their memorial sacrifices.

The central lesson of v. 7 is the importance of worship that is centered on the sacrifice of the Messiah. From the offering of Abel in Genesis and the Mosaic sacrifices in Leviticus, through the breaking of bread in the church, and on to the sacrifices in the millennial temple, the central focus of the worship of God's people has been on reminders of the Lord's death as our substitute. It ought to rank very high in our priorities.

8-9, Gentiles and Jews

The next step in the return, in the fifth century, was Ezra's mission in Ezra 7-10. Like Zerubbabel, he brings people with him (ch. 8), though far fewer (1766) than the first wave (42360). His central burden is to know, obey, and teach the Word of God (chart):

Ezr 7:10 For Ezra had prepared his heart to seek the law of the LORD, and to do *it*, and to teach in Israel statutes and judgments.

(Note in passing that the order matters. We cannot teach God's word to others until we have learned to obey it, and we cannot obey it if we do not seek out what it means.)

When he returns, he discovers sin among the people:

Ezr 9:1 the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. 2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of

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those lands:

They have formed illegitimate unions with the people of the land, unions that could not be recognized under the law of Moses. Consider his prayer of confession, combining numerous earlier commands from Deut 7:1-3 on,

Ezr 9:10 And now, O our God, what shall we say after this? for we have forsaken thy commandments, ... 12 "Now therefore give not your daughters unto their sons, neither take their daughters unto your sons,"

The main thrust of his ministry is to guide the people into a right relation with the Gentiles. In Ezra's case, the Gentiles threatened to pull the Jews away from the Lord, as Moses had warned:

Deu 7:3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. **4 For they will turn away thy son from following me, that they may serve other gods:**

This section (and v. 14) also concern the relation of the Gentiles to the Lord and his people, but in a very different way (chart).

- In Ezra's day, the need was for greater separation. In the day that the Lord here anticipates, they draw near to worship, acknowledging God as "the Holy One of Israel."
- In Ezra, Gentiles pulled Israelites away from the Lord. Here, they bring Israelites back to the Lord.

As we study these verses, we'll learn two powerful lessons for our outreach, as we seek to draw others to the Lord.

8 Who *are* these *that* fly as a cloud, and as the doves to their windows?--Looking off to the distance, he sees white things moving. Are they clouds? Are they doves hastening back to their cotes?

9 Surely the isles shall wait for *me*, and the ships of Tarshish first,--No, they are the sails of ships coming from gentile lands. (Chart: Note the approach from the west, not from the east as in the return from Babylon.)

to bring thy sons from far, their silver and their gold with them,--As earlier in Isaiah, it is the Gentiles who bring the Jews back to the land (chart):

Isa 49:22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders.

This relation of Jew and Gentile stands in interesting contrast with the events that Ezra addressed, and reminds us again of what we saw about sacrifice in v. 7. Under the old covenant, Jews could not marry Gentiles, because Gentiles would draw Jews away from the Lord. Under the new order that the Lord predicts, the Gentiles are welcome in Jewish society, and in fact will bring the Jews back to Zion and to the Lord.

Moses prophesied this reversal:

Deu 32:21 They have moved me to jealousy with *that which is* not God; they have provoked me

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to anger with their vanities: and I will **move them to jealousy** with *those which are* not a people; I will provoke them to anger with a foolish nation.

Note the symmetry. Israel chose to follow other gods than the one who had made them a people. So he reciprocates, setting them aside from their privileged position for a time in favor of the Gentiles.

Now that the Messiah has come, this dynamic has begun to operate, as Paul writes to the Romans,

Rom 11:11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to **provoke them to jealousy**. 12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? 13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: 14 If by any means I may **provoke to emulation** *them which are* my flesh, and might save some of them.

Isaiah anticipates a day when this process will be complete, and the salvation of the Gentiles becomes the mechanism for the salvation of "all Israel." Paul concludes,

Rom 11:25 blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved:

He does not write, "and **then** all Israel shall be saved," but "and **so** all Israel shall be saved." His point is not just when Israel will be saved, but how. The salvation of the Gentiles is the means for bringing Israel back to the Lord.

Here is the first practical lesson here for our outreach: testimony, the importance of letting people know what the Lord has done for us. People will be attracted to the Lord when they see our enjoyment of God's salvation, and desire it for themselves. The world calls this "viral marketing." God has created us in such a way that we observe what works for others and desire to imitate it. It is not only our privilege to enjoy the blessings of salvation; it is our *duty* to do so, that others might be "provoked to jealousy," and that we might bring them with us to the Lord. The Psalmist exhorts us,

Psa 107:2 Let the redeemed of the LORD say *so*, whom he hath redeemed from the hand of the enemy;

Whom are you bringing in your ship with you?

The last part of v. 9 is the basis for our second practical lesson.

unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.--The Gentiles bring the Jews and their wealth "unto the name of the Lord." Let's consider first the biblical implications of "the name of the Lord," and then its relation to Zion.

In the Bible, a person's name is more than just a distinguishing label, like a serial number (chart). It conveys information about the person's character. God assigns names to people to mark his purposes for them: Abram → Abraham, Sarai → Sarah, Jacob → Israel, Jedidah, Immanuel, Jesus, Simon → Cephas. When he proclaims his name to Moses on Mt. Sinai, he gives an exposition of his character:

Exo 34:5 And the LORD descended in the cloud, and stood with him there, and **proclaimed the name of the LORD**. 6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, 7

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Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

Note the emphasis on two characteristics: God keeps mercy, but also visits iniquity.

Now consider the relation of the name to Zion. The Gentiles come “unto the name” לַשֵּׁם. Let's consider this expression (chart).

The most common use of the expression לַשֵּׁם followed by a noun or pronoun describing the Lord (26 out of 48 instances) is to describe the temple (Solomon “built a house unto my name”). The point of Solomon's temple was not a magnificent structure, but the reputation of the Lord, who first commanded Moses to build a sanctuary “that I may dwell among them” (Exod 25:8).

When Ezekiel describes the allocation of the land during the millennium, he observes,

Eze 48:35 the name of the city from *that day shall be*, The LORD *is* there.

What attracts the Gentiles is not the city itself, but the one who has put his name there.

Even before Israel had a capital, it was the name of the Lord that drew Gentiles to seek his people. The Gibeonites explained to Joshua,

Jos 9:9 And they said unto him, From a very far country thy servants are come **because of the name לַשֵּׁם** of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt,

And when the Queen of Sheba sought out Solomon, it was not just his wealth that attracted her:

1Ki 10:1 And when the queen of Sheba heard of the fame of Solomon **concerning the name לַשֵּׁם of the LORD**, she came to prove him with hard questions.

Under the Old Covenant, Gentiles were separated from the Lord and his people. Now they come thronging to him.

The importance of the Lord's revelation of himself is emphasized in an anomaly in the pronouns (chart). The Lord is speaking throughout this section, but the last clause is “**he** hath glorified thee,” not “**I** have glorified thee.” We see the same anomaly in the parallel in 55:5. There, as here, the Lord is speaking, but he refers to himself in the third person:

Isa 55:5 Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for **he** hath glorified thee.

In both cases, the expression describes the Lord as the Gentiles see him and are drawn to him.

Probably, we should understand the description as a quotation, on their lips of the Gentiles. Recall again the Gibeonites and the Queen of Sheba:

Jos 9:9 And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and **all that he did** in Egypt,

1Ki 10:9 Blessed be the LORD thy God, **which delighted** [3ms] in thee

They came naming the Lord and describing what he has done. The Lord is anticipating, not just the

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motive, but the very words of the Gentiles who bring back Zion's children: "[we come] because of the name of the Lord, for he has glorified thee."

Here is a second practical lesson for our outreach: preaching. Our joy and peace in the Lord may provoke others to jealousy, but by itself it would be a superficial motive to follow the Lord. The deeper motive is the character of God himself. We are attracted to the Lord, because of his revealed character. Recall the two characteristics of God in Exod 34: he keeps mercy, but also visits iniquity. He shows us our sin, and teaches us to fear his fierce wrath against those who rebel against him. Then he shows us his Son, and the forgiveness he has promised us.

Our peace and joy may capture people's attention, but in itself it will not save people. We must confront them with the name of the Lord. Giving a testimony of what the Lord means to us is fine, but we must also preach the gospel. The two (testimony and preaching) are different (chart). Both are important. People need to see that our experience is genuine, but they also need to understand the character of the God who lies at the heart of that experience.

10-12, City

The third stage of the return in the sixth and fifth centuries was the rebuilding of the wall and the gates, under Nehemiah. Then, the Jews rebuilt the city, with considerable resistance from the local Gentiles (chart):

Neh 2:10 When Sanballat the Horonite [from Horonaim, in Moab], and Tobiah the servant, the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

Neh 4:7-8 But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, *and* that the breaches began to be stopped, then they were very wroth, 8 And conspired all of them together to come *and* to fight against Jerusalem, and to hinder it.

During the first return, the uncircumcised were opposed to the reconstruction of Jerusalem. And the Israelites returned the favor, rejecting the uncircumcised:

Neh 9:2 And the seed of Israel separated themselves from all **strangers**, and stood and confessed their sins, and the iniquities of their fathers.

In the rebuilding here anticipated, the Gentiles do not hinder the work. Quite the contrary, they perform it:

10 And the sons of strangers בני נכר shall build up thy walls,--When we studied 56:3, we saw that the "son of the stranger" is the uncircumcised person, and remarked that in that passage Isaiah anticipated a day when circumcision would no longer be needed for fellowship with the Lord, and we see the same phenomenon here.

and their kings shall minister unto thee:--We usually think of kings as being served, not as serving. During the captivity, Daniel and Nehemiah were servants to the kings of Babylon and Persia. But in the period here in view, kings serve Zion.

for in my wrath I smote thee, but in my favour have I had mercy on thee.--The Lord recalls his

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earlier promise to Zion, depicted as a barren woman (chart),

Isa 54:7 For a small moment have I forsaken thee; but with great mercies will I gather thee. 8 **In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have had mercy on thee**, saith the LORD thy Redeemer.

Recall that there were two major discussions of Zion as a woman in the second part of Isaiah 40-66 (chart). She is depicted as a widow bereft of her children in ch. 49, and as a barren wife in ch. 54. In v. 4, Isaiah recalls the first passage, quoting from 49:17-22. Now the Lord quotes from the second.

A major focus of our discussion in this chapter is whether these events apply to the original return to Babylon, the church in the present evil age, or the coming Day of the Lord. Statements such as this indicate that the entity in view was previously the object of the Lord's wrath, but is now restored. That works if we understand Zion to be the capital of the Jewish nation. It doesn't work if we understand it to be the church, for God has never been wroth with his church, and has never smitten it. The true people of God in every age are shielded from God's wrath by the substitutionary work of the Lord Jesus. The reversal that the Lord promises only makes sense if Zion is physical Israel, turned from rebellion to repentance.

11 Therefore thy gates shall be open continually; they shall not be shut day nor night;--Gates need to be closed only if there is a threat of attack. When all the world is subject to Zion, there is no need to shut the gates.

This description has never been true in the present age. Even when nations have sought to rule according to God's law according to the vision of covenant theology, they have had to defend themselves, whether against pagans (as in the Islamic invasions of the seventh through seventeenth centuries) or against other "Christian" kingdoms.

John in the Revelation picks up Isaiah's vision of a city that is never closed in his vision of the New Jerusalem in the New Heaven and New Earth (chart):

Rev 21:25 And the gates of it shall not be shut at all by day: for there shall be no night there.

But note the distinction. Isaiah envisions a context in which there is day and night, but the gates stay open. John applies the description to an epoch in which there is no night at all, and emphasizes that fact. As we suggested before, Isaiah's vision merges the Millennium (the present earth restored to its Edenic condition) with the New Heavens and the New Earth.

that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

It is interesting to observe how these two terms are used in parallel in Isaiah (chart). (NB: sometimes גוים is translated "nations," and sometimes "gentiles," but it is the same Hebrew word, Strongs H1471.)

In ch. 1-39, they never appear in parallel, only in the phrase מלכי גוים (14:9, 18) and in non-parallel phrases (36:18).

In 40-66, parallel uses always appear in contexts where the nations and their kings are being described as subject to somebody. There is a progression here that reflects the unfolding of world history.

- In the first nine chapters of 40-66, they are used in parallel to describe the submission of the

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nations to Cyrus:

Isa 41:2 Who raised up the righteous *man* from the east, called him to his foot, gave the **nations** before him, and made *him* rule over **kings**?

Isa 45:1 Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue **nations** before him; and I will loose the loins of **kings**,

Recall Daniel's vision of the image with four parts. From the Babylonian captivity to the time of Christ, the Gentiles have sought to lord it over one another, and empires have battled for supremacy. "The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them" (Mat 20:25). Even this present age is called "the times of the Gentiles" (Luke 21:24).

- In the next nine chapters, in addition to one non-parallel use, they describe the subjection of the world to the suffering Servant:

Isa 52:15 So shall he sprinkle many **nations**; the **kings** shall shut their mouths at him:

In a sense recognized by the covenant theologians, the authority of the Lord Jesus has extended, through the church, over people of every nation, in a spiritual sense. He has "sprinkled many nations." But there is a fuller sense to his rule:

- The only occurrences in the last nine chapters are in the two sections describing the restoration of Zion, and the subjection of all nations to her: 60:3, 11, 16; 62:2.

12 For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.--In the past, nations have tried to obliterate Zion, but God has preserved her, and now will devastate those who refuse to submit to her. 300 years earlier, David predicted that the Lord would say to the Messiah (chart),

Psa 2:8-12 Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth. 11 Serve the LORD with fear, and rejoice with trembling. 12 Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

What is the significance of this promise to restore the city of Zion? Let's set it in the context of the other two promises, the sanctuary and the relation with Gentiles.

- The promise of the **sanctuary** reminds us of the basis of our spiritual life in God's appointed sacrifice.
- The promise of the **coming of Gentiles** reminds us of our spiritual outreach

The promise of the **city** reminds us that "this present evil age" (Gal 1:4) will come to an end. God created man to have dominion over the earth, as his representative (Gen 1:26). Part of God's plan includes godly human government. Our Savior's declaration that his kingdom is "not of this world" (John 18:36) is a temporary statement, not an eternal truth. We must avoid two errors:

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- The error of covenant theology, seeking to set up a theocracy in this present age;
- The error of a purely spiritual expectation, with no longing for righteous government.

Isaiah reminds us that God will vindicate his ways in the affairs of men, when he realizes his promise,

Psa 2:1 Yet have I set my king upon my holy hill of Zion.

13-18, Second Cycle

Now the Lord goes over the same ground again (chart).

13, Sanctuary

v. 7 discussed the sacrifices that Arabians would bring to the altar of the Millennial temple. Now the Lord focuses our attention on the house itself.

13 The glory of Lebanon shall come unto thee, the fir tree ברוש, the pine tree תדהר, and the box האשור together.--The two expressions here are drawn from earlier parts of Isaiah, both of which describe the restoration of the desert (chart).

Isa 35:1-2 The **wilderness מדבר** and the solitary place shall be glad for them; and the **desert ערבה** shall rejoice, and blossom as the rose. 2 It shall blossom abundantly, and rejoice even with joy and singing: **the glory of Lebanon** shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, *and* the excellency of our God.

Isa 41:19 I will plant in **the wilderness מדבר** the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in **the desert ערבה** **the fir tree, and the pine, and the box tree together:**

When Solomon built the temple, he contracted with Hiram king of Tyre for various trees:

2Ch 2:8 Send me also cedar trees ארז, fir trees ברוש, and algum trees אלגום, out of Lebanon:

The “fir trees” are the same, but the others are different, and mentioned only in these two passages in Isaiah. The next two clauses may explain why:

to beautify the place of my sanctuary; and I will make the place of my feet glorious.--Our verse (“beautify,” “make ... glorious”) suggests that the purpose of the trees here may be different than in Solomon’s time: not as structural components of the house, but as a beautiful garden of rare plants around the sanctuary. God reconstructs Eden, centered around his sanctuary.

Ezekiel may be inspired by this passage in his description of the future temple. He describes a river that issues out of the house:

Eze 47:1 Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar.

It flows down the Kidron into the Dead Sea, healing all that it touches.

Eze 47:9 every thing shall live whither the river cometh.

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One characteristic of the river is the vegetation that grows along its bank.

Eze 47:7 Now when I had returned, behold, at the bank of the river *were* **very many trees** on the one side and on the other. ... 12 And by the river upon the bank thereof, on this side and on that side, shall grow **all trees for meat**, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

Again, John picks up the imagery; again, he applies it to the New Heavens and the New Earth, and instead of the multitude of trees mentioned by Isaiah and Ezekiel, he focuses his attention on one species that neither Isaiah nor Solomon could have recognized:

Rev 22:1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. 2 In the midst of the street of it, and on either side of the river, *was there* **the tree of life**, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

to beautify the place of my sanctuary; and I will make the place of my feet glorious.--Again, we learn that in the restored age here envisioned, there will be a sanctuary. "Place of my feet" recalls David's words at the commissioning of the first temple (chart),

1Ch 28:2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: As for me, I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and **for the footstool of our God**, and had made ready for the building:

As lovely as this sanctuary is, it is only the footstool for the creator of the world.

14, Gentiles and Jews

vv. 8-9 told how the Gentiles would no longer threaten the Jews' devotion to the Lord, but instead would be the means to bring them back to the Lord. Now we read further of the faith of the Gentiles themselves (chart).

14 The 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;--As in vv. 8-9, the Gentiles and Israel are in a new relation. At the first return, godly leaders recognized their fundamental animosity, and sought to keep them separate from the Jewish people. In the promised age, the Gentiles will seek out Zion with sincere hearts, and find a welcome.

As we have often seen in this chapter, Isaiah is pulling together themes from earlier in the book. Each of the three 9-chapter sections of 40-66 contains a reference to the submission of the Gentiles (chart). In all three, the pronouns are 2fs, showing that the object of their homage is Daughter Zion.

Isa 45:14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God.

Isa 49:23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they

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shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me.

In each case the submission is related to the glory of the Lord. In 45:14 and here, the Gentiles are forced to recognize the Lord's sovereignty, while in 49:23, it is Israel who learns of the Lord through Gentile submission.

and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.--The motive for this submission is not any intrinsic merit in Zion, but rather the God who has chosen it as his capital and made its citizens his people.

Throughout this chapter we have recognized that the female character being addressed is Zion, the same one who mourned in 49:14 that the Lord had abandoned her, but this is the only place in this chapter that she is named, and she is clearly identified as a city. We should consider two things about Zion here (chart). The first is her description as a *city*, rather than a collective name for the *people*. The second is the nature of God's relation with a piece of real estate.

Covenant theology tends to understand Zion as a metaphor for God's people (chart):

- Young: "He addresses Jerusalem or Zion, but it is obvious that the physical city is not intended."
- Gill: "no doubt but the church of God is here addressed"

Isaiah is writing poetry, and we do expect some figures of speech. Indeed, the whole idea of representing Zion as a woman is figurative. But we must be careful not to let the *figure* take over the *reality*. There is a figure, metonymy, in which a container represents what is in it, and sometimes a city is used as a figure for its inhabitants.⁷ For example,

Jer 26:2 speak unto all the cities of Judah, which come to worship in the LORD'S house, all the words that I command thee to speak unto them

But this usage does not justify equating the city with the inhabitants, and that clearly does not work in Isaiah's addresses to Daughter Zion. In particular, the church cannot be distinguished from believers; it is exactly the assembly *ἐκκλησία* made up of all true believers. In contrast, Zion's children are distinct from her. They leave her:

Isa 37:32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion:

Those who leave are not apostates leaving the church, but include godly men such as Daniel, Ezekiel, Baruch, and Jeremiah. Similarly, after the captivity, the people return to Zion.

Isa 51:11 Therefore the redeemed of the LORD shall return, and come with singing **unto Zion** (cf. 35:10)

Isa 60:4 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.

They do not become her children by returning, as though they were being converted. They are already her children before they return.

⁷ Bullinger, *Figures of Speech in the Bible*, classifies this as a variety of Metonymy of the Subject (p. 580).

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The popularity of understanding Zion as a metonymy for its subjects is no doubt due to the many expressions of God's love and care for her. Why should God be so concerned with a place, as opposed to a group of people? I can't answer why, but we can see other evidence in Scripture of the fact of his concern (chart). Seven times in Deuteronomy, he forbids the people to worship wherever they please, but directs them to come "unto the place which the Lord thy God shall choose, to set his name there."

Deu 12:5 But unto **the place which the LORD your God shall choose out of all your tribes to put his name there**, *even* unto **his habitation** shall ye seek, and thither thou shalt come:

God told David,

2Ch 6:6 I **have chosen Jerusalem, that my name might be there**; and have chosen David to be over my people Israel.

Ps 132 recalls the time when David moved the ark of the Lord to Jerusalem, and justifies the choice by telling us that the Lord has chosen this city for his dwelling place.

Psa 132:13 **For the LORD hath chosen Zion; he hath desired it for his habitation.** 14 This *is* my rest for ever: here will I dwell; for I have desired it.

David is the chosen king, and Jerusalem is the chosen city. We cannot say why God should choose one city over another, any more than we can say why he has chosen the Jews as his people, or David as his king, or each of us as his child. But the fact remains that he has chosen such a place, independent of who happens to live there at the moment: Mount Zion, latitude 31° 46' N, longitude 35° 14' E. The medieval churchmen with good reason called this place *omphalos mundi*, "the navel of the world." There almighty God has chosen to set his name. There he will enthrone his king, and there all nations will come to worship him.

15-18, City

Parallels with vv. 10-12 show that our attention is now moving back to the city, though by this time the theme of Gentile subservience is thoroughly mingled. This time the main theme is reversal: bad things become good, and good things become even better.

15 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.--We read again of her reversal of fortune, recalling v. 10,

in my **wrath I smote thee**, but in my favour have I **had mercy** on thee.

16 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.--The submission of the Gentiles will persuade her that the Lord is undertaking on her behalf. Again, we hear echoes of 49:23 (chart)

49:23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD:

This theme of reversal is now worked out in several directions (chart): the materials of which the city is

built, the people who rule, and the very structure.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron:--In the first reversal, common building materials will be replaced with expensive ones. This image recalls the days of Solomon:

1Ki 10:21 And all king Solomon's drinking vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold; none *were of* silver: it was nothing accounted of in the days of Solomon.

I will also make thy officers peace, and thine exactors righteousness.--In the second transformation, the kinds of people who have dominated Israel's history will be replaced with virtues.⁸

- “Officer” (פקדה singular) is literally “oversight,”⁹ then by extension one who exercises oversight, a watchman or guard. God will replace the watchmen on the wall with peace.
- “Oppressors” נגשים is from the verb that describes what Egypt and subsequent tyrants did to Israel. They will be replaced with righteousness, as the new-covenant work of the Spirit rules over the people.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders;--With such rulers, the land will be free from strife.

but thou shalt call¹⁰ thy walls Salvation, and thy gates Praise.--The third replacement is the distinctive names given to the parts of the city itself.

- The walls, traditionally used to keep out the enemy, are now called “Salvation.” They no longer defend the people, but memorialize the true defense, God's salvation.
- The gates, standing perpetually open (v. 11), are now characterized by the praise of those who stream into the city to worship the Lord.

19-20, Isaiah: The Light of the Lord

Now Isaiah resumes speaking, as seen by the third-person references to the Lord (chart), but by way of transition, continuing the theme of reversal and change.

His focus is on the light in the new city. John clearly has v. 19 in mind in Rev 21:23 (chart).

19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto

8 The standard syntax of שׂים with two objects is for the first to represent the material and the second the product (BDB lists several examples). It is tempting with the NET Bible to reverse the assignments: instead of “I will turn your overseer into peace,” “I will appoint peace as your overseer.” But I haven't found any example where the role of the objects is thus reversed, and this would remove the theme of replacement that runs throughout these verses.

9 All versions (including KJV) personify this abstract noun, probably because of its clear use in the plural to indicate watchmen in 2 Ki 11:18 and Ezek 44:11. However, I can find no place where the singular has this meaning.

10 Note the reversal of object and name in the two cola. See Andersen, *Sentence*, 9.12, p. 139, which cites Isa 5:7 and argues that the vineyard is the subject in both clauses. If this is the case, the first clause of a chiasmic sentence follows the normal grammar, and the second is reversed. Since the normal grammar of naming is to have the thing named first and the name second, we should understand the verse as applying the names of “Salvation” and “Praise” to the walls and gates, rather than calling Salvation the wall and Praise the gates.

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thee:--John writes,

Rev 21:23a And the city had no need of the sun, neither of the moon, to shine in it:

We have already noted that John distinguishes two periods, the Millennium and the New Heaven-New Earth, which Isaiah blurs together. We know that there is no sea in the NH-NE (Rev 21:1). John is less clear about the sun and moon; he simply says that the city doesn't *need* either one for light, and that agrees with Isaiah. But, at least in Isaiah, this does not mean that they are gone, and v. 20 anticipates that they are still there. Here, he simply says that they are no longer the source of brightness.

In fact, other passages in Isaiah anticipate that the natural lights will be intensified during the Lord's kingdom:

Isa 30:26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

Yet his glory will overwhelm even their enhanced glory:

Isa 24:23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

They will be overwhelmed by the light of the Lord:

but the LORD shall be unto thee an everlasting light, and thy God thy glory.--The Lord is echoing Isaiah's words in vv. 1-3.

These verses are the last two of Isaiah's 30 uses of "light" (more than any other OT book except Job). We will appreciate them better if we review how Isaiah has used these ideas (chart).

In chapter 2, the initial description of the Day of the Lord that occupies so much of this book, Isaiah invites the people,

2:5 O house of Jacob, come ye, and let us walk in the light of the LORD.

But the nation has abandoned God, and as a result they are

9:2 the people that walked in darkness

Recall Isaiah's challenge, and their confession:

Isa 59:2 But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear. ... 9 Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

In this condition, many try to establish their own light. Isaiah mocks them:

50:11 Behold, all ye that kindle a fire, that compass *yourselves* about with sparks: walk in the light of your fire, and in the sparks *that* ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

Where can a sin-darkened people find "the light of the Lord"? Isaiah gives two answers.

First, in describing God's judgment on the Assyrian, Isaiah identifies the Lord with the light (chart):

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10:17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;

The last two references to “light” in the book, in our verses, echo this position:

60:19 but the LORD shall be unto thee an everlasting light, and thy God thy glory. ... 20 ... the LORD shall be thine everlasting light ...

So the first answer is that the Lord, “the Holy One of Israel,” is “the light of Israel.”

The second answer is the promised Messiah (chart). Though the Lord himself is “the light of Israel” (10:17), twice he calls his Servant “a light of the Gentiles”:

42:6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

49:6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to [of] the Gentiles, that thou mayest be my salvation unto the end of the earth.

When Messiah speaks, he offers light, not just to the Gentiles, but to the peoples (the Hebrew noun is plural, unlike the KJV):

51:4 Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a **light of the peoples**.

The idea that the Messiah is light appears early in the book, when Isaiah promises light first to those in Galilee, where Messiah would arise (chart):

Isa 9:1 the land of Zebulun and the land of Naphtali, ... the way of the sea ... 9:2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Now the later chapters, contemplating the Messiah's kingdom, are full of promises of light:

58:8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward.

58:10 And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noonday:

60:1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

60:3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

So the Lord is our light. When we forsake him, we walk in darkness. He sends his Servant to be our light, and promises one day to restore Zion and her citizens to the full light of the Lord.

John's echo of this verse in the Revelation continues into this half of the verse, but his modifications are most informative (chart):

Rev 21:23b for the glory of God did lighten it, and the Lamb *is* the light thereof.

Isa 60:19 associates the Lord יהוה with light, and the title “God” with glory. John recalls “the glory of the Lord,” but the source of light is now the Lamb. He has directly replaced a reference to יהוה with an

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unambiguous description of the Messiah.

In doing so, he is echoing what we have seen in our survey of Isaiah's use of the idea of light: both the Lord and Messiah are described as the source of light.

- The Lord, the Holy One of Israel, is “the light of Israel” (10:17; 60:19, 20).
- He sends Messiah to be “the light of the Gentiles” (42:6; 49:6).
- Messiah himself claims to be “the light of the peoples” (51:4).

John's modification of Isa 60:19 is only one of many instances where NT writers apply OT references to the Lord יהוה to the Lord Jesus. Their willingness, as devout Jews, to make this association is one of the strongest evidences that they consider our Lord to be God.

20 Thy sun shall no more go down; neither shall thy moon withdraw itself:—The sun and moon are still here, unlike the situation in the New Heavens and New Earth.

for the LORD shall be thine everlasting light,--Finally, the people have answered the invitation of 2:1. They are walking in the light of the Lord, and their sorrow is over.

and the days of thy mourning shall be ended.--This is the end of a story that began in the early chapters of Isaiah, where the personification of Daughter Zion began. Isaiah prophesied,

Isa 3:26 And her gates shall lament and mourn; and she *being* desolate [stripped of her children] shall sit upon the ground.

Two details merit notice.

- “shall be ended” is from the verb שלם "to be complete." The idea is not that unfortunate random misfortunes have come to an end, but that purposeful chastisement has accomplished its purpose, and the appointed period is fulfilled.
- Reference to the prosperity of the people fits much more closely with the next paragraph than with this one, the third of the strong transitions that join the successive speeches in this section.

21-22, the Lord: A Righteous People

The Lord gives the final word in this chapter, emphasizing two themes in an ABAB alternation (chart):

A: The prosperity of his people

B: The source of that blessing in his sovereign initiative.

21 Thy people also shall be all righteous:-- “All” describes the people, not their righteousness; more literally, we might render, “Thy people, all of them, shall be righteous.” Paul anticipates this state of affairs:

Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

they shall inherit the land for ever,--To their spiritual status, the Lord adds prosperity. They were cast out because of their sin; now they will return because he has made them righteous.

the branch of my planting, the work of my hands, that I may be glorified.--The source of the transformation is not anything in the nation. It is his work, intended to bring him glory.

the branch.--Clearly, the reference is to the nation. Just as clearly, earlier Isaiah uses “branch” נצר to refer to the Messiah:

Isa 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

This is another example of what we have already seen with the Servant of the Lord: a title that in Isaiah focuses on historical and sinful Israel, then on the individual Messiah, is used in the NT of the church, his body.

22 A little one shall become a thousand, and a small one a strong nation:--We return to the theme of prosperity, this time focused on the nation's prestige.

We can improve on the translation. “A little one” and “a small one” are actually “the little one” and “the small one.” One use of this construction is to indicate the superlative of an adjective, and that's probably the meaning here: “the littlest one shall become a thousand, and the smallest one a strong nation.” In the past, the greatest of Israel's people have been oppressed. Now the very least of them will be dominant.

I the LORD will hasten it in his time.--Again, the Lord claims credit for the transformation.

Synthesis

Recall the alternation between the words of Isaiah and those of the Lord (chart). We can now see a common theme for each speaker.

- Isaiah focuses on how Israel, once darkened by her sinful withdrawal from the Lord and his resulting chastisement, now basks in the light that he sheds on her.
- The Lord focuses on the prosperity of the people, the restoration of her civil society and the respect that the nations will pay to her.

So we can summarize the chapter, “Zion will shine with the light of the Lord when he restores her society and exalts her in the eyes of the nations.”

Notes

How Many Returned?

Let's try to estimate the proportion of Jews who returned from captivity.

Here's our data

| Event | Reference | Date | # men ¹¹ |
|---------------------|------------|------|---------------------|
| Jacob into Egypt | Gen 46:26 | 1845 | 70 |
| Exodus | Num 2 | 1445 | 603550 + 7500 |
| Conquest | Num 26 | 1405 | 601730+23000 |
| David's Census | 2 Sam 24:9 | 1000 | 1.3M |
| Return from Babylon | Ezra 2, 8 | 536 | 42360 + 1766=44125 |

Assume a simple exponential model: $P(t) = P_0 e^{\lambda(t-t_0)}$. Note that this will underestimate the growth rate, because it ignores limiting factors.

Compute λ for different periods:

| Period | λ |
|-----------------------|-----------|
| In Egypt | 0.0227 |
| Wilderness Wanderings | 0.0006 |
| Conquest to David | 0.0018 |

Use conquest-David to estimate population at time of captivity: $1.3E6 e^{0.0018 \cdot 400} = 2.7M$.

To estimate population at end of the Babylonian captivity, need to know two numbers:

- How many would go into captivity? We don't know, but at the time of the Roman conquest, Josephus claims that 1.1M were slain in the conquest of Jerusalem, and 97k sold into captivity, which would be about 8% of the total (the rest being killed). More optimistically, half might have gone into captivity, and half killed. Let's run the numbers for 50k and 100k, as well as an 8% estimate of 216k and a 50% estimate of 1.35M.
- What was λ ? Jeremiah told the people to settle down and make homes for themselves; we're not in the stringent conditions of the wilderness wanderings. Try 0.001 and 0.002, as well as 0.02 (closer to what happened in Egypt).

Here are the results.

¹¹ The number for Jacob's family includes two women, but these appear to be exceptions.

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| | | λ | | |
|----------------------|-------|-----------|-------|-------|
| | | 0.001 | 0.002 | 0.020 |
| Exiled population | 50k | 54k | 58k | 203k |
| | 100k | 107k | 115k | 406k |
| | 216k | 232k | 248k | 876k |
| | 1.35M | 1.4M | 1.6M | 5.5M |

A return of 42k is less than half for all estimates except the most conservative. Perhaps the easiest observation is that it's fewer than 3% of the original exiles, if we assume that half of the population went into captivity.

Let's refine this. David found 800k in Israel and 500k in Judah. Num 26 counts 121,700 in Judah, Simeon, and Levi, leaving 503,030 in Israel. This means that $\lambda_{\text{Israel}} = 0.0011$, and $\lambda_{\text{Judah}} = 0.0035$. So at the time of the Assyrian captivity in 722, Israel would have been 1.1M and Judah 1.3M, and in 600, Judah would be 2.05M. Then a 10% captivity would be a total of 315k, and a 50% captivity, 1.6M.

לשם יהוה v. 9

Does this indicate direction of movement, or motivation ("for, because of the name")? Study usage throughout the OT:

Movement: 4x

Jos 9:9 And they said unto him, From a very far country thy servants are come **because of the name of the LORD thy God**: for we have heard the fame of him, and all that he did in Egypt,

1Ki 10:1 And when the queen of Sheba heard of the fame of Solomon **concerning the name of the LORD**, she came to prove him with hard questions.--*Curious construction, see commentaries. Perhaps related to the common use of לשם יהוה with reference to the temple, see below.*

Isa 60:9 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. (ESV "for the name," NET "to honor the Lord")

Jer 3:17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, **to the name of the LORD**, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. (ESV "to the presence of the Lord," NET "in Jerusalem, to honor the Lord's name"--note inconsistency with translation in 60:9, though Jeremiah clearly is drawing on Isaiah's imagery of the return)

Construction בנה of the Temple: 26

2Sa 7:13 He shall build an house **for my name**, and I will stablish the throne of his kingdom for ever.

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1Ki 3:2 Only the people sacrificed in high places, because there was no house built **unto the name of the LORD**, until those days.

1Ki 5:3 Thou knowest how that David my father could not build an house **unto the name of the LORD** his God for the wars which were about him on every side, until the LORD put them under the soles of his feet.

1Ki 5:5 And, behold, I purpose to build an house **unto the name of the LORD** my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house **unto my name**.

So 8:17, 18, 19, 20, 44, 48; 1 Chr 22:7, 8, 10, 19; 28:3; 29:16; 2 Chr 2:1, 3; 6:7, 8, 9, 10, 34, 38; 20:8

Sanctification, motive for God's action: 4x

1Ki 9:7 = 2 Chr 7:20 Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed **for my name**, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:

Eze 36:22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not *this* for your sakes, O house of Israel, but **for mine holy name's sake**, which ye have profaned among the heathen, whither ye went.

Eze 39:25 Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous **for my holy name**;

Worship: 14x Uniformly, the translations are "to thy name" or "to thee," with the name recognized as the essence of the person.

2Sa 22:50 = Ps 18:49 Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises **unto thy name**.

1Ch 16:35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks **to thy holy name**, *and* glory in thy praise.

1Ch 29:13 Now therefore, our God, we thank thee, and praise **thy glorious name**.

Psa 86:9 All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.

Psa 92:1 <A Psalm *or* Song for the sabbath day.> *It is a good thing* to give thanks unto the LORD, and to sing praises **unto thy name**, O most High:

Psa 106:47 Save us, O LORD our God, and gather us from among the heathen, to give thanks **unto thy holy name**, *and* to triumph in thy praise.

Psa 115:1 Not unto us, O LORD, not unto us, but **unto thy name** give glory, for thy mercy, *and* for thy truth's sake.

Psa 122:4 Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks **unto the name** of the LORD.

Psa 135:3 Praise the LORD; for the LORD *is* good: sing praises **unto his name**; for *it is*

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pleasant.

Psa 140:13 Surely the righteous shall give thanks **unto thy name**: the upright shall dwell in thy presence.

Isa 26:8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of *our* soul *is to thy name*, and to the remembrance of thee.

Mal 1:11 For from the rising of the sun even unto the going down of the same my name *shall be* great among the Gentiles; and in every place incense *shall be* offered **unto my name**, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts.

Mal 2:2 If ye will not hear, and if ye will not lay *it* to heart, to give glory **unto my name**, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay *it* to heart.

“For a reputation,” not governing noun or pronoun describing the Lord: 9x

Of the reputation of the house itself: 1Ch 22:5 And David said, Solomon my son *is* young and tender, and the house *that is* to be builded for the LORD *must be* exceeding magnificent, **of fame** and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

Neh 6:13 Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter for an evil report*, that they might reproach me.

Isa 55:13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD **for a name**, for an everlasting sign *that* shall not be cut off.

Jer 13:11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and **for a name**, and for a praise, and for a glory: but they would not hear.

Jer 33:9 And it shall be to me **a name** of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

Eze 34:29 And I will raise up for them a plant **of renown**, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

Eze 39:13 Yea, all the people of the land shall bury *them*; and it shall be to them **a renown** the day that I shall be glorified, saith the Lord GOD.

Zep 3:19 Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and **fame** in every land where they have been put to shame.

Zep 3:20 At that time will I bring you *again*, even in the time that I gather you: for I will make you **a name** and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

Zion as Metonymy

Citations representing the covenant claim are common:

- Young: “He addresses Jerusalem or Zion, but it is obvious that the physical city is not intended.”
- Alexander: “These are the words ... of Isaiah, speaking in the name of God to Zion or Jerusalem, not merely as a city, nor even as a capital, but as the centre, representative, and symbol of the church or chosen people.”
- Gill: “no doubt but the church of God is here addressed”
- Keil: “Here, however, [Jerusalem] is regarded as the church redeemed from banishment, and settled once more in the holy city and the holy land, the church of salvation, which is now about to become the church of glory.”

This interpretation depends on understanding Zion as a symbolic reference to the people of God. In this note I first summarize instances of this metonymy and compare them with Isa 60, then make some comments on the nature of metonymy and its invocation in covenant theology.

Instances of Metonymy with Zion and Jerusalem

Clear Instances

The earliest instance I have found of this figure of speech is in fact in Isaiah:

Isa 51:16, “say unto Zion, ‘Thou [2ms] art my people.’”

Significantly, in this passage he addresses Zion in 2ms, not in the 2fs used in ch. 40-50, 60, and 62. The use of the city as metonym for its inhabitants is possible, though rare.

Jeremiah clearly uses this figure, if we understand him to use בַּת צִיּוֹן in the same way that Isaiah does:

Lam 4:22 The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away גָּלָה into captivity: he will visit thine iniquity, O daughter of Edom; he will discover thy sins.

גָּלָה C regularly means “deport.”

Certainly other place names can serve as metonymy for their inhabitants. Compare

1Ch 6:15 And Jehozadak went *into captivity*, when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

Even so, such names are more commonly understood geographically (e.g., as place from which people were taken captive, Jer 24:1; 27:20; 29:1, 4, 20; 52:29, or the terminus of the return, Ezra 2:1; Neh 7:6).

Other cases where Jerusalem is carried away captive:

At the exile of Jehoiachin,

2Ki 24:14 And he carried away all Jerusalem, and all the princes, and all the mighty men of

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valour, *even* ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

Jer 1:3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

Also, עיר can be used of its inhabitants:

Zec 14:2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

שוב שבות

This Hebrew expression is often translated “turn the captivity,” and understood to describe a return from captivity. If the object is the city, then it would have to refer to the inhabitants, which would not be consistent with a strictly geographical reading.

There is evidence that the noun is cognate to the verb, and that the root meaning is “reverse the reversal,” restore the fortunes of somebody after a disaster. Certainly such a meaning is necessary in the case of Job (42:10), who underwent severe misfortune but was not deported. TDOT in fact understands the instance in Ps 126:1 to refer to deliverance from drought, not return from captivity. See also Hengstenberg: the Lord returns to his people, who are held captive, שבות referring to their status as in bondage, not to their deportation. Hengstenberg and TDOT emphasize that the verb שוב is never transitive in the *Qal*, and must refer to the return of the subject, that is, the Lord. It is the Lord, not the *rectum* of שבות, who is changing location. Similarly, Isa 52:2 בה ציון שביה can also be understood in the sense of one who is not free, but not necessarily deported.

Matt 23:37

The example of this metonymy most commonly cited is Matt 23:37, where our Lord accused Jerusalem,

Matt 23:37a O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee.

He ascribes to the city the crimes of its inhabitants. Yet even here he distinguishes between the city and its inhabitants, or “children”:¹²

Matt 23:37b how often would I have gathered **thy children** together, even as a hen gathereth her chickens under *her* wings,

And when he wants to speak to the inhabitants directly, he switches to the plural:

Matt 23:37c and **ye** would not!

It is worth noting that God punished, not just the inhabitants of Jerusalem, but the city itself, when the

¹² Jeremiah's language in Lamentations 1 gives another example, distinguishing Zion from her children (v. 5), and her streets and gates from the crowds that throng them (v. 4), a widow because she is empty (v. 1)

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Romans destroyed it in AD 70 and 136.

Luk 19:41 he beheld the city, and wept over it, ... 43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, 44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another;...

The idea of punishing the city as well as its inhabitants goes back to Moses,

Deu 13:12 If thou shalt hear *say* in one of thy cities, ... saying, 13 *Certain* men ... have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; 14 Then ... 15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, ... 16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.

So it is not at all necessary to understand Matt 23:37 as metonymy. Sin affects not only people, but their environment: murder pollutes the land (Num 35:31-33), as does adultery (Deut 24:4, cf. Jer 3:9). In general, man's sin is the reason that "the whole creation groaneth and travaileth in pain" (Rom 8:22). Against this background, it is not unreasonable for the Lord to charge the city itself with sin, and the judgment brought upon it by the hand of the Romans is consistent with this view. If he were using Jerusalem as metonymy for its subjects, it would make no sense for him to then speak of its children, or to shift to the plural when addressing them.

The Nature of Metonymy

A figure of speech such as metonymy, metaphor, or simile, which relates two concepts to each other, requires that both concepts be accessible to the communicators. For example, a common instance of metonymy of the container for the contents (the particular species in view here) is the Greek expression *πινω τον ποτηριον* "drink the cup" (with cup in the accusative), as opposed to the more literal *πινω οινον* "drink wine" (with wine in the accusative) or *πινω εκ του ποτηριου* "drink from the cup." The metonymy is possible because the speaker and hearer know both that there is both a cup and that there is wine in the cup, and are able to move readily from one to the other. To people who know of a city Zion that has inhabitants, it makes sense to say that Zion goes into exile. If the covenant view is based on metonymy, it requires us to identify the Zion that is being used as metonymy for the church. (It is a very different thing to claim that Zion *means* the church. Such a view would be very difficult to apply in a disciplined fashion, especially in the Old Testament, where so often it clearly has the city in view.)

The New Testament does identify believers with a city. Phil 3:20 speaks of our heavenly citizenship. Gal 4:26 contrasts the heavenly Jerusalem with Mount Sinai; though it does not explicitly mention Mount Zion, the parallelism would strongly suggest it. Heb 12:22 tells believers that they have come unto "the city of the living God, the heavenly Jerusalem." Though "Zion" is nowhere used of this city,¹³

¹³ Heb 12:22 begins with "Mount Zion," but that is the first of seven entities to which believers have come, of which the heavenly Jerusalem is the second. Zion here is no more being identified with the heavenly Jerusalem than with the other five items in the list. The point is that though the believing Jews to whom the epistle is being written are being rejected by the synagogue, by trusting in the Messiah they have in fact declared their allegiance to the physical Mount Zion as well as the heavenly city.

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it would not be unreasonable for someone who knew these passages to use “Zion” by metonymy to refer to its citizens. It would appear that the covenant identity of Zion with the church rests on this general line of reasoning:

- A city can be used by metonymy for its citizenship
- The Scriptures teach that believers (the church) are citizens of the heavenly Jerusalem
- Therefore “Jerusalem” can mean the believers.

The difficulty is in showing that the OT prophets had this concept of the heavenly Jerusalem. John repeatedly invokes Isa 60 in Rev 22, yet in ways that suggest additional insight not available to Isaiah (e.g., presence of the temple in Isaiah but not in the New Heavens and New Earth). So if Isaiah 60 uses Zion by metonymy for her citizens, they are the citizens of earthly Jerusalem, not heavenly Jerusalem, whose circumcision is of the flesh, and not of the heart. This is hardly the church.

The notion of metonymy in Isaiah 60 is additionally embarrassed by the features of the city that are mentioned (sanctuary, walls, gates). These suggest that it is the city itself, not its citizens, that is in view. To appreciate this point, let's return again to the metonymy of using “cup” to refer to “wine.” The figure works smoothly if we say that one drinks the cup. But if one says that you drink the cup with its handles, stem, and foot, it's difficult to believe that the contents are what is in view. Instead, one is forced to a grotesque vision of somebody actually ingesting the vessel.

The notion of metonymy is perhaps motivated by the attribution to Zion of knowledge and emotion. Surely stones and beams cannot rejoice and know that the Lord is in their midst. Or can they? It's not impossible to take this language literally: our Lord reported that if the people greeting his entry to Jerusalem had kept silence, “the stones would immediately cry out” (Luke 19:40). But even if the language is not literal, it need not be metonymy. A far more likely figure of speech is Personification (Bullinger p. 861), describing an inanimate object in language that is strictly appropriate to a human. This figure has the advantage of retaining the distinction between Zion and her children, which is a prominent part of Isaiah's imagery, but not consistent with the notion of metonymy. To make clear the things that are happening to Zion, Isaiah imagines that she is a person, and describes how a person would feel under the curses and blessings that this city experiences.

God's Election of Zion

Ever since Deuteronomy, God promised to choose a specific place as the resting place of his name.

Deu 12:5 But unto **the place which the LORD your God shall choose out of all your tribes to put his name there**, *even* unto his habitation shall ye seek, and thither thou shalt come:

Deu 12:11 Then **there shall be a place which the LORD your God shall choose to cause his name to dwell there**; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD:

Deu 14:23 And thou shalt eat before the LORD thy God, **in the place which he shall choose to place his name there**, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; ...

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Deu 14:24 ... if the place be too far from thee, **which the LORD thy God shall choose to set his name there**, when the LORD thy God hath blessed thee:

Deu 16:2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, **in the place which the LORD shall choose to place his name there**.

Deu 16:6 But at **the place which the LORD thy God shall choose to place his name in**, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

Deu 26:2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt go unto **the place which the LORD thy God shall choose to place his name there**.

Throughout the period of the judges and Saul, the chosen place moved around with the Tabernacle. But at the founding of the Temple, Solomon recalled God's words to David,

2Ch 6:5-6 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel: 6 But **I have chosen Jerusalem, that my name might be there**; and have chosen David to be over my people Israel.

And when Solomon's son takes the throne, the designation is repeated:

1 Kings 14:21 Rehoboam *was* forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, **the city which the LORD did choose out of all the tribes of Israel, to put his name there**.

Two Psalms in particular celebrate God's election of Zion.

Ps 132, probably written after the return from Babylon, is one of the psalms of ascent, sung by the people as they went to Jerusalem for each of the three pilgrimage feasts each year. It recalls the time when David moved the ark of the Lord to Jerusalem, and justifies the choice by telling us that the Lord has chosen this city for his dwelling place.

Psa 132:1-14 A Song of degrees. LORD, remember David, *and* all his afflictions: 2 How he swore unto the LORD, *and* vowed unto the mighty *God* of Jacob; 3 Surely I will not come into the tabernacle of my house, nor go up into my bed; 4 I will not give sleep to mine eyes, *or* slumber to mine eyelids, 5 Until I find out a place for the LORD, an habitation for the mighty *God* of Jacob. ... 13 **For the LORD hath chosen Zion; he hath desired *it* for his habitation**. 14 This *is* my rest for ever: here will I dwell; for I have desired it.

In Ps 48, the sons of Korah, who wrote many of the Psalms, celebrate the Lord's deliverance in the time of Jehoshaphat.¹⁴ Note their emphasis on the physical features of the city, its palaces, towers, and bulwarks:

Psa 48:1 Great *is* the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness. 2 Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, **the city of the great King**. 3 God is known in **her palaces** for a refuge. ... 8 As we

¹⁴ So Hengstenberg.

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have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah. ... 12 Walk about Zion, and go round about her: **tell the towers thereof. 13 Mark ye well her bulwarks, consider her palaces;**

Light in Isaiah

Physical light, from the heavenly bodies

13:10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

18:4 For so the LORD said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs [light], *and* like a cloud of dew in the heat of harvest.

30:26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

Good in contrast with evil

5:20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

5:30 And in that day they shall roar against them like the roaring of the sea: and if *one* look unto the land, behold darkness *and* sorrow, and the light is darkened in the heavens thereof.

45:7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*.

Human Efforts to Define Light

50:11 Behold, all ye that kindle a fire, that compass *yourselves* about with sparks: walk in the light of your fire, and in the sparks *that* ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

Something that the Lord brings

2:5 O house of Jacob, come ye, and let us walk in the light of the LORD.

10:17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;

42:16 And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

Role of Messiah

42:6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

49:6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

51:4 Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the peoples.

Light Promised to Israel

9:2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

58:8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy reward.

58:10 And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noonday:

59:9 Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

60:1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

60:3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

60:19 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.

60:20 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.