

**More on the Coming Great Reset
Impacts of the Great Reversal
Isaiah 60**

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How certain are we of the promises that God has made in His word? When He talks about the end of the age, the Tribulation, the Great Tribulation, and the Millennial rule of King Jesus...do we believe it?

Do we believe it to the point that we talk about it in the past tense?

Isaiah is going to demonstrate his faith for us. He is so confident that Messiah will come, and all the promises of YAHWEH will take place, that he writes in the past tense. We see this already but not yet tension all throughout the Bible. It is intentional.

The idea is simple. It is a done deal, and we should live by faith day to day in that light.

Our faith should be such that when it comes to what God has promised, we should talk about it in that same light...He said it and it will happen.

For Isaiah, the coming Kingdom is imminent. He is writing as if it has already arrived. This is the same day that Malachi pointed to; for Isaiah, it has arrived. "But for you who fear my name, the sun of righteousness shall rise with healing in its wings. You shall go out leaping like calves from the stall." (Malachi 4:2, ESV)

Sin has hindered God's ability to "shine" on Israel, but God has already expressed his determination to overcome this sin (59:15b–21). (Briley 2000-, 269)

But all has changed as the promise is being described with the same tension that we see in the New Testament about the rapture of the church, already but not yet. The enemy, sin, is defeated.

For the Jew living in Judah, they are hearing the certainty of the promise of deliverance.

Isaiah 59:20

““A Redeemer will come to Zion, And to those in Jacob who turn from wrongdoing,” declares the LORD.” (NASB 2020)

Here is the promise. The goel is coming, the redeemer is coming to Zion, to Jerusalem. He will come because His people asked for Him to come.

Zechariah 13:9b “...They will call on my name and I will answer; I will say, ‘These are my people,’ and they will say, ‘The LORD is my God.’” (NET)

What are the duties of the goel? What expectations are in mind? By the way, the cross achieved this.

Duties of the Goel

1. Redeem the land – buy back the land on behalf of the real owner.
2. Redeem the person – buy back the individual that had to sell themselves into slavery.
3. Finally, there was also a duty that extended into criminal law, “the next of kin had laid upon him the duty of enforcing the claim for satisfaction for the blood of a murdered kinsman; in this capacity he received the special name of the gô’el had-dām, ‘the avenger (AV also ‘revenger’) of blood.” (Kennedy 1911-1912, 223)

Our identity is tied up in what it is that Jesus did on the cross. “Little children, you are from God and have overcome them, for he who is in you is greater than he who is in the world.” (1 John 4:4, ESV)

We have already won the victory and as we do life we do so from a position of victory, not defeat.

The reason for this is simple, redemption has been achieved by the Suffering Servant. He has returned for what is His.

Isaiah sees that and relates this confidence by speaking in the past tense about the coming Kingdom.

His return is imminent.

This expectation of His soon return reached a fever pitch at the time of Jesus ministry here on earth.

What He came to do, Isaiah discussed at length in Isaiah 52:12 – 53:13. John the Baptist knew but even he was asking “calling two of his disciples to him, sent them to the Lord, saying, “Are you the one who is to come, or shall we look for another?”” (Luke 7:19, ESV)

We should have that same expectation today. He told us He would return, in fact, that He is coming soon. Paul expected Him to return imminently, so do we.

1 Corinthians 15:51–53

“But let me reveal to you a wonderful secret. We will not all die, but we will all be transformed! It will happen in a moment, in the blink of an eye, when the last trumpet is blown. For when the trumpet sounds, those who have died will be raised to live forever. And we who are living will also be transformed. For our dying bodies must be transformed into bodies that will never die; our mortal bodies must be transformed into immortal bodies.” (NLT)

Revelation 22:12–13

“Look, **I am coming soon**, bringing my reward with me to repay all people according to their deeds. I am the Alpha and the Omega, the First and the Last, the Beginning and the End.” (NLT)

Isaiah 60:1–5

“Arise, shine; for your light has come, And the glory of the LORD has risen upon you. For behold, darkness will cover the earth And deep darkness the peoples; But the LORD will rise upon you And His glory will appear upon you. Nations will come to your light, And kings to the brightness of your rising. Raise your eyes all around and see; They all gather together, they come to you. Your sons will come from afar, And your daughters will be carried on the hip. Then you will see and be radiant, And your heart will thrill and rejoice; Because the abundance of the sea will be turned to you, The wealth of the nations will come to you.” (NASB 2020)

The context for the prophecy as we begin reading is the end of the age. The people of Israel, as one have prayed for Messiah to come and rescue them and He has done so (Zechariah 13:9).

We begin with two commands, arise, shine. Wake up Israel, your goel is here. The redeemer has arrived. “Restored Israel is brought to the forefront of God’s plan and blessing for the whole earth.” (Ironsides 1952, 336)

There will be no doubt as to just when He arrives.

Zechariah 14:3–4

“Then the LORD will go to battle and fight against those nations, just as he fought battles in ancient days. On that day his feet will stand on the Mount of Olives which lies to the east of Jerusalem, and the Mount of Olives will be split in half from east to west, leaving a great valley. Half the mountain will move northward and the other half southward.” (NET)

The ultimate fulfillment of the Day of the Lord awaits the full arrival of the world to come, with its new heaven and new earth. (Hayford 1997, Ob 15)



(Bolen, Old City Aerial from East 2012, Used with Permission)

It appears that there are many in Israel today who are anticipating the event in Zechariah 14. Notice the placement of thousands of graves and where they have been placed in anticipation of the resurrection. Faith in action.



(Bolen, Mount of Olives Aerial from Southeast 2012, Used with Permission)

Obadiah 15–17

“For the day of the LORD is approaching for all the nations! Just as you have done, so it will be done to you. You will get exactly what your deeds deserve. For just as you have drunk on my holy mountain, so all the nations will drink continually. They will drink, and they will gulp down; they will be as though they had never been. But on Mount Zion there will be a remnant of those who escape, and it will be a holy place once again. The descendants of Jacob will conquer those who had conquered them.” (NET)

Zion, the people of Jerusalem, are being commanded to rise and shine. At the end of the Great Tribulation, with all that the people have seen and gone through, this command is necessary. Now that Messiah has returned and rescued his people, He has poured His Holy Spirit upon them and now they can effectively reflect the glory of God to the nations.

The reason is in the second half of the verse; the glory of YAHWEH has literally come forth on the side of His own people. As promised, He has returned, and He has dealt with the nations who were gathered against Jerusalem.

Isaiah 60:2

“For behold, darkness will cover the earth And deep darkness the peoples; But the LORD will rise upon you And His glory will appear upon you.” (NASB 2020)

Based on what we see elsewhere in the scriptures, when Jesus returns, He is the source of light. His judgement consists of giving the nations exactly what they wanted, the darkness of sin exhibited as literal darkness. We do not see a lifting of that darkness from the fifth bowl judgement (Revelation 16:10) until the arrival of Messiah either.

Isaiah 13:10–11

“For the stars of heaven and their constellations Will not flash their light; The sun will be dark when it rises And the moon will not shed its light. So I will punish the world for its evil And the wicked for their wrongdoing; I will also put an end to the audacity of the proud And humiliate the arrogance of the tyrants.” (NASB 2020)

In our study of Revelation, we learned that once the bowl judgements begin, they all happen in rapid succession. The fifth bowl throws the kingdom of the beast in darkness. This is followed by the sixth bowl and the movement of armies from the east into the land followed by the seventh and massive changes to the landscape worldwide.

Amos 5:18–20

“Woe to those who wish for the day of the LORD! Why do you want the LORD’s day of judgment to come? It will bring darkness, not light. Disaster will be inescapable, as if a man ran from a lion only to meet a bear, then escaped into a house, leaned his hand against the wall, and was bitten by a poisonous snake. Don’t you realize **the LORD’s day of judgment will bring darkness, not light— gloomy blackness, not bright light?**” (NET)

The key element though is the darkness. With it and the arrival of the King begins the great reversal. Israel will move from the tail end of the geopolitical pack to the very head.

We witnessed the great reversal back in Isaiah 2:2 “Now it will come about that In the last days The mountain of the house of the LORD Will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it.” (NASB 2020)

That day has arrived.

Isaiah 60:3

“Nations will come to your light, And kings to the brightness of your rising.” (NASB 2020)
God is enabling Israel to be what it is He has always desired for them to be and fulfill their calling.

Zechariah 14:6–7

“On that day there will be no light—the sources of light in the heavens will congeal. It will happen in one day (a day known to the LORD); not in the day or the night, but in the evening there will be light.” (NET)

There is light because He has returned. There is now a new source of light. Peter, James and John were witnesses to that light.

Luke 9:28–30

“About eight days later Jesus took Peter, John, and James up on a mountain to pray. And as he was praying, the appearance of his face was transformed, and his clothes became dazzling white. Suddenly, two men, Moses and Elijah, appeared and began talking with Jesus.” (NLT)

They will not seek Israel because she is light but because of the light that she will reflect and make manifest to the world. We can see a foreview of the revelation of God’s light coming through the 144,000 Jewish missionaries who will preach the gospel during the Tribulation (cf. Rev. 7:1–8). This preaching will not fulfill this promise, however. The present preaching of the gospel by the church is only a foretaste of what is to come through Israel too. (Constable 2003, Is 60:3)

There is also something else we see in the verse, a repudiation of what has become known as replacement theology. Replacement theology adheres to the view that the Church has replaced Israel as it pertains to all of the promises made by God. Yet in verse three, the word translated for nations is the Hebrew word גוֹיִם (goyim) which in many cases is translated as the word gentile; for example:

Isaiah 9:1

“But there will be no more gloom for her who was in anguish. In earlier times He treated the land of Zebulun and the land of Naphtali with contempt, but later on He will make it glorious, by the way of the sea, on the other side of the Jordan, Galilee of the **Gentiles.**” (NASB 2020)

But the fact that the LORD speaks of the Gentiles here in opposition to the subjects of the prophecy shows He speaks to Israel as Israel. Replacement theology just doesn’t work here, or anywhere. (Guzik 2000, Is 60:1-3)

Amos 9:11–12

“In that day I will restore the fallen house of David. I will repair its damaged walls. From the ruins I will rebuild it and restore its former glory. And Israel will possess what is left of Edom and all the **nations** I have called to be mine.” The LORD has spoken, and he will do these things.” (NLT)

At the end of the Tribulation, Jesus will indeed judge those who survived the Tribulation in the sheep and goats judgement (Matthew 25:31 – 46). Those who come through that, will enter the Kingdom in their human bodies and they will repopulate the planet.

During the 1000-year rule and reign of Messiah, there will still be the need to have the next generation come to Christ for salvation. Because of Israel fulfilling what it is that God called them to, they will become the light to the world they were always intended to be. Billions will come to Christ because of His people, Israel.

Isaiah 60:4–9

“Raise your eyes all around and see; They all gather together, they come to you. Your sons will come from afar, And your daughters will be carried on the hip. Then you will see and be radiant, And your heart will thrill and rejoice; Because the abundance of the sea will be turned to you, The wealth of the nations will come to you. A multitude of camels will cover you, The young camels of Midian and Ephah; All those from Sheba will come; They will bring gold and frankincense, And proclaim good news of the praises of the LORD. All the flocks of Kedar will be gathered to you, The rams of Nebaioth will serve you; They will go up on My altar with acceptance, And I will glorify My glorious house. Who are these who fly like a cloud And like the doves to their windows? Certainly the coastlands will wait for Me; And the ships of Tarshish will come first, To bring your sons from afar, Their silver and their gold with them, For the name of the LORD your God, And for the Holy One of Israel because He has glorified you.” (NASB 2020)

At the beginning of the Millennium, all of Israel will be regathered into the land from wherever they are. Unlike those we see making Aliyah today, the numbers yet to come will be from all over the planet. Refugees no longer. Those who survived the Tribulation will make certain that all His people make it back to Israel.

The picture being drawn for us is one of gentiles pouring into Israel and with them are His people. This alone is an amazing reversal of what we see today.

When the nations come, they will bring two things with them: Israel's sons and daughters and the wealth of the world. As mentioned above on v. 3, however, they do not come in order to bring these. They are coming to the light of God, and as they come, they bring the children and the wealth. (Oswalt 1998, 539)

The remaining remnant in Israel at the end of the Great Tribulation, 1/3 of the Jews who were living in the land at the beginning (Zechariah 13:8 – 9), are not all the Jews on the planet. The nations will be bringing whoever they can find back to Israel. This includes refugees and those children who were sent away because of the pending persecution, such as what took place during WWII.

Sir Nicholas Winton was one of those as he used a two-week vacation to Prague and quietly ensured the rescue of 669 Jewish children to Great Britain. The sheep in the sheep and goats judgement will have many who do exactly that during the tribulation.

The remnant thought that they were all there was, and the rest had been hopelessly destroyed by the actions of the Beast. But they forgot about or did not know about those who hid around the world as well as those who had not yet made Aliyah.

The remnant is being promised children, lots of them, as well as the means to rebuild. The means to rebuild provided by the very same nations that had been involved in the process of destroying Israel during the Tribulation.

Isaiah 60:5

“Then you will see and be radiant, And your heart will thrill and rejoice; Because the abundance of the sea will be turned to you, The wealth of the nations will come to you.” (NASB 2020)

Messiah is on the throne; the land has been transformed by Jesus ruling and reigning from Jerusalem and God is now dwelling with His people in the Temple (Ezekiel 43). Edenic conditions, as we saw earlier in Isaiah (Isaiah 49), are becoming visible in the land.

Isaiah 60:6

“A multitude of camels will cover you, The young camels of Midian and Ephah; All those from Sheba will come; They will bring gold and frankincense, And proclaim good news of the praises of the LORD.” (NASB 2020)

The picture being drawn is one of a logistics train that brings all of the goods of the world directly into the land of Israel. Truck traffic coming in from the south of Israel, those who previously fought against them, Midian (Judges 6:1) now come to worship instead and take part in the movement of goods into the land. The traffic jam to Israel begins in London, or Beijing.

Ephah is to the east of the Persian Gulf, Kedar and Nebaioth are in the northeast Arabian desert. This is a picture of global land traffic bringing goods into Israel.

They are bringing gold and frankincense into the land. This makes sense because Jesus is there, but no myrrh this time around. Why is that? Myrrh was used for embalming purposes; this is something that is not really needed anymore because of the resurrected Christ being on the throne.

Isaiah 60:7

“All the flocks of Kedar will be gathered to you, The rams of Nebaioth will serve you; They will go up on My altar with acceptance, And I will glorify My glorious house.” (NASB 2020)

The nations include in the logistics train, livestock. This is needed due to the Temple being in Jerusalem and sacrifices taking place there. Really? Sacrifices with Jesus on the throne?

“In Ezekiel 40–46 burnt offerings in the millennium are mentioned nineteen times, grain offerings fifteen times, peace offerings six times, and the sin offering fourteen times. Failure to keep the Feast of Booths with its nearly two hundred animal sacrifices during the eight days of its observance will bring drought or a plague on those who do not observe it (Zech. 14:16–19). These many offerings will be appropriate under the future theocratic government in the millennium as they were under the previous Mosaic theocracy. King Jesus will be reigning visibly as Head of the theocracy so that not only will violations of His government be atoned for by offerings, but the righteous functioning of that government will involve sacrifices.” (Ryrie 2010, 187)

Are there any other reasons for sacrifices with Messiah sitting on the throne? Again, there are million, perhaps billions who will need to recognize their need for their sins to be covered. Would the purpose for the sacrifices then be “to point to the Messiah, not as coming in the future, but as then reigning on His throne? In other words, the sacrifices will remind unbelievers of their need to deal with the eternal consequences of sin and point them to the One who paid for those sins and who is there present offering that salvation to them.” (Ryrie 2010, 187)

Isaiah 60:8

“Who are these who fly like a cloud And like the doves to their windows?” (NASB 2020)

Not everyone can get to Israel via a land route. The logistics train as well as the people train going to Israel will also involve air transport.

As time goes by, the merchant fleets of the world will rebuild, and these ships will also be involved in bringing people and goods to Israel.

Isaiah 60:9

“Certainly the coastlands will wait for Me; And the ships of Tarshish will come first, To bring your sons from afar, Their silver and their gold with them, For the name of the LORD your God, And for the Holy One of Israel because He has glorified you.” (NASB 2020)

When you see the term, coastlands, in the Bible, think continents. His people are returning from all over the world being brought by those who live in the various nations, and they are not returning poor either. Just as the nation left Egypt with plunder, as they return to Israel, they bring silver and gold with them.

The first seagoing vessels to arrive are the ones coming from Tarshish.

The ships of Tarshish were long-range merchant vessels. It is possible the name was used for more than one location, or changed meaning over time in the ancient world. In the Bible, however, it clearly refers to a particular place that is quite different from Israel or Judah. A Mediterranean port with Tyrian connections seems the most likely identification. Given the use of the name in the book of Jonah, the eschatological passage of Isaiah, and the Esarhaddon inscription on Sardinia to designate a place far away at the end of the known world, the Tartessos port situated on the Atlantic coast of the Iberian Peninsula remains the most viable option. (Handy 2016)

There is a contrast seen in the goods being transported because of King Jesus versus those being transported as luxury goods in the reign of the beast. These goods are being brought “...For the name of the LORD your God, And for the Holy One of Israel because He has glorified you.” (Isaiah 60:9b, NASB 2020). That is not the case today nor shall it be the case during the Tribulation. It is all about profit.

Revelation 18:11–14

“The merchants of the earth also cry and mourn for her, because no one buys their goods any longer; no one buys their gold, silver, precious stones, and pearls; their goods of linen, purple cloth, silk, and scarlet cloth; all kinds of rare woods and all kinds of objects made of ivory and of expensive wood, of bronze, iron, and marble; and cinnamon, spice, incense, myrrh, and frankincense; wine and oil, flour and wheat, cattle and sheep, horses and carriages, slaves, and even human lives. The merchants say to her, “All the good things you longed to own have disappeared, and all your wealth and glamour are gone, and you will never find them again!”” (GNB)

At the end of the Great Tribulation, most of the world lies in ruin as does most of Jerusalem. Global rebuilding is the order of the day and because of Messiah ruling from Jerusalem and God residing in the Temple there, the nations of the world will evaluate that Jerusalem and Israel must be rebuilt first. They will be so convinced of this need that the riches of the world will come pouring into the nation around the clock to pay for it.

Those who are builders will seek to build in Israel and that will also be where the jobs are because rebuilding will be taking place around the clock except for the Sabbath, as we learned earlier.

Isaiah 60:10–11

“Foreigners will build up your walls, And their kings will serve you; For in My wrath I struck you, And in My favor I have had compassion on you. Your gates will be open continually; They will not be closed day or night, So that people may bring you the wealth of the nations, With their kings led in procession.” (NASB 2020)

In the very recent past, the remnant saw the nations of the world come together in Israel for the sole purpose of destroying the nation and killing every Jew. Things have changed, and rapidly. With what is left on earth, post Tribulation, there is the real possibility that only a miracle of God can provide for the health and well-being of those remaining.

As part of those ruling and reigning with Christ, we will have our jobs cut out for us rebuilding for the population that remains, but also preparing for the very soon rapid expansion of the population of the planet.

Consider there will be perfect conditions, no disease, every pregnancy will be to term, there will be no food shortage, no unemployment, in other words, Eden like conditions worldwide centered on Jerusalem. If 200,000,000 adults enter the Kingdom in human bodies, all restored to health, how quickly could the population grow? Conservatively speaking there could be 2 to 10 billion in just 50 years.

How many in the remnant? Again, being very conservative and allowing for 9,000,000 adult Jews entering the kingdom in human bodies, restored to full health, there is the outside possibility that Israel will need to be able to house over 100 million to possibly 1 billion in around 60 years.

The bottom line, everything has changed. A huge reversal has taken place. The glory of God resides in Jerusalem and the nations will respond to that.

If anything, it affirms that foreigners and kings will want and will be able to respond to seeing Yhwh's light shine in Jerusalem and will want to build its walls and minister to it, with foreigners putting aside their indifference to Jerusalem's fate or their hostility to it, and their kings willing to give up being people who are served, in order to minister. That prospect is good news for foreigners and kings; it is also good news for Jerusalem. (Goldingay 2014, 266)

Isaiah 60:12–14

"For the nation and the kingdom which will not serve you will perish, And the nations will be utterly ruined. The glory of Lebanon will come to you, The juniper, the elm tree and the cedar together, To beautify the place of My sanctuary; And I will make the place of My feet glorious. The sons of those who afflicted you will come bowing to you, And all those who despised you will bow down at the soles of your feet; And they will call you the city of the LORD, The Zion of the Holy One of Israel." (NASB 2020)

In the Kingdom, there is choice, serve or perish. Remember, He rules with a Iron Rod.

Isaiah is, in contemporary jargon, interested in the future of "corporate structures" and "cultural patterns." And his vision leads him to what are for many of us very surprising observations about the future destiny of many items of "pagan culture." He sees these items as being gathered into the Holy City to be put to good use there. (Mouw 2002, Kindle Locations 229-231)

Some of the children of the various political leaders of the Tribulation have survived and because of their faith have entered into the Kingdom. The attitudes that they have are far different from that of their parents. "The sons of those who afflicted you will come bowing to you, And all those who despised you will bow down at the soles of your feet..." (Isaiah 60:14a, NASB 2020)

To put that into terms we would understand today, that would mean the son of Bashar al-Assad, the president of Syria, would come to Israel to worship YAHWEH and provide service to Israel. This is the great reversal that the Kingdom brings. A reconstitution of Eden on earth.

This radical transformation will turn former enemies into fellow worshippers; angry despisers of God will turn into those who honor God and his people. At this time Zion will be holy—its people will be holy and its visitors will be holy; therefore, it will be honored as a holy city of God and Zion will exist as the city of the great King (48:2; 52:1; Pss 46:5; 48:2, 9). (Smith 2009, 621-622)

Isaiah 19:23–25

"On that day there will be a road from Egypt to Assyria, and the Assyrians will come into Egypt and the Egyptians into Assyria; and the Egyptians will worship with the Assyrians. On that day Israel will be the third party to Egypt and Assyria, a blessing in the midst of the earth, whom the LORD of armies has

blessed, saying, “Blessed is Egypt My people, and Assyria the work of My hands, and Israel My inheritance.” (NASB 2020)

Here in Isaiah 60, the day being pointed to in Isaiah 19 has arrived. The picture is one of Israel fulfilling what God has called them to be, light to the nations of the world. Israel “is to be the vehicle whereby those very nations can turn to her God and become partners with her in service to him and enjoying his blessings.” (Oswalt 1998, 381)

This is the ultimate vengeance, the worst enemies possible, Egypt, Assyria and others now become partners with Israel in service to YAHWEH and love to His people.

These former enemies are the ones who call Jerusalem “...the city of the Lord, the Zion of the Holy One of Israel.” (Isaiah 60:14c, NASB2020). This is indeed a huge reversal. A miracle of Messiah.

Isaiah 60:15–18

“Whereas you have been forsaken and hated With no one passing through, I will make you an object of pride forever, A joy from generation to generation. You will also suck the milk of nations, And suck the breast of kings; Then you will know that I, the LORD, am your Savior And your Redeemer, the Mighty One of Jacob. Instead of bronze I will bring gold, And instead of iron I will bring silver, And instead of wood, bronze, And instead of stones, iron. And I will make peace your administrators, And righteousness your overseers. Violence will not be heard again in your land, Nor devastation or destruction within your borders; But you will call your walls salvation, and your gates praise.” (NASB 2020)

The first picture is one that the residents of Jerusalem have not seen yet. Isaiah has warned though that those days are coming. The destruction of the city and exile are in the future for Jerusalem. Isaiah has made that clear. Those days are clear, and Isaiah talks about the reality of the nation post exile with the area forsaken, hated and no one even passing through what used to be Israel. All this reverses at the end of the age.

Blessing is coming and the reality of what the Lord will do cannot be ignored. The future is one of blessing.

Just as former enemies now joining together with Israel in worship, those who partner with Israel in the future will take pride in that partnership. God will make Jerusalem into a blessing and a place of joy for all who live there from this point forward.

As the nations of the world turn towards the Lord, participating in the rebuilding of Israel and the Temple where God resides, they will continue to bring only the best into the land.

Israel has in the present been obliged to be the illtreated, plundered servant. Foreign conquerors and tyrants have impoverished it, have sucked it out to the very blood. In opposition to this, the promise is now made that foreign kings must regard Jerusalem as a new born, carefully nursed, beloved child. (Lange, et al. 2008, 651)

Because of this change, it becomes obvious to the nations and to Israel who is behind all of this. “...Then you will know that I, the LORD, am your Savior And your Redeemer, the Mighty One of Jacob.” (Isaiah 60:16, NASB 2020)

Because Jesus has returned to the nation and to those who trusted in Him during the Tribulation, because the goel, the redeemer has achieved His great redemption on behalf of His people, the obvious by product of peace and prosperity leads the world to recognize He is the Lord, He is the Savior, the goel, the redeemer, the might one that Jacob wrestled with.

The contrast with the past become obvious about the new present with Jesus on the throne.

Isaiah 60:17

“Instead of bronze I will bring gold, And instead of iron I will bring silver, And instead of wood, bronze, And instead of stones, iron. And I will make peace your administrators, And righteousness your overseers.” (NASB 2020)

Everything has been transformed upwards, nothing is the same anymore. Unlike the government which was out for itself with corrupt courts and officials (Isaiah 56:9 – 57:13), we now see “the peace of a mature, harmonious society where well-being and government are synonymous—in the Hebrew here peace and governor (rather ‘government’) are in apposition, meaning that each is the exact definition of the other; to say ‘peace’/well-being’ is to say ‘government’, and vice versa. Righteousness is that which matches the Lord’s own righteous character and wishes. Ruler is ‘taskmaster’ (Exod. 3:7). Even the very worst that the past exemplified in oppressive rule will become the very best the Lord would wish.” (Motyer 1999, 423-424)

The evidences of good government, of government based on the rule of YAHWEH follow.

Isaiah 60:18

“Violence will not be heard again in your land, Nor devastation or destruction within your borders; But you will call your walls salvation, and your gates praise.” (NASB 2020)

The problems with the government of even a good King like Hezekiah, who cut unwise military deals with Egypt (Isaiah 31) because of faith problems, are no longer in view. Now Messiah sits on the throne. Peace has become the rule. No more persecution, no more child sacrifices, no more war. Walls and gates used to keep nations out, but now they invite them in. In the walls is salvation and redemption and because of that, praise is the order of what is heard in the gates of Jerusalem.

Isaiah 60:19–22

“No longer will you have the sun for light by day, Nor will the moon give you light for brightness; But you will have the LORD as an everlasting light, And your God as your glory. Your sun will no longer set, Nor will your moon wane; For you will have the LORD as an everlasting light, And the days of your mourning will be over. Then all your people will be righteous; They will possess the land forever, The branch of My planting, The work of My hands, That I may be glorified. The smallest one will become a thousand, And the least one a mighty nation. I, the LORD, will bring it about quickly in its time.” (NASB 2020)

Upon reading this, things became a bit perplexing for the prophets and the people. They had already seen the prophecy about the suffering servant, the suffering that Messiah was going to encounter and then they would read Isaiah 60 and see the glory of His coming.

As New Testament believers, we look at this and understand the difference between the first coming of Jesus and can contrast that with His second coming which still has not taken place, but for a Jew, this was tough to work through. John the Baptist asked if He was the one, he knew He was, but he still asked because there was no military takeover action connected with His first appearance.

His own disciples even struggled with this. Jesus saw that and prayed for them telling the Father “And now I am coming to you; I am no longer in the world, but they are in the world. Holy Father! Keep them safe by the power of your name, the name you gave me, so that they may be one just as you and I are one.” (John 17:11, GNB)

This idea of two comings became a stumbling block for many who had their own expectations of what Messiah would do. They wanted a military leader, still do. We have been given the understanding by the Holy Spirit that He will come twice.

Jesus Himself added clarity to His mission by what He said in the Synagogue one day, which is in chapter 61 and which we will cover in depth, next time.

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