

vv19-20 “God established the role of the sun and moon at creation to rule over the day and the night in Gen 1:14–18, but once the brightness of God’s glory comes to dwell in Zion, that old era will be past and new conditions will prevail. Isaiah 60:19 does not say that God will destroy or remove the sun and moon, just that they will be redundant and rather unnecessary in light of the wonderful light that proceeds from the glory of God. The sun can remove some aspects of darkness, but the real transformation of this world will happen when the light of God’s glory removes the blindness and darkness of sin and evil from this world. God’s light will be “unending, eternal” (*’ôlām*), not a temporary light that lasts only twelve hours like the sun (cf. Ps 72:5,17). The concept that God himself will be “your glory” indicates that God’s people will be changed by the presence of his glory, will identify with his glory, and will reflect his glory” (Smith 2009: 626).

v22 “Although it may take a long time for all things to be ready, nevertheless, when they are ready, God will suddenly bring it to pass. This is the way it was with the first coming. It seemed that the Messiah would never come; but when the time was right, he was suddenly present, and those who were not prepared had no time to get prepared. So it will be in the consummation of all things. Suddenly the sun will leap over the horizon, and God’s everlasting day will be here” (Oswalt 1998: 561).

QUESTIONS TO CONSIDER

What does this chapter teach about God?

If you believe that the promises of this chapter will be fulfilled, what significance does this have for your life today?

How does the teaching of this chapter affect your view of politics and the Christian’s role in the world today?

SOURCES CITED

John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, NICOT, 1998.
Gary V. Smith, *Isaiah 40–66*, New American Commentary, 2009.

ISAIAH 60: THE FUTURE GLORY OF ZION

OUTLINE OF ISAIAH 40-66

- III. The Holy One of Israel is sovereign over the restoration and salvation of his people (40:1–66:24).
 - A. The Holy One of Israel vindicates his glory over idols by predicting the restoration of his people from Babylon (40:1–48:22).
 - B. The Servant of the Lord will suffer to save his people (49:1–55:13).
 - C. The Holy One of Israel will return blessing to the righteous and retribution to the evil (56:1–59:21).
 - D. The Holy One of Israel will restore his people to a glorious new home (60:1–66:24).
 - 1. The Lord will bring his glory to the people and city of Zion (60:1–63:6).
 - a) **The Lord will be the glory of Zion (60:1-22).**
 - b) The Servant of the Lord will bring righteousness to Zion (61:1–62:12).
 - c) The Lord will judge the nations in the winepress of his wrath (63:1-6).
 - 2. The nation prays for redemption of heart and home (63:7–64:12).
 - 3. The Lord responds to the nation’s prayer with the promise of a new heart and home (65:1–66:24).

OUTLINE OF ISAIAH 60

- I. The Lord will come in his glory to Zion (60:1-2)
- II. The nations will bring their glory to Zion (60:3-9)
- III. The nations will submit to Zion (60:10-14)
- IV. The Lord will bring everlasting peace and righteousness to Zion (60:15-22)

NOTES

“Chapters 60–62 form the centerpiece of chs. 56–66. They show Israel’s final destiny as the restored people of God in whom the reality of God’s salvation is displayed to all the earth” (Oswalt 1998: 534).

v1 “Like a city gleaming in the light of the newly risen sun, they shine with a beauty that is not their own” (Oswalt 1998: 536).

v1 “*come* reflects the coming of God that has been prominent at least since ch. 40. Israel’s hope from the beginning has been for the one who would come to set her free (40:3, 10; 46:13; 52:8; 59:20); now, Isaiah proclaims, he is here, like the moment of sunrise after a long and anxious night” (Oswalt 1998: 536).

v1 “Isaiah 40:3–5,10–11 also predicted the coming of the glory of God with power, ruling the earth, and tenderly caring for his sheep. This will be the time when God reigns and restores Jerusalem (cf. 52:7–9)” (Smith 2009: 613).

v1 “Just as Moses’ face reflected the glory of God after he spent forty days on Mount Sinai in the very presence of God (Exod 34:29–35), so the people of Zion will shine by reflecting his glory to all who see them” (Smith 2009: 613).

v3 “It is also significant to note that both the Servant of God in 42:6 and 49:6 as well as the Davidic Messiah in 9:1–2 were also identified as a light to the nations” (Smith 2009: 615).

vv4-5 “These verses speak of the amazement that the coming of the nations will provoke in Israel. Long conditioned to think of herself as the butt of other nations’ aggressive instincts, she will find it almost impossible to believe when the nations begin to come acquiescingly to her. When the nations come, they will bring two things with them: Israel’s sons and daughters and the wealth of the world” (Oswalt 1998: 539).

v6 “The value of gold is still recognized today, but in ancient times incense was almost equally valuable, both because of its widespread use in worship and for its aromatic powers in a world where the only thing to do with distasteful odors was to try to cover them. These items were still the symbols of the wealth of the East when the wise men brought their gifts to the infant Jesus many years later (Matt. 2:11)” (Oswalt 1998: 541).

v9 “These people will know about this great God because he will reveal himself to the world by saving his people and glorifying Zion by his glorious presence there. When God establishes his kingdom, he will draw all mankind to worship and glorify his name” (Smith 2009: 617-18).

vv10-16 “In this segment the author talks about the relationship that Zion will have with the foreigners who come to her. She who was accustomed to being abused and trampled on by the nations will find the situation reversed, with the nations coming fawningly to her, eager to be of service to her” (Oswalt 1998: 545).

vv10-16 “In the past foreigners came with their armies to destroy Jerusalem, but now they will be involved in building the city and temple with cypress wood and gold” (Smith 2009: 618).

v14 “Isaiah had told Hezekiah that some of his sons would serve the Babylonian kings (39:7); but one day, he now says, *their* sons will come in a worshipful attitude to Jerusalem. This is the grace and the trustworthiness of our God. When we have brought destruction on ourselves through our own folly, he is not content to leave us there. If we are willing, he will turn the situation completely around” (Oswalt 1998: 550-51).

v16 “Throughout Israel’s history, God’s purpose was that Israel should know him. This is one of the most moving notes in biblical theology: the transcendent Creator, the only self-existent Being in the universe, wants his creatures to know him. Why? Because only through the knowledge of him is there any hope of our reaching the possibilities for which we were created” (Oswalt 1998: 553).