

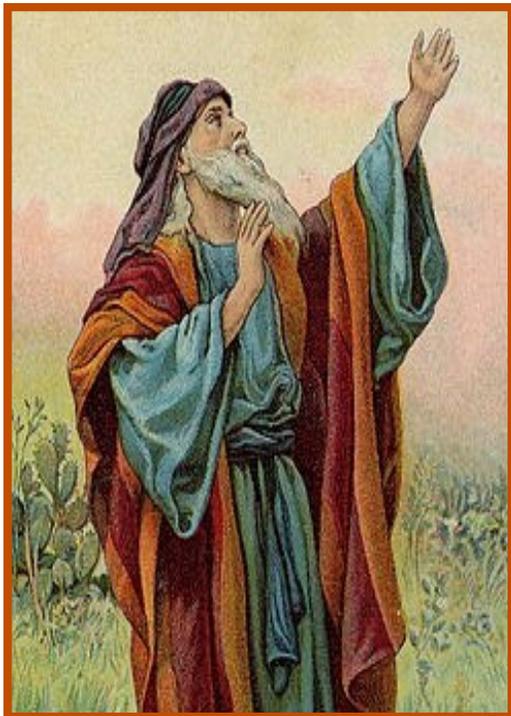
So the glory of Lebanon, the precious wood, will come to adorn the sanctuary. Even more, instead of bronze they will get gold for the temple, and silver in place of iron.

Then Isaiah becomes more fully eschatological in saying that the sun will no longer be their light by day or the moon at night: the Lord Himself will be their everlasting light: cf. Apoc/Revel 21. 23.

Then the people will be righteous, and possess the land forever - that is, unless they become unfaithful. Cf. the warnings in 1 Kings 9. 1-9 and Jer 22. 4-9.

Because they did not know the day of their visitation, Jesus wept over Jerusalem, in Luke 19. 41-44.

End of Chapter 60



"THE SPIRIT OF THE LORD IS UPON ME"
ISAIAH 61:1

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THE BOOK OF ISAIAH

CHAPTER 60

AND HIS NAME
WILL BE CALLED
WONDERFUL COUNSELOR,
MIGHTY GOD,
EVERLASTING FATHER,
PRINCE OF
PEACE.
ISAIAH 9:6

Isaiah is called "The Book of Salvation." The name *Isaiah* means "the salvation of the Lord" or "the Lord is salvation." Isaiah is the first book containing the writings of the prophets of the Bible. And the author, Isaiah, who is called the Prince of Prophets, shines above all the other writers and prophets of Scripture. His mastery of the language, his rich and vast vocabulary, and his poetic skill have earned him the title, "Shakespeare of the Bible." He was educated, distinguished, and privileged, yet remained a deeply spiritual man. He was committed to obedience over the long haul of his 55-60 year ministry as a prophet of God. He was a true patriot who loved his country and his people. Strong tradition suggests that he died a martyr's death under the reign of King Manasseh by being placed within the hollow of a tree trunk and sawed in two.

Isaiah's calling as a prophet was primarily to the nation of Judah (the southern kingdom) and to Jerusalem, urging the people to repent from their sins and return to God. He also foretold the coming of the Messiah and the salvation of the Lord. Many of his prophecies predicted events that occurred in Isaiah's near future, yet at the same time they foretold the events of the distant future (such as the coming of the Messiah), and even some events still to come in the last days (such as the second coming of Christ).

In summary, the message of Isaiah is that salvation comes from God—not man. God alone is Savior, Ruler and King.

Commentary on the book of Isaiah is by noted theologian Rev. William G. Most (1914-1999). His contributions to theology have been recognized all over the world. He published 12 books and a host of articles on topics ranging from biblical studies to Mariology and Latin grammar.

Book of Isaiah

Summary of Chapter 60

Redemption of Zion. Chapter 60, Summary and Comments

This is the theme of chapters 60-62.

Isaiah opens: Arise, shine, for your light has come. Darkness covers the earth, but the Lord rises upon you. --The words about the darkness recall 9:1-2, which say that a light has come to the people who walked in darkness, they have seen the great light - the Messiah.

So even the gentiles will come to your light. Here we need to recall our comments on chapter 2 above. Most Jews took this and similar texts to mean gentiles would all become Jews. The fulfillment was that all would be called to the kingdom of the

Messiah.

So the prophet says: Lift up your eyes, and look. Your sons and daughters come from afar. The real fulfillment was that of the nations coming to join the kingdom of the Messiah.

Isaiah 60:5 says that the nations will bring their treasures to Zion. This is like Haggai 2. 6-9: "Yet one moment [this as said in 520 BC!], and I will shake heaven and earth, and the treasures of all nations will come in, and I will fill this house with glory, says the Lord of Hosts. . . . the glory of this later house will be greater than that of the first, says the Lord of Hosts." -- We have followed in the above the more usual way of translating verse 7, by saying "the treasures." St. Jerome rendered: "the one desired" by the nations will come in. The problem is in the fact that the Hebrew <hemdat>, which can mean the desired is singular in form, yet the verb is plural. So translators feel authorized to change <hemdat> from the <desired one> to the <desired things>, wealth. But St. Jerome was following the interpretation of the rabbis. And clearly the prophecy is messianic, even if we treat <hemdat> as plural. For then we will have the same sense as 60:5. Further, Haggai said the glory of the new temple would be greater than that of the old. Physically that did not come true - but the glory was greater when Christ, the Messiah, came into it. Then really the house was filled with glory, even though the Jews did not recognize it.

So we have here as many times in Isaiah, a prophecy that seemed to refer to the restoration after the Exile, and did in part mean that, but the complete fulfillment was to come with Christ.

Next he says that herds of camels will come, all from Sheba will come with gold and incense. The liturgy for the feast of the Epiphany makes beautiful use of this verse, and of some of the preceding verses. He says the flocks of Kedar, probably standing for all Arabian tribes, and Nebaioth, a Midianite tribe, and Sheba in SW Arabia will come to Jerusalem and bring sheep to offer in the temple.

Then Isaiah in his vision looks to the sea, and exclaims: Who are these that fly along the clouds, like doves to their nests? The far away nations are coming, and the ships of Tarshish trading ships from the remote part of the Mediterranean.

Foreigners, he says, will rebuild your walls and kings will serve you. There was a partial fulfillment of this in the work of Cyrus, who in 44:28 is foretold as saying: Let Jerusalem be rebuilt, let the foundations of the temple be laid: cf. 2 Chron 36:22-23.