Isaiah – Chapter 60

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Theme: God would bless Israel with great light and glory through Messiah, the gospel, and Gentiles.

Outline:

1-2 Jewish Church Charged to Rejoice in Light

3-8 Gentiles To Be Converted and Bring Gifts

9-14 Gentiles Would Serve the Jewish Church

15-17 Prosperity of the Church To Be Very Great

18-22 Character of the Church To Be Very Great

Preparatory Reading: Isaiah chapters 2, 11, 25, 35, 40, 42, 50, 54, 55; Malachi chapters 3-4.

Related Links:

1. Exposition of Isaiah 2 *(Messiah Reign)*.
2. Exposition of Isaiah 9 *(Messiah Light)*.
3. Exposition of Isaiah 11 *(Messiah Reign)*.
4. Exposition of Isaiah 25 *(Messiah Reign)*.
5. Exposition of Isaiah 35 *(Messiah Reign)*.
6. Exposition of Isaiah 40 *(Messiah Come)*.
7. Exposition of Isaiah 42 *(Messiah Light)*.
8. Exposition of Isaiah 50 *(God's Servant)*.
9. Exposition of Isaiah 54 *(Gentile Beauty)*.
10. Exposition of Isaiah 55 *(Messiah Reign)*.
11. Exposition of Malachi 3 *(Messiah)*.
12. Exposition of Malachi 4 *(Messiah)*.
13. Mystery of Godliness *(ppt)*.
14. Mystery of Godliness *(details)*
15. Gospel Millennium *(not at all Jewish)*.
16. Total Depravity *(Human Gross Darkness)*.
17. Unsearchable Riches of Christ *(glory)*.
18. *Exposition of* Hebrews *(Jesus' Preeminence)*.
19. Understanding the Scriptures.

Introduction:

A. This chapter and the next two are glorious, for they describe the future glory of the Jewish church.
   1. It is key to understand these three chapters as exalting the Jewish church for spiritual blessings.
   2. The Jewish church, from Zacharias and Elizabeth and Mary to Peter and Paul and John, was great.
   3. Gentiles, as part of the great mystery of godliness, would love these Jews and convert to Jehovah.
   4. The kingdom of God started by John exploded at Pentecost as the Jewish church greatly multiplied.
   5. From Jerusalem, the Jews took the gospel to the world, and the Gentile elect loved it and the Jews.
   6. From disgrace, obscurity, and oppression for the nation, the Jewish church was exalted in the earth.
   7. We have preached against Jewish fables so hard we have neglected the glory of the Jewish church.
   8. In God's grand scheme of things, we Gentiles were grafted into the holy root and fatness of Israel.

B. The last chapter (59) ended with a short but passionate and powerful covenant commitment of Jehovah.
   1. The last chapter declared the perpetual duration of the Spirit and word to all ages and generations.
   2. This chapter declares the wide extent of the benefits and effects of the Spirit and word to Gentiles.
   3. Do not miss the glory, precedence, and importance of the Jewish church by which we are blessed.
   4. Paul gave the axiom – we got their spiritual things; we owe them carnal (Rom 15:27; I Cor 9:11).

C. This chapter begins a glorious description of the reign of Messiah and the prosperity under His reign.
   1. The language and terms used rise to the highest levels of Isaiah to get your attention and affection.
   2. Messiah is no mystery. Messiah = Christ (Jn 1:42; 4:25). He is the Lord Jesus Christ our Savior.
   3. His reign is no mystery. He reigns over all things in absolute power but in total love over believers.
   4. The Spirit and the word in the formation and enhancement of gospel churches and lives is glorious.
   5. The great mystery of godliness is a N.T. perspective on the incredible gifts of God's Son and faith.
   6. This glorious description of Jesus and His gospel kingdom will continue through to chapter 62.

D. Isaiah's view of the future should be viewed several ways to fully appreciate what he saw and foretold.
   1. The recovery from Babylon was quite important, and it is seen first with Messiah in the distance.
   2. The Spirit led Isaiah to use the rescue from Babylon as a take-off figure or type for the N.T. era.
   3. The temple had to be built for Messiah to come to it, so the rebuilding of Zion takes on N.T. value.
   4. Some verses may include the return from Babylon, but those 400 years were difficult, not glorious.
   5. His language and terminology were for His direct and immediate audience in Israel about 600 B.C.
   6. Prophetic similitudes abound, as Isaiah used inspired word pictures to show the glory of N.T. era.
   7. You must stay disciplined to grasp the use of O.T. terms of Jerusalem for N.T. spiritual religion.
   8. We read the O.T. through the truth of the N.T. as certainty, so we are not misled by wild fantasies.
   9. The beauty and grandeur of Messiah's kingdom and His churches are exalted as high as anywhere.
   10. There is no reason to apply this to heaven, since that would be a leap the prophet rarely attempts.
   11. We reject all ideas of a Jewish millennial kingdom as Jewish fables; the Bible has no such thing.
   12. We had glorious statements about the N.T. kingdom of Christ before (Is 2,11,25,35,40,42,50,55).
   13. In places applicable to both Israel's return and Christ's kingdom, each verse has its own proportion.
   14. As we saw before, verb tenses are applied less strictly, as illustrated by comparing verses 1 and 2.

15. As we saw before, persons of nouns have value (Is 60:1-7) or may change (Is 61:7,8,10).
16. The several mentions of the Gentiles throughout the passage require an emphasis on the N.T. era.
17. As with parables, the interpretation must emphasize the lesson over each word (Luke 10:25-37).
18. Either extreme – strict literalism or undisciplined spiritualizing – is easier and is more dangerous.
19. The workman earns His Captain's approval by laboriously studying to rightly divide these verses.
20. Understanding Scripture.

Jewish Church Charged to Rejoice in Light – Verses 1-2

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

A. God charged the Jewish church to get up from the sleep of captivity and obscurity.
   1. We encountered a similar charge earlier for the Jewish church to *awake* (Is 52:1-2).
   2. We will encounter it again, for the Gentiles would come to Israel's *rising* (Is 60:3).

B. *Shine*. God charged the Jewish church to rejoice and to reflect Messiah's glorious light.
   1. Jesus is the Light of the world, and His gospel dispels the darkness of false religion.
   2. The Jews were to boldly embrace and celebrate their blessing to reflect it to others.

C. The event here must be known – it is arrival of glorious light by Messiah and the gospel.
   1. The coordinating conjunction *for* tells you the reason Israel should get up and shout.
   2. Isaiah prophesied early of God exalting His house of light to the nations (Is 2:1-5).
   3. We encountered the arrival of light by the Messiah earlier (Is 9:1-2; Matt 4:12-17).
   4. Isaiah had prophesied God's Servant coming with light for Gentiles (Isaiah 42:1-9).
   5. God comforted His Servant that His light would affect the Gentiles (Isaiah 49:1-6).

D. The Jewish church would never be the same – their glorious Redeemer finally arrived.
   1. The Seed of the Woman, Seed of Abraham, Shiloh of Judah, and Son of David came.
   2. No matter the pain or reputation of the past, they were now the delight of the earth.
   3. Though in captivity for 70 years and in obscurity for 400 years after, it would change.
   4. While often not visible due to sins, their special place as God's people was obvious.
   5. God had sent the dayspring from on high and had favored the nation with great glory.

E. Their light had come – the light they had waited many generations for – had arrived.
   1. Jesus is the Light of the world, and His gospel dispels the darkness of false religion.
   2. In a prophetic similitude, they would not need the sun or moon again (Is 60:19-20).
   3. Scripture shouts fulfillment (Mal 4:2; Luke 1:77-79; 2:32; Jn 1:9; 3:19; 8:12; 12:46).
   4. God's truth through His Servant cannot be overlooked (Isaiah 8:20; 50:10-11; 51:4).

F. Jehovah's glory was His preeminent favor by giving His beloved Son to Israel's elect.
   1. No wonder angels declared what they did to shepherds in the field (Luke 2:8-14, 32).
   2. Jesus is the express image of the glorious God, and He arrived in Israel (Heb 1:1-5).

3. Jesus' glorious transfiguration was an eye-opener for the apostles (II Peter 1:16-18).

G. Reader! What will you do with this verse above and beyond rejoicing in its great glory?
   1. We are the children of lights, so we should walk in it and seek more (Eph 5:8,14).
   2. We are not of darkness as others, so our lives should be different (I Thess 5:4-10).
   3. Does your life shine in this crooked and perverse nation (Phil 2:14-16; Matt 5:16)?

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

A. See the notes for the previous verse to have additional detail beyond the brief notes here.

B. The coordinating conjunction *for* and exclamation *behold* indicate the reason for joy.
   1. The previous verse had told the Jewish church to arise and shine by great blessings.
   2. Light and glory of Jehovah had come to the Jews by the Messiah, distinguishing her.
   3. This verse adds more – the great contrast to the gross darkness of a depraved world.

C. Darkness was in Israel to a degree, though far worse elsewhere (Is 9:1-2; Matt 4:12-17).
   1. The Jews labored under an onerous system of religion based on ceremonial works.
   2. The Jews could never have a clear conscience before Jehovah (Heb 9:9,13-14; 10:2).
   3. The Gentiles were totally deluded by ignorance through polytheistic abominations.
   4. Paul gently mocked the Athenians and thinkers for superstition (Acts 17:16-31).
   5. The world and the human race without Christ and Christianity is gross and very dark.
   6. Superstition or Truth.

D. The reason Israel should rise, shine, and get excited was for direct blessings on them.
   1. The inspired disjunctive *but* is for God's great difference between Israel and others.
   2. Note in these two verses – *thy* light, risen upon *thee*, arise upon *thee,* seen upon
   3. The LORD Jehovah arose on Israel and His glory seen on them through Jesus Christ.
   4. Do you grasp and appreciate the blessings God has in store for His peculiar people?
   5. If you believe on Jesus Christ and love His gospel, then you should rise and shine!
   6. Note in the next five verses God's love of Israel – *thy* light, *thy* rising, to *thee*, *thy* sons, *thy* daughters, *thy* side, unto *thee*, unto *thee*, cover *thee*, unto *thee*, unto *thee*.
   7. Do not miss it – the Jewish church – Christ came to it (Luke 1:54-55; 68-75; etc.).
   8. Do not miss it – the emphasis on Jews – we were merely grafted in (Rom 11:16-21).
   9. Do not miss it – Gentiles owed Jews – so cash flow (Acts 11:28-30; Rom 15:25-27).

E. As you leave, celebrate coordinating *for* twice, exclamatory *behold*, and an inspired

Gentiles To Be Converted and Bring Gifts – Verses 3-8

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

A. The light of Christ and God's blessing on Israel through Him would attract the Gentiles.

1. The first miracle is that the gospel of Christ was preached to violent, wild Gentiles.
2. The second miracle is that the gospel of Christ was believed by depraved Gentiles.
3. This is called the great mystery of godliness in the Bible for its miracles (I Tim 3:16).

B. Even kings would acknowledge the God and/or Redeemer Messiah of the Jewish nation.
1. The first king showing interest would be Cyrus and then Darius/Ahasuerus after him.
2. From Herods to Caractacus (Claudia) to Constantine to King James I are many kings.
3. If we allow *king* a little latitude as we should, the eunuch was under Queen Candace.
4. Continuing with that latitude, we find some converts in Caesar's own household.

C. Mystery of Godliness.

D. Mystery of Godliness

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.

A. Isaiah calls to the Jewish church to observe Gentile crowds gathering to join the Jews.
1. They were to look in every direction, for the Jewish attraction was to be worldwide.
2. Rather than just a few persons, groups of Gentiles gathered into churches of Christ.
3. God would graft many Gentiles into the holy root and fatness of Israel (Rom 11:17).

B. Where should you start? With the Greeks coming to the feast to see Jesus (John 12:21).
1. Rather than be diverted by Gentiles moving geographically, think spiritually instead.
2. Churches of Gentiles exploded in the Roman Empire and continued to grow after.

C. The Jewish church exploded with growth by Jews returning also (Is 49:17-18; 54:1-8).
1. The Day of Pentecost identified Jews from every nation under heaven (Acts 2:5-11).
2. When the Jerusalem apostles met Paul, they boasted of Jewish converts (Acts 21:20).
3. But in addition to Jewish exiles we may also include Gentile converts as children.

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

A. If Jews in the apostles time would look, they saw both Jews and Gentiles joining them.

B. The effect on the Jews would be further conviction to fear and love their God Jehovah.
1. Consider how assembled apostles and elders rejoiced in council (Acts 15:3,6-18).
2. Jeremiah described God's blessings in similar terms to help understanding (Jer 33:9).
3. There is indeed compatibility between fearing and loving God (Deut 10:12; Ps 2:11).

C. The miraculous event was conversion of Gentile enemies and obtaining stuff and help.
1. Did the Corinthians gather abundance together to share with Jews (I Cor 16:1-3)?
2. Did the nations become favorable to Christianity and protect them, like Constantine?
3. God would graft many Gentiles into the holy root and fatness of Israel (Rom 11:17).

D. But reprobate Jews envied the Gentile conversions (Acts 13:45; 17:5; Matthew 27:18).

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; and they shall shew forth the praises of the LORD.

A. Camels and dromedaries (fast camels for riding) would cover the land bringing stuff.
    1. Both Midian and Ephah were descendants of Abraham by Keturah (Genesis 25:2,4).
    2. Isaiah described all kinds of people coming, Jews, Gentiles, and those between.
B. The conversion of Gentiles, like those of Sheba, would be attested by rich contributions.
    1. These Gentiles would be believers in Jehovah and His Son and engage in worship.
    2. But in addition to praising God, they would also bring gifts to help the Jewish church.
C. It is important in these prophecies to remember metaphors, not literal terms (Hos 12:10).

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

A. Here are described further gifts coming to the Jews by the conversion of their owners.
    1. Kedar and Nebaioth came from Ishmael, by Hagar and not by Keturah (Gen 25:13).
    2. They were known for their shepherding, and so their wealth is included with them.
B. This great transformation of Israel – kingdom of Christ – included acceptance of God.
    1. These Gentiles of different kinds were outsiders – formerly unacceptable to Jehovah.
    2. Now they and their sacrifices were acceptable to God through Jesus (I Peter 2:5).
    3. God glorified His church and made it better by Gentiles (Is 49:5-6; Eph 2:11-22).
C. It is important in these prophecies to remember metaphors, not literal terms (Hos 12:10).

8 Who are these that fly as a cloud, and as the doves to their windows?

A. They had been told to look all around and see (Is 60:4-5), and here is what they saw.
B. Like a cloud of birds with numbers too many to count, so were Gentile conversions.
    1. Note the first of three things – there were so many they looked like a cloud (He 12:1).
    2. Note the second of three things – they were Gentiles always rejected beforehand.
    3. Note the third of three things – they flew instinctively and loyally to the church.
    4. Like homing pigeons, the Gentiles only knew and loved one place to go for light.
C. This text has nothing to do with the invention of airplanes as some have suggested.
D. Let this church be a window for homing pigeons that have a nature that loves our Jesus.

Gentiles Would Serve the Jewish Church – Verses 9-14

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.

A. This verse is no different than what went before from the first notice in the first verses.
    1. There were would be many Gentile converts to the LORD God Jehovah of Israel.

2. They would be willing to serve the Jews for God's blessing on them through Christ.
3. The isles are usually used to represent the Gentiles who were not waiting on Jehovah.

B. The islands of the Gentiles would convert to God and be willing to serve His kingdom.
1. Ships were used to transport Jews or Gentiles to be added to the church. Think Paul.
2. Not only would there be converts to the Jewish church, they would also send wealth.
3. A dearth in all the earth caused care only for Jews (Acts 11:28-30; Rom 15:25-27).
4. This was not paying tribute by force like under David, but love for the Son of David.

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

A. Persons both low and high of the Gentiles would be engaged to help build the church.
1. There can be partial reference to Persian kings here but mainly to spiritual converts.
2. Persian kings, their sons, and other Gentiles helped directly or in directly after Cyrus.

B. Do not let building terms of walls distract; Gentiles built David's house (Acts 15:16).

C. God admitted that He had seriously smitten them in Babylon, but now He was favorable.
1. He was angry against the Jews, even His elect remnant had to suffer, for their sins.
2. But God exalted the Jewish church to Cyrus and to others, civilly and spiritually.

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

A. Because of God's blessing on the church through Christ, it should be ready to receive.
1. In the spirit of prophecy that uses metaphors (Hosea 12:10), do not think literal city.
2. These prophecies of the church of Jesus Christ must be grasped through O.T. terms.
3. There is truly little literal here, for the Jews suffered great threats to the literal city.
4. Jerusalem had to lock its gates constantly for fear under Nehemiah and for 400 years.
5. T. churches should not take the terms literally, for they lock their doors all nights.
6. God would graft many Gentiles into the holy root and fatness of Israel (Rom 11:17).

B. The *therefore* draws a connection to the previous favorable mercy – stupendous growth.

C. The kingdom of Jesus Christ rejects none truly repentant, even the weak (Romans 14:1).
1. We must be ready to receive all – eunuchs and strangers and all others (Is 56:3-8).
2. We must be as ready for enemies to be converted as friends and receive both equally.
3. We must have a love for souls that is reflected in gates being constantly opened.
4. For Love of a Soul *(evangelism)*.
5. Crazy Angels?

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

A. Nations are blessed or destroyed in proportion to their service of Jesus Christ's church.

1. This warning was stated in the 40s and 50s of this prophet (Is 41:10-16; 54:15-17).
2. The positive is an axiom of the Bible and experience (Ps 33:12; 144:15; Pr 8:12-21).
3. The negative side is an axiom of the Bible and experience (Deut 33:29; Ps 2:10-12).
4. We understand this of God's blessing on Abram's descendants – by faith (Gen 12:3).
5. Daniel prophesied that God would set up a kingdom to destroy all others (Dan 2:44).
6. The sun never set on an empire of a small, insignificant island with a few people.

B. Examples? Think in the Bible … Egypt, Philistines, Assyria, Babylon, Persian, Greece.

C. Examples? Think after the Bible … Israel, Rome, France, Spain, Germany, Japan, etc.

D. What of Japan and haters of Christianity? Ignorant, spiritually bankrupt, insignificant.

E. America must repent to end her hatred of God, His laws, the Bible, and Bible Christians.
1. She has been and is at the present the most powerful and wealthy nation in the earth.
2. She is in this exalted situation, like England before, for her support of Christianity.
3. But since she is turning against God and His religion, she must bear consequences.

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

A. God would use Gentiles, Lebanon's trees are the example here, to beautify His church.
1. God will construct His church of the best of each nation by persons, gifts, abilities.
2. And He will not exclude the lesser ones of each nation – fir, pine, and box trees also.

B. The church of Jesus Christ is like a body – God chose every part perfectly (I Cor 12:18).
1. The body needs all of its parts, including feeble and uncomely ones (I Co 12:12-27).
2. The body gives greater honor to uncomely parts for better unity (I Cor 12:22-23).

C. The church of Jesus Christ is a temple – God chose each stone perfectly (I Pet 2:4-5).

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; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

A. God's blessing on the Jewish church by Messiah and the gospel would convert enemies.
1. Several mentions of Gentiles through the passage require emphasizing the N.T. era.
2. It was through Peter and Paul Jerusalem was built up by Gentiles (Acts 15:13-18).
3. While aspects may apply to the return from Babylon, those 400 years were difficult.
4. Cyrus was a king that bowed himself to the Jews for Jehovah's sake by his decree.
5. But the rebuilding of Jerusalem's street and wall were in troublous times (Dan 9:25).
6. Though Persian kings assisted the work, local enemies hindered it by various ways.
7. After the Persians came the Greeks and the atrocities of Antiochus IV (Dan 8:8-14).
8. After the Greeks came Romans with the Edomite Herod the Great (Dan 11:36-45).
9. The gospels show a stranger Herod as king and Pilate as occupying Roman governor.

B. They are called the sons of former enemies for the generational difference in persons.
    1. For example, Egypt was a great afflicter, Apollos a great preacher (Acts 18:24-28).
    2. For example, Babylon was a tormenter, but a church saluted the Jews (I Peter 5:13).

C. These Gentiles converts, descendants of former oppressors, would confess the true God.
    1. As in verse 9, the connection between Gentiles and Jews is the identity of Jehovah.
    2. This is more than the rare proselytes converting before Paul's Gentile evangelism.

Prosperity of the Church To Be Very Great – Verses 15-17

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.

A. God forsook Jerusalem in wrath and gave it to Nebuchadnezzar of Babylon (Is 57:17).
    1. He made three expeditions against Judah and eventually razed the city to the ground.
    2. Jerusalem was despised as a rebellious and bad city for its seditions (Ezra 4:11-16).
    3. After being wasted, travelers no longer stopped there for business, rest, or religion.
    4. God fulfilled His word to make it a curse (I Kings 9:7; Jer 18:16; 19:8; 25:18; 29:18).

B. God would greatly bless spiritual Jerusalem in contrast to judging the earthly Jerusalem.
    1. Paul saw the two cities as a converted Jew on earth (Gal 4:25-26; Heb 12:22; 13:14).
    2. God destroyed the one city and reduced it to desolation, but greatly exalted the other.
    3. He built David's spiritual tabernacle, city, or kingdom by Gentiles (Acts 15:13-18).
    4. The features of spiritual Jerusalem under Messiah are far greater (Heb 12:22-24).

C. Replacement theology is exactly what the New Testament teaches about the Israelites.
    1. Dispensationalists (or Scofieldites) have embraced the Jewish fables of the Zionists.
    2. Paul's contrast of earthly and heavenly Jerusalem was to Gentiles (Gal 4:25-26).
    3. Paul's identification of a different Zion and Jerusalem was to Jews (Heb 12:22-24).
    4. Seed of Abraham?
    5. Gospel Millennium.

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.

A. Sucking milk from breasts is a metaphor for nourishment and strength (Is 49:22-23).
    1. The great expansion in size and prosperity of the kingdom of God was by Gentiles.
    2. Not only would lesser Gentiles come to the light of Israel but Gentile kings also.
    3. Israel did not barely escape Babylon; they were sent home with help to build Zion.
    4. Not only did they have visitors at feasts; Gentiles were converted by the thousands.
    5. Those Gentiles sent money across the Mediterranean and other means of assistance.
    6. Consider how the U.S. Bill of Rights gives Messiah's churches freedom to assemble.

7. We must not overlook kind tax treatment of gospel churches and ordained ministers.
8. God Bless the IRS *(gospel help)*.

B. The Jews would rejoice when they saw the number and zeal of Gentiles for their God.
1. They had always been religious outcasts (think Sennacherib), but now the opposite.
2. They would know, from Cyrus to Cornelius, that their God had done a great work.

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

A. The heavenly and spiritual Jerusalem of the N.T. era of Messiah would be magnificent.
1. There would be a significant upgrade over what David gathered and Solomon used.
2. These are prophetic similitudes for the unsearchable riches of Christ in saving men.
3. Consider the great mystery of godliness and how it crushes David's acts (I Tim 3:16).
4. Consider the features of the city and mountain of God Paul detailed (Heb 12:22-24).
5. Compare the ordinance of baptism to that of circumcision in any measure or respect.
6. Compare the Lord's Supper to the Passover mean in any aspect of meaning or value.
7. Compare the gospel ministry of preachers to the Levitical priests with bloody hands.
8. Paul, after listing the greatest men of the O.T., said we had it better (Heb 11:39-40).
9. God declared that the latter house would far outstrip the former. Why (Hag 2:6-9)?
10. God mocked gold and silver to Zerubbabel, for the Desire of All Nations was better.
11. It had nothing to do with gold and such, for Solomon's was greater. It was by Christ.
12. Peter mocked gold and silver against the precious blood of Christ (I Peter 1:18-20).

B. God's works of grace in men far outstrip the material components of earthly Jerusalem.
1. Jerusalem's officers were greedy, violent drunks (Is 1:21-27; 3:14; 56:10-12; etc.).
2. As *thy* officers are those of the church, so *thine* exactors are in the church as well.
3. The officers of the spiritual Jerusalem are its apostles, prophets, evangelists, pastors.
4. Initially there was Zerubbabel, Ezra, Nehemiah, but then Peter, Paul, Timothy, etc.
5. T. officers would promote peace (Isaiah 11:1-10; Col 3:15; I Thes 5:13; I Pet 4:8).
6. Since *exactors* is not used elsewhere and context is limited, we see church officers.
7. New Testament rulers are called pastors (shepherds) and also bishops (overseers).
8. As officers they officiate in the church; as bishops they exact the due order of things.
9. Bishop = overseer/supervisor (I Pet 5:2-3); they rule (Hebrews 13:7,17; I Tim 5:17).
10. But they are also under Christ's rule (I Tim 3:1-7; 5:21-22; II Tim 2:4-5; Tit 2:7-8).
11. Therefore by Spirit and word they promote righteousness (Jer 3:15; Eph 4:11-16).
12. These exactors would live righteous lives and require righteousness of the church.
13. They would be the opposite Pharisees Jesus condemned (Matt 23:1-4,14; Ex 5:6-9).
14. Revenue agents have been merciful to the church (think IRS), but they are not here.

Character of the Church To Be Very Great – Verses 18-22

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

A. The character of the church would be and should be peace, safety, and worshipful praise.
   1. Earthly Jerusalem was often assaulted and troubled by wars within and wars without.
   2. Compare spiritual Jerusalem of Spirit-filled brethren after Pentecost (Acts 2:42-47).

B. The reign of the Son of David would be one of peaceful rest with no hurt (Is 11:6-10).
   1. The officers of the kingdom ordered no disputes even about liberty (Rom 14:1-23).
   2. Jesus called all the burdened to come to Him for rest for their souls (Matt 11:28-30).

C. The church would be a place of practical salvation for the souls God added (Acts 2:47b).

D. The church would be a place of praise rather than war for the peace of it (Acts 2:47a).

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.

A. There is no reason to leap out of our context or flow to the church triumphant in heaven.
   1. The only reason you would be tempted to it is becoming a literalist for some reason.
   2. Isaiah has described the N.T. church kingdom of Jesus by O.T. terms, why change?
   3. Isaiah already showed this prophetic similitude in Hezekiah's victory (Is 30:26,31).

B. The light of the church kingdom of Jesus Christ is Him and His Spirit the Holy Ghost.
   1. Why should we not revert to the opening of this chapter to Christ? We should indeed.
   2. Jesus is the Light of the world, and His gospel dispels the darkness of false religion.
   3. In a prophetic similitude, they would not need the sun or moon again (Is 60:19-20).
   4. Scripture shouts fulfillment (Mal 4:2; Luke 1:77-79; 2:32; Jn 1:9; 3:19; 8:12; 12:46).
   5. God's truth through His Servant cannot be overlooked (Isaiah 8:20; 50:10-11; 51:4).

C. Jehovah's glory was His preeminent favor by giving His beloved Son to Israel's elect.
   1. No wonder angels declared what they did to shepherds in the field (Luke 2:8-14, 32).
   2. Jesus is the express image of the glorious God, and He arrived in Israel (Heb 1:1-5).
   3. Jesus' glorious transfiguration was an eye-opener for the apostles (II Peter 1:16-18).

D. The main sense here is the <u>degree or intensity of the light</u> of Christ and glory of God.

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.

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D. There was no further mourning after Babylon in some ways but especially after Christ.
    1. Why is Jeremiah's book called, *Lamentations?* He lamented, or mourned, Jerusalem.
    2. The desolation and destruction of Jerusalem was horrific, captivity long and painful.
    3. Of course the elect remnant in Babylon mourned the situation. Read Daniel's prayer.
    4. There were those in the days of Jesus that waited for Israel's consolation (Luke 2:25).
    5. These elect souls were looking for redemption by Christ in Jerusalem (Luke 2:38).
    6. These elect souls waited for the kingdom of God under David's Son (Mark 15:43).
    7. Zacharias, full of the Holy Ghost, described the light in great detail (Luke 1:67-80).

E. The main sense here is the duration or perpetuity of the light of Christ and glory of God.

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

A. God would be glorified by the coming kingdom under David's Son by its character.

B. How did the church kingdom of Jesus Christ fulfill this rule of universal righteousness?
    1. First, see the remnant with hearts to return to the work of Jerusalem (Is 1:25-27; 4:4).
    2. Second, the members of the churches of Christ were all by profession, called saints.
    3. Third, they were legally righteous by Christ's justification (I Cor 1:30; II Cor 5:21).
    4. Fourth, instead of Israel's 90% reprobates (Is 6:13), the church would be 90% elect.
    5. Fifth, by the Spirit and the word promised and given, they were righteous in conduct.

C. The land here is just one more O.T. term for N.T. blessings. Do not plunge into Zionism.
    1. The Jews were fearful of being uprooted again by God, as they had been in Babylon.
    2. The commitment of God to elect Israel through Christ was permanent and forever.
    3. There is no reason to think Middle East dirt; see David's tabernacle (Acts 15:13-18).
    4. Abraham did not care for Middle East dirt; he only saw heaven (Hebrews 11:8-16).
    5. We have encountered many similar phrases about land or cities (Is 49:8; 54:3; etc.).
    6. The only land that counts is spiritual land, associated with the spiritual Jerusalem.

7. Land Heresies of Zionists.
8. Land Heresies of Zionists.

D. The God of heaven shall set up a kingdom – His planting and work – for His own glory.
   1. When the kingdom depended on men, it fell; this kingdom depends on God; it stands.
   2. God has put His Son on the holy hill of Zion of the New Testament to stand forever.
   3. Daniel foretold this kingdom (Dan 2:44); John the Baptist declared it (Luke 16:16).
   4. It would last forever and destroy all other kingdoms of this world or the spirit world.
   5. There is no reason to run anywhere else … to Zionism … or exclusively to heaven.

E. Let Ezekiel give you a corresponding prophecy of the N.T. gospel era (Ezek 36:22-38).

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

A. These words are quite simple – the kingdom of God would greatly increase in number.
   1. Isaiah taught this before – the church would explode by Gentile growth (Is 54:1-3).
   2. It is the comparison that teaches – an insignificant single would become a thousand.
   3. It is the comparison that teaches – an insignificant single would be a strong nation.
   4. If there is any difference, the first is quantity (number), the second quality (strength).
   5. Daniel used a stone smiting an image's feet and then filling the world (Da 2:34-35).
   6. Jesus used different metaphors – leaven in bread and a mustard seed (Mat 13:31-33).
   7. The Day of Pentecost was spectacular – from 120 to 3,120 to 13,120 all in one day!
   8. When God blesses the birth rate, His nation grows … from 70 to 2,000,000 in Egypt.

B. The LORD Himself, declaring it Himself, would hasten this kingdom in the right time.
   1. Never forget the zeal of the LORD of hosts to establish Christ's kingdom (Is 9:6-7).
   2. When God Jehovah promises a thing, you can wait for it, for it will come (Hab 2:3).
   3. Paul wrote, *When the fulness of the time was come, God sent forth his Son (Gal 4:6).*