

## “Thy Light Is Come!”

### Isaiah 60

- **Isaiah 59** ended with a prophecy of the return of Israel’s Redeemer, Jesus Christ, to Zion. It also ended with a prophecy of the New Covenant that God would make with the nation of Israel.
- **Isaiah 60** is a continuation of this joyful theme. Whereas **chapter 59** ended with the return of Christ to Zion at the end of the Tribulation, **Isaiah 60** describes the conditions of the 1,000-year Kingdom, which will follow Christ’s return. It then goes on to describe the conditions of the eternal Kingdom, which will follow the 1,000-year Kingdom.
- However, the main theme of this chapter is not the Kingdom, but the King who will rule in the Kingdom. The chapter begins with an already-familiar description of the Messiah: He is called “*thy Light*.” Just as in the earlier passages (**Isaiah 42 and 49**), we are told that Israel’s King will bring light not only to the nation of Israel, but to all the Gentiles.

#### Isaiah 60:1-22

#### I. Christ will be the Light of the Jews and Gentiles when He returns to earth (vv. 1-3).

It is important to realise that **Isaiah 60:1-3** is *not* a prophecy of Christ’s first coming to earth. **Isaiah 9:1-2** prophesied of the beginning of Christ’s earthly ministry in the region of Naphtali / Zebulon (Galilee); but **Isaiah 60:1-3** prophesies of Christ’s Second Coming to earth, at the very end of the Tribulation. In both these Scriptures, Christ is described as “the Light”; but **Isaiah 9** and **Isaiah 60** prophesy about two very different events in history.

In order to appreciate the second appearance of the Light of the world, let us review the *first* appearance of the Light of the world.

#### Isaiah 9:1-2

#### Matthew 4:13-16

**Side note:** In Part 1, Scene 3 of Handel’s *Messiah*, the words of **Isaiah 9:2** are intertwined with the words of **Isaiah 60:2-3** in the same song, as though they both prophesied of the same future event (i.e., Christ’s birth). Charles Jennens (the man who compiled the Scriptures for the *Messiah*) was amillennial in his theology (i.e., he believed that the kingdom is not a literal 1,000-year Kingdom in the future, but the present church age). The fact that he put **Isaiah 9:2** and **Isaiah 60:1-3** in the same song, and in the first section of the *Messiah* (which is all about Christ’s birth), shows that he considered **Isaiah 60:2-3** to be a prophesy of Christ’s birth and first coming to earth.

The *Messiah* is beautiful and uplifting; but we must remember that the compiler of this oratorio sometimes incorrectly applied Scriptures that speak of Christ's *Second* Coming to His First Coming.

The whole world—including even the land of Galilee, where God's covenant people lived—was filled with great spiritual darkness at the time of Christ's first coming to earth. Indeed, "darkness" has *always* been the spiritual condition of the world since the Fall of man. Even after 60 years of preaching the Gospel, and after seeing multitudes of people saved, the Apostle John still reckoned that "*the whole world lieth in wickedness*" (1 John 5:19).

God's people are, and always have been, like little "lamps" shining in the midst of the darkness (Matthew 5:14-16). Our light, however, cannot compare to the pure, dazzling light of Christ. When Christ began His ministry in Galilee, it was as though the sun had risen over the earth. When Christ *left* the earth and returned back to His Father, it was as though the sun had gone down again. Despite the continuing light of Christ's presence in His people, our "candles" cannot compare to the sunlight of Christ's actual presence!

### **John 8:12; 9:5; 12:35-36**

When Christ was on earth 2,000 years ago, the spiritual "light" of His presence was seen throughout the land of Israel, as well as on the borders of Israel, where some Gentiles (such as the Syro-phonician woman) came to see Him. However, when Christ returns to earth, the spiritual light of His presence will fill the whole world, and not simply the land of Israel. The knowledge of the glory of the LORD will be known all over the earth; and rebellion, injustice, oppression, and lies will not be tolerated (Habakkuk 2:14; Isaiah 11:1-5). For this reason, Isaiah called upon those saved Jews who will be living through the dark days of the Tribulation to prepare to welcome the Light of the World, Jesus Christ, upon his return to earth. He says, "*Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.*"

However, at Christ's Second Coming, the "glory" and "light" that will shine from His person will be not only spiritual, but *literal*. The "glory of the LORD" will literally shine upon the people of Israel.

The land of Israel will be covered with *literal* darkness shortly before Christ's return, as God pours out the judgment of intense darkness upon the "seat" (headquarters) of the Antichrist, during the fifth vial judgment. (By this point in the Tribulation, the Antichrist's headquarters will be in the city of Jerusalem.)

### **Revelation 16:10-11**

### **Daniel 11:36, 41, 45**

It seems that this darkness will be not only in Jerusalem, but also worldwide (throughout the Antichrist's "kingdom," which will be global). It also appears that it will continue for the short remainder of the Tribulation (on through the 6<sup>th</sup> and 7<sup>th</sup> vial judgments), right up until the

battle of Armageddon. By this point, the heavens will be filled with cosmic upheaval. In many Scriptures we are told that very shortly before Christ's return, the sun, moon, and stars will no longer give their light, and that the world will be filled with supernatural darkness. Perhaps this is why Jesus said that no man knows the day or hour of Christ's return. One would think it would be quite easy for a believer living during the Tribulation to calculate seven years from the time of the Rapture in order to figure out the exact day of Christ's return to earth. However, if there be no discernible day or night for weeks, or even months, at the end of the Tribulation; no appearance of sun, moon, or stars; and no functioning power grid anymore, it would be impossible for anyone to know exactly what day it is!

It will be a unique, supernatural time, unparalleled in history, and understood only by the Lord. However, during this time of unprecedented spiritual *and* physical darkness, the Lord will return. The thick darkness will be pierced suddenly by the dazzling light of Jesus Christ as He descends to earth with His resurrected saints, and slaughters the Antichrist and his armies!

**Joel 2:2; 2:30-32; 3:14-16**

**Zephaniah 1:14-18**

**Zechariah 14:1-7**

**Matthew 24:29-30, 36**

How bright will the light of Christ's physical presence be? We are told in a number of Scriptures that the brightness of His presence will be like the light of the sun! The Lord allowed Peter, James, and John to get a momentary glimpse of His glory when they went with Him to the mountain where He was transfigured. What they saw on the mountaintop was, in fact, a "vision" of something in the future, and not something that was actually happening in the present. Christ allowed them to see what He will look like in His celestial glory during the 1,000-year Kingdom. Incidentally, they also got a glimpse of what *believers* will look like in their resurrected bodies. Moses and Elijah were shining, just as Jesus was. *Every* resurrected saint from the Old Testament, New Testament, and Tribulation eras will shine with varying levels of brightness, in accordance with how faithfully they served God in their lifetimes.

**Matthew 17:1-9**

**Daniel 12:1-3**

Years later, John saw Christ's celestial glory one more time. Paul saw it on the road to Damascus, as well.

**Acts 26:12-14**

**Revelation 1:9-16**

Scripture says that when Christ returns, His glory will be dazzling and unmistakable. Every eye will see Him. Christ's personal appearance is like "*flaming fire*." His coming will be as evident as an enormous bolt of lightning that stretches from sky to sky, and makes the night shine like daytime!

**Isaiah 40:5**

**2 Thessalonians 1:7-8**

**Matthew 24:27**

As we read in **Isaiah 60** about the LORD's shining His light upon the people of Israel, we must not forget what we have learned in previous passages in Isaiah. As we saw in **Isaiah 42** and **49**, the One who will bring Israel back to Jehovah, and who will be a "*light to the Gentiles*," is a *Man*—the Messiah. Yet, in this passage, we are told that the one who will bring light to the Gentiles is *Jehovah* ("the LORD") *Himself*. By comparing these passages, we clearly see that this glorious Person is both Man and God.

**Isaiah 42:1-6**

**Isaiah 49:5-7**

Jesus Christ is the only one who meets this description. He is both Man and God; and He is the Light of the world.

**John 1:1, 14**

**1 Timothy 3:16**

## II. Christ will be the Light of Jews and Gentiles during the Millennial Kingdom (vv. 3-18).

In **verses 3-9**, Isaiah gives us a detailed description of the migration of saved Jewish people to the land of Israel during the Kingdom age. We are also given a detailed description of the migration of Gentiles to the land of Israel during the Kingdom age, for the purpose of worshipping Christ, and assisting in Temple worship.

In **verse 3**, we are told that "*the Gentiles shall come to thy* (Israel's) *light*." Israel's "light" is, Jesus Christ, their Messiah. We are also told that kings shall come to the "*brightness of thy* (Israel's) *rising*." This is just one of many Scriptures that prophesy of the fact that the Gentiles (including their rulers) will come to the land of Israel during the Millennium to worship Christ, and that Israel will "rise" to a position of exultation among the nations, because of their relationship to the Son of David.

**Psalm 45:6-15** [Christ's Gentile "bride" will come to the land of Israel and enter into the King's palace. This "King," as we see in **verse 6**, is both the "anointed" (Messiah), and "God"!]

## **Micah 4:1-2**

## **Isaiah 49:7**

In **verse 4**, we see two groups of people coming to Zion. First are the Gentiles, who will “gather themselves together, and “come to thee (i.e., to the Jews in Zion).” Second are fellow Jews, who are described as “thy sons” and “daughters.” These “sons and daughters” will come from “afar” (from distant lands, where they will live). The phrase “nursed at thy side” literally means “will be carried upon the side” (the hip). This is “an oriental way of carrying children.”<sup>1</sup> This indicates a tender relationship between Jews who will be living in the land and Jews who will be living outside the land.

One may wonder why Jews will live outside the land of Israel during the Millennium, since Scripture clearly states that all saved Jews will be gathered to Zion by angels to meet Christ upon His return to earth (**Matthew 24:31**). One would think that all Jews would remain in their homeland during the Millennium, since their ancestors had been scattered outside their land for centuries. However, Scripture indicates that not all Jews will live in the land of Israel. Undoubtedly, many Jews will be posted in places throughout the world, to help Christ in the administration of His Kingdom, and to teach the Gentiles His ways. Hebrew language and culture will be the universal norm. Resurrected saints from the Old Testament, New Testament, and Tribulation dispensations will be ruling and reigning with Christ all over the world; but mortal, saved Jews will doubtless have a part in teaching the nations.

**Zechariah 8:20-23** (If the Gentiles will go “with” the Jews to Jerusalem, then there will, obviously, be Jews living outside the land. This verse seems to indicate that the ratio of Gentiles to Jews in the Gentile lands will be 10 to 1.)

**Zechariah 14:16-19** (Who would be better qualified to teach the Gentiles how to celebrate the Feast of Tabernacles than the Jews?)

In **verse 5**, the Jewish people are told that their hearts will “fear.” In other words, they will fear to do anything that would incur Christ’s disfavour. In contrast to their forefathers, who were stiffnecked and rebellious, the Jews of the Kingdom age will be humbly submissive to their Messiah. Their hearts will be “enlarged” with emotion as they see the blessing of Abraham being brought to all mankind through their Messiah, as God promised.

## **Genesis 12:1-3**

**Genesis 22:15-18** (Notice that the “seed” is described with the singular pronoun “his” in **verse 17**. The “seed” who will bring blessing to all nations is not the nation of Israel, but one particular Israelite—Jesus Christ.)

## **Galatians 3:16**

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<sup>1</sup> Peter Steveson, *A Commentary on Isaiah* (Greenville, SC: BJU Press, 2003), p. 507.

The phrase “*abundance of the sea*” in **verse 5** is simply a Hebrew way of expressing “the nations.” The “sea” is often used in Scripture to describe all the nations of the earth.

**Daniel 7:1-3** (Four beasts representing the four world empires of Babylon, Persia, Greece, and Rome arise from “the great sea” of nations.)

**Revelation 13:1** (A seven-headed, ten-horned beast representing the Antichrist’s ten-nation confederacy arises from the “*sea*.”)

**Revelation 17:1-2**, [A “*great whore*,” representing the unholy one-world religion of the Tribulation period (which will be headed up by Rome), is pictured as sitting “*upon many waters*.”]

The above Scriptures all picture “the sea” of nations in a negative light, since the nations are in rebellion against God. However, here in **Isaiah 60:5**, the “sea” simply means “the nations of the world” in a neutral sense. All nations (“*the forces of the Gentiles*”) will come to Israel to worship Christ.

In **verse 6-7**, we are given a list of Middle Eastern nations that will come to Israel. It is interesting to note that the people of these nations are seen as riding on “*dromedaries*.” In our 21<sup>st</sup>-century Western mindset, we tend to think of our modern technology and transportation as superior; but during the Millennium, technology will, apparently, remain at a pre-20<sup>th</sup> century level. Advanced technology tends to fill people with pride and idleness; to disconnect them from family and friends; and to keep them distracted, so that they don’t take time to think about the Lord. Perhaps, for this reason, the Lord will not allow technology to go beyond a certain point. Middle Eastern people will travel to Israel by the “tried and true” method—the camel! (Camels can travel over one hundred miles in one day, and are especially designed for travelling over sand and in great heat, without dehydrating.)

The list of nations that will travel to Israel are as follows:

1. Midian and Ephah (**v. 6**)

These nations were nomadic tribes that lived in the Arabian Desert in Bible times. In our modern world, the area where they lived would correspond to northeastern Arabia. It is the area where Mount Sinai was located (across the Gulf of Aqaba from the Sinai Peninsula) (**Genesis 4:25**). The Midianites were descendants of Abraham, through his second wife, Keturah. Ephah was one of the sons of Midian, and thus would be part of this same people group.

**Genesis 25:1-2**

2. Sheba (**v. 6**)

Sheba was another nation on the Arabian Peninsula. They were descendants of Noah's youngest son, Ham; and they lived in the southern tip of the Arabian Peninsula, in modern-day Yemen.

### Genesis 10:7

**Historical note:** Until fairly recent times, unbelieving western “scholars” claimed that the Bible’s accounts of Sheba were nothing but fairy tales. As always, though, the archaeologists eventually found out that the Bible was right. In 1870 and 1888, a Frenchman named J. Halevy and an Austrian named Eduard Glaser managed to enter this extremely dangerous region disguised as Arab Muslims, and left with copies of ancient inscriptions that proved that the ancient capital city of Sheba, named Marib, really existed. In 1951, an American archaeological team, led by Wendell Phillips, was invited by the king of Yemen to do research; and they barely escaped with their lives. (They found out in the nick of time that the Arabs were plotting to murder them.) They were there long enough, however, to find out information about the ancient pagan temple of Marib. The people of Sheba worshipped a moon god named Ilumquh, who was similar to the god Sin from Ur of the Chaldees, and the god Baal in Canaan. They also worshipped a moon goddess named Shayba, who was called “Queen of Heaven” and “Mother of God.” In 1998 this same American team was invited to return; and since then, they have done many digs, and have uncovered a wealth of information.<sup>2</sup>

We now have mountains of information about Sheba, both from pagan records of other ancient nations, and from the ruins of Sheba’s civilisation. Sheba was, as the Bible indicates, fabulously wealthy. They supplied spices, precious stones, gold, exotic cloths, and exotic wood, to nations as far north as modern-day Lebanon (the ancient kingdom of Phoenicia), and as far east as India! The people of Sheba quarried translucent alabaster, and used it to make windows for their houses. Even in the modern world, this is luxurious!<sup>3</sup>

The people of Sheba were engineering geniuses. Sheba had a very sophisticated irrigation system, which was supplied by water from a lake that they created with a 60-foot high dam! The area that it watered was about 44 square miles; and it was called “the two gardens.” This dam lasted 1,500 years, from about the time of the biblical queen of Sheba (1,000 B.C.) to A.D. 572, when the dam finally burst! The water supply from these irrigation canals transformed the desert into a blooming oasis, where the costliest spices in the world were harvested and prepared for international commerce. These spices included frankincense and myrrh. Undoubtedly, Sheba provided frankincense for the Temple in Jerusalem.<sup>4</sup>

The Bible’s account of the Queen of Sheba was called a “fairy tale” for the longest time; but archaeology has proven the Bible’s account true. Ancient Arabian and

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<sup>2</sup> David Cloud, *Bible Times and Ancient Kingdoms* (London, Ont.: Way of Life Literature, 2014), pp. 249-260.

<sup>3</sup> *Ibid.*

<sup>4</sup> *Ibid.*

Ethiopian documents show that Sheba was such a matriarchal society, that they had made it a *law* that only a woman (particularly, a virgin) could be queen. Sheba was ruled by queens for more than a thousand years! One of these was the queen who travelled 1,500 miles to see Solomon. The Bible tells us that this powerful queen of Sheba put her faith in Israel's God, and was saved.<sup>5</sup>

### **1 Kings 10:1-10**

### **Matthew 12:42**

It is hard to imagine this fabulous ancient nation being resurrected and carrying out its ancient commerce; but this prophecy clearly indicates that people from this area of the world will be saved during the Tribulation, live on into the Millennium, repopulate their ancient homeland, and produce exotic spices and gold for the re-built Temple in Jerusalem. This time, one "***greater than Solomon***" will sit on the throne; and the spices will be used to show forth His praises!

### 3. Kedar and Nebaioth (v. 7)

Kedar and Nebaioth were two ancient Arabic nations, as well; and they lived in the desert between Syria and Mesopotamia (in modern-day Iraq and Jordan). The people of Kedar were descendants of Abraham, through his son Ishmael. The people of Nebaioth are always mentioned in connection with Kedar and Ishmael in the Bible; and they lived in the same region. They are the same people who later became known as the Nabataean Kingdom during the days of the Grecian and Roman empires. (The famous rock-carved city known as Petra in modern-day Jordan was the capital of Nabataea.)<sup>6</sup>

### **Genesis 25:13**

### **Genesis 28:9**

### **1 Chronicles 1:29**

As we see in **verse 7**, these nations (or, at least, the people who will inhabit the lands where they used to live) will produce sheep and rams in large number, to be used as sacrifices to the LORD in the rebuilt Temple. The fact that God will "***accept***" their offerings on His altar indicates that they will *willingly* give their offerings from the heart, and not merely because it is compulsory. God will not allow hypocritical worship.

### **Isaiah 35:8-9**

The sacrifices of lambs on the altar will point *backward* in history to Christ's sacrifice on the cross for our sins. The sacrifices of the Old Testament pointed forward to Christ's sacrifice; the Lord's Supper, in this church age, points backward to His sacrifice; and the

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<sup>5</sup> *Ibid.*

<sup>6</sup> Edward Young, *The Book of Isaiah*, 3 vols. (Grand Rapids, MI: William B. Eerdmann's Publishing Co., 1972), 3:448.

re-instated animal sacrifices of the Millennium will point backward to His sacrifice, as well.

Incidentally, the words “*mine altar*” in **verse 7** show that God is the real speaker here, and that Isaiah is writing what God told Him to write.

#### 4. Tarshish (v. 9)

The “*ships of Tarshish*” is a phrase that is used repeatedly in the Old Testament. The only clue we have as to the origins of “Tarshish” is found in the Table of Nations, in **Genesis 10:1-4**. Tarshish was a grandson of Noah’s oldest son, Japheth. The descendants of Japheth generally settled in the European lands. Some people speculate that Tarshish might have settled in the region near the mouth of the Guadalquivar River in Spain, since there is an ancient city named Tartessus there. Thus, many people consider “Tarshish” to be ancient Spain.

However, some believe that Tarshish is another name for the ancient city of Carthage, which is near modern-day Tunis, in northern Africa. (Carthage, like the city of Tyre in Phoenicia, was famous for its ships.) Others even think it may be a name for ancient Britain. (We know that the ancient Celts in Britain did business with Tyre and Carthage.)

**1 Kings 10:22** (This verse seems to indicate that Tarshish might be Carthage, since Carthage’s navy and Tyre’s navy worked together. Carthage was actually a colony of the city of Tyre, in modern-day Lebanon.)

#### **Jeremiah 10:9**

#### **Ezekiel 27:1-3, 12**

It may be that Tarshish is simply an all-around term for ships from the far west of the Mediterranean Sea. This is probably the safest assumption, since the word “isles,” in the Old Testament, designates Mediterranean lands in general.

**1 Kings 10:22** (The “*ships of Tarshish*” brought back cargo that evidently was obtained in Africa; and it took three years to make the round trip. This seems to indicate that they came from the western Mediterranean, either on the coast of Africa, or near Africa.)

**2 Chronicles 20:35-37 cf. 1 Kings 22:48** [The harbour of Ezion-gaber was situated on the northern tip of the Gulf of Aqaba (the eastern arm of the Red Sea). The ships that King Jehoshaphat built here were intended to go to Tarshish. Evidently, they would have sailed all the way around Africa to get to Tarshish, since Ophir is believed to have been somewhere in eastern Africa!]

Regardless of exactly where Tarshish was, it was definitely in the western Mediterranean. **Verse 9**, then, indicates that ships will haul silver and gold to Israel from the western Mediterranean. We are told that these ships will also transport Israel’s sons and daughters

to the land of Israel—presumably for the purpose of worshipping Christ during the feasts of the LORD. All this will bring glory to Israel, as well as to the Messiah.

In **verse 8**, Isaiah asks the questions, *“Who are these that fly as a cloud, and as the doves to their windows?”* Some people believe that this is Isaiah’s description of modern airplanes, which will be used to carry Jews to the land of Israel. However, the Bible gives every indication that transportation during the Kingdom age will be like it was before the invention of automobiles. The “clouds” and “doves” are probably pictures of fast movement.

In **verse 10**, Isaiah says that *“the sons of strangers”* (Gentiles) will help Israel to rebuild the walls of Jerusalem after the beginning of the Millennial Kingdom. This shows that the old enmity between Jews and Gentiles will have vanished, as Jews and Gentiles the world over will worship the same Lord. Heathen kings such as Hiram of Tyre, Cyrus of Persia, and Artaxerxes of Persia, helped the Jews with their building projects in times past; however, these men, not knowing the Lord personally, probably helped Israel for some ulterior or personal motive. Kings during the Millennium, however, will do it from the heart, because they will know God.

Incidentally, amillennialists (those who believe that the “kingdom” is “spiritually” being fulfilled right now, in this church age) have a hard time interpreting **verse 10**. Some try to say that this prophecy was fulfilled in 445 B.C., when King Artaxerxes of Persia made the decree to rebuild the walls of Jerusalem. (The walls had been lying in ruins since 586 B.C., when Nebuchadnezzar destroyed them.)

### **Nehemiah 2:1-9**

One need only read on to **verse 11** to see that Isaiah is *not* talking about the rebuilding of the walls of Jerusalem in Nehemiah’s day. In **verse 11**, the LORD says that Jerusalem’s gates *“shall be open continually; they shall not be shut day nor night.”* The gates of Jerusalem were *not* open continually after Nehemiah rebuilt them. Not only were the gates closed at night, but they were also closed on the Sabbath day, to keep people from going out and working on the Sabbath.

### **Nehemiah 13:15-22**

Furthermore, we are told that *“the sons of strangers”* (Gentiles) will build the walls of Jerusalem. This certainly was not true in Nehemiah’s day. The Jews built the walls of Jerusalem all by themselves, with no help from Gentiles.

### **Nehemiah 2:18-20; 4:1-8**

Most amillennialists, realising that **verse 10** cannot possibly be talking about the rebuilding of the walls in Nehemiah’s day, take the “spiritual / allegorical” route of interpretation. They say that the “real fulfilment” of this verse was “in Jesus Christ and the preaching of the Gospel unto the Gentiles.”<sup>7</sup> One amillennialist commentator, Edward Young, puts it this way:

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<sup>7</sup> Young, p. 450.

“This prophecy is not speaking of the literal rebuilding of Jerusalem’s walls, but of the building up of God’s kingdom through the inclusion of the Gentiles therein.”<sup>8</sup>

If this be the right interpretation of the “building of the walls of Jerusalem,” then it is being very poorly fulfilled! **Verse 12** says that “*The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.*” After 2,000 years, there is not even the slightest indication that the nations of the world are close to submitting to a “Christian theocracy.” Quite the contrary, it is God’s people who have “perished” and been “wasted” by antichrist religions and governments for the last 2,000 years.

This verse makes sense only if one interpret this verse in a straight-forward, literal, grammatical fashion. The walls of Jerusalem have not yet been re-built; but they *will* be re-built in the future, when Christ returns to earth to set up a literal, physical, visible, 1,000-year Kingdom, with Jerusalem as the capital city of the world. As Isaiah says in **verse 12**, nations and kingdoms will *literally* be compelled to serve Christ and the nation of Israel, or else be “*wasted.*”

### **Zechariah 14:16-19**

One may wonder why walls and gates would be needed in the millennial Kingdom, since there will be worldwide peace, and continually opened gates. Undoubtedly, Christ will build Jerusalem with open gates specifically to make the point that they are *not* needed—that His Kingdom is one without war or violence. God’s people can go in and out freely, and without fear, to worship Him. The earthly Jerusalem of the Kingdom age will be a little “pre-view” to the eternal city of New Jerusalem, where the gates are open continually.

### **Revelation 21:23-27**

In **verse 13**, we are told that the “*glory of Lebanon*” (i.e., their magnificent cedar trees) will be imported to Israel during the Kingdom age. Isaiah also mentions three other varieties of trees that will be imported: the “fir” tree (probably the cypress); the “pine” tree (probably the boxwood); and the “box.” The cedars of Lebanon were used to build the Temple of Solomon; and they will be used, once again, to build the Temple of the Messiah.

### **1 Kings 5:1-18**

### **1 Kings 2:9, 15-16**

In the second half of **verse 13**, we find another specific prophecy of the Messiah. The LORD Himself, speaking through Isaiah, says that He will make “*the place of my feet glorious.*” This implies that God will sit in the Temple as a *Man!* God, who is omnipresent, does not have or need feet; but Christ, the second Member of the Trinity, *does* have feet, because He took on human flesh.

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<sup>8</sup> *Ibid.*

God's Temple in the Old Testament was sometimes called His "footstool," in order to show that God is omnipresent, and cannot be contained in an earthly house. However, this verse specifically calls the Millennial Temple "*the place of my feet.*" His "feet" will literally be in the Temple, because Christ, who is the God-Man, will sit on a throne in the Holy of Holies. The Messiah made this same prophecy about Himself to the prophet Ezekiel.

### **Ezekiel 43:1-7**

Though the re-built Temple will be like the Old Testament Temple in many ways, there will be several very notable differences. Probably the biggest difference is that there will be no Ark of the Covenant! The Ark of the Covenant will not be needed because Christ will literally, physically sit on His throne in the place where the Ark once sat. The Ark was always a *symbol* of God's throne, and of His presence among His people. When Christ sets up His Kingdom, and sits down on His throne in the Temple, it will be the "real thing."

### **Jeremiah 3:14-17**

In our present age, the very word "Zion" (or "Zionism") is hated the world over. Anti-Semitists talk endlessly about how evil the Jews are for daring to live in the land of their forefathers. As the coming of Christ draws closer, we can expect that hatred of Jews will intensify. By the end of the Tribulation, the armies of the world will be gathered together to exterminate the Jewish people.

In the Kingdom age, however, the situation will be precisely the opposite. The LORD says in **verse 14** that "*the sons also of them that afflicted thee*" (the Gentiles) will bow down at the Jews' feet and acknowledge that Zion is "*The city of the LORD, The Zion of the Holy One of Israel.*"

All Gentiles who will be living in the Kingdom age will either be saved survivors of the Tribulation, or *descendants* of the Gentiles who were saved during the Tribulation. The Gentiles who were saved during the Tribulation will teach their children to believe on Israel's Messiah, and to honour the Jewish people. Many of their children will respond to Christ in faith, and will honour the Jewish people, as well. There will, of course, be many who are rebels at heart; but they will not be able to express their rebellion outwardly. The acts of hatred and violence toward Jews that we see in our modern world will be unknown in the Kingdom age.

In **verse 15**, Isaiah continues to contrast the hostile, mocking attitude toward Zion in past ages to the reverent attitude that will prevail during the Kingdom age. For centuries, Gentiles disdained even to walk through Zion, because of its ruined, lowly condition; but during the Kingdom, it will be considered "*a joy of many generations*"—just as it was in David and Solomon's day.

### **Psalms 48:2**

**Lamentations 2:13-15** (Jeremiah wrote these sorrowful words shortly after Nebuchadnezzar of Babylon destroyed Jerusalem in 586 B.C. He was literally sitting in a pile of charred rubble, wailing over Zion’s destruction! He knew that Zion would be an object of mockery to the heathen for a long, long time.)

In **verse 16**, Isaiah uses figurative language to describe Israel’s prosperity during the Kingdom age. The expression “*suck the breast of kings*” implies “receiving wealth from other nations.” It may seem strange that the Lord would apply the word “breast” to kings; but the idea seems to be that it will be a mutual, tender relationship. Israel will not be *robbing* other nations of their wealth: the nations will willingly bring their wealth to Israel. Undoubtedly, it will be much like the relationship of the heathen nations to Israel during the days of Solomon. The Gentiles came to hear his wisdom; and in exchange for hearing his wisdom, they brought him gifts. Solomon did not make them bring their wealth: they willingly offered it.

### **1 Kings 10:23-29**

In this sense, Solomon was a type of Christ. Solomon’s name (*Shlomo*) means “peaceable”; and his name matched the character of his kingdom. There were no wars during his long reign—only peace and prosperity. Likewise, Christ’s Kingdom will be “peaceable,” with no wars. People will come from the ends of the earth to hear the Lord Jesus Christ teach them the ways of God; and they will bring Him gifts.

Conversely, the Gentile nations will “nurse” Israel, as well. In **Isaiah 66**, the LORD invites all Gentiles who love Israel to come and “*be satisfied with the breasts of her consolations.*” The Gentiles will undoubtedly benefit materially from Israel, just as Israel will benefit from the Gentiles; but this verse probably refers more to *spiritual* benefits. The whole world will come to receive spiritual blessings from the Messiah.

### **Isaiah 66:10-11**

At the end of **verse 16**, we see three names for God—“*Saviour,*” “*Redeemer,*” and “*the mighty One of Jacob.*” The use of three names for God in a row is seen throughout the Old Testament. This is, clearly, an indication of the triune Godhead! These same exact names for the members of the Trinity are used in **Isaiah 49:26**.

In **verse 17**, the LORD states that there will be superior building materials in His Kingdom. Whereas in times past lesser quality materials such as wood, brass, and stones were used in Israel, the LORD will give them gold, silver, and iron.

The LORD also states that there will be superior *rulers* in His Kingdom. He says that He will “*make thy officers peace, and thine exactors righteousness.*” Peace and righteousness will be the character of Christ’s officers all over the world. This will be possible because resurrected, sinless saints from past ages will be ruling in His Kingdom. Because the resurrected saints will have no sin nature, they will not make sinful or unwise decisions.

### **1 Corinthians 15:51-57**

**Revelation 2:26****Matthew 19:27-28****Luke 19:11-19**

**Side Note: Isaiah 60:17** was greatly misquoted by **Clement of Rome** (a bishop in Rome), in a letter that he wrote to the church of Corinth, around A.D. 100. This is what he wrote:

“So preaching everywhere in country and town, they [the Apostles] appointed their first-fruits [of their converts], when they had proved them by the Spirit, to be bishops and deacons unto them that should believe. And this they did, in no new fashion; for indeed it had been written concerning bishops and deacons from very ancient times; for thus saith the scripture in a certain place, *I will appoint their bishops in righteousness and their deacons in faith.*”<sup>9</sup>

As one can easily see, Clement changed the word “*officers*” to “bishops,” and the word “*exactors*” to “deacons.” (He also changed the word “*peace*” to “righteousness,” and the word “*righteousness*” to “faith.”) He was trying to create the impression that **Isaiah 60:17** is a prophecy about the church and its officers—when it is actually a prophecy about Christ’s future 1,000-year Kingdom, and its officers. Already, only a short time after the Apostles were dead, professing “Christians” were allegorising the Old Testament in order to make all the promises about the future 1,000-year Kingdom look like prophecies about the church. The heretical idea that “the church is the Kingdom,” and that “the church is the new spiritual ‘Israel’” was already in motion!

In **verse 18**, the LORD once again emphasises that His Kingdom will be one of peace. “*Violence,*” “*wasting,*” and “*destruction*” will not be known in the land of Israel—or anywhere else, for that matter. Physical walls and gates were always the number one means of defence for cities in past times; but in the Kingdom age, defence will be *spiritual* in nature. Although Jerusalem *will* have physical walls and gates, her real defence will be God’s salvation, and praise to God. Salvation changes men’s *hearts*, so that their sinful tendencies toward violence, wasting, and destruction are put to death. The Kingdom will be a time of true safety and security, in part because of the just governance of Messiah and His officers, and in part because of the changed hearts of men.

### III. Christ will be the Light of all His redeemed ones in the Eternal Kingdom (vv. 19-22).

**Isaiah 60** started with a description of Jesus as the Light who will shine upon Israel and the nations when He returns to earth (spiritually and literally). Now, at the end of the chapter, we see Christ described as “*an everlasting light.*” However, the setting is no longer in the 1,000-year Kingdom. We are now reading a description of the *everlasting* Kingdom that will follow after the 1,000-year Kingdom is ended.

<sup>9</sup> J.B. Lightfoot and J.R. Harmer, editor, *The Apostolic Fathers* (Berkeley, CA: The Apocryphile Press, 2004), p. 75.

Before we look at Isaiah's description of the Eternal Kingdom, it is important to look at the events that will take place between the end of the 1,000-year Kingdom and the beginning of the Eternal Kingdom. They are:

1. The final rebellion of Satan and mankind

During the 1,000-year Kingdom, Satan and his angels will be shut up in a bottomless pit, and unable to entice and deceive the nations. However, the absence of Satan's evil influence will not keep sinful men from being sinful. Remember that the survivors of the Tribulation will still have the sinful nature, because they will not have partaken of the resurrection yet. Though they will be saved, and enter into the Kingdom, they will still be sinners. Thus, the children that they have during the Kingdom age will inherit their sinful nature; and many of them will choose to reject Christ (even though He will be there, in the flesh, sitting on His throne in Jerusalem)!

There will be no outward rebellion during the 1,000-year Kingdom, because Christ will rule with a "rod of iron"; but there will be many who will resent and reject Christ silently, in their hearts. By the end of the 1,000 years, these rebels will get their wish. God will let Satan and his demons loose one more time, and they will quickly gather all the rebels around the world into a great army. They will surround Jerusalem to try to make war with Christ and His people; but God will destroy them all with fire from heaven. Satan and his demons will then be cast into the lake of fire forever.

**Revelation 20:1-9**

2. The judgment of the unsaved.

At this point, all unsaved of all ages will be physically resurrected with bodies that are fit for everlasting punishment; and they will stand before God to be judged. Not having the imputed righteousness of Christ to cover their sin, they will be judged "***according to their works.***" Their works, of course, will not measure up to God's righteousness; and after it is shown that their names are not written in the Lamb's Book of Life, they will be sentenced to eternity in the Lake of Fire. The degree of eternal punishment that each sinner will suffer will depend upon his works on earth. Those who heard the Scriptures and knew the truth, yet still rejected it, will be punished with special severity.

**Revelation 20:5, 11-15** [The "***rest of the dead***" who "***lived not again until the thousand years were finished***" are the unsaved dead. They will "live" (be bodily resurrected) after the 1,000 years; but when they stand before God to be judged, they will still be called "the dead," because they will still be spiritually dead and separated from God.]

**Romans 9:22-23** (Those who die in their sins will be "***vessels of wrath fitted to destruction.***" The word "vessel" is a New Testament expression for "the body." The unsaved will have inglorious bodies that are literally designed to suffer eternal torment.)

**Matthew 11:20-24** (As wicked as the ancient cities of Sodom, Tyre, and Sidon were, the people of these cities will not be judged as severely as the outwardly moral Jewish people of Jesus' day will be. Their judgment will be much greater, because they had the privilege of knowing the Scriptures, and of sitting under the teaching of Christ Himself; yet, they refused to believe on Him!)

3. The destruction of the old heaven and earth, and the creation of a new heaven and earth.

Although many of the physical curses on nature will be lifted during the 1,000-year Kingdom (such as the curse on the ground), the universe will still be under the curse of man's sin. Death and decay, though greatly slowed down during the Millennium, will still exist because of the presence of sin. Thus, God will destroy the old universe by fire, and will create a new heaven and new earth, in which there is no more curse. God will then bring the city of New Jerusalem down to the new earth. (Presumably, the New Jerusalem will hover above the earth.)

## **2 Peter 3:10-13**

## **Revelation 21:1-3**

In **Isaiah 60:19-22** we find a description of the new heaven, new earth, and New Jerusalem. It will be a sinless and absolutely perfect world. Isaiah gives us the following descriptions of this world:

1. There will be no need for the sun and moon, because God Himself will literally be the Source of light. He is called the "*everlasting light*." The LORD revealed this same truth to the Apostle John.

## **Revelation 21:23-24**

## **Revelation 22:5**

It is important to understand that there *will* be a sun and moon (and thus days, weeks, months, years, and seasons) in the new heaven and new earth (**Isaiah 66:22-23**).

However, there will be no sun or moon in the actual *city* of New Jerusalem, because God the Father and God the Son will be the perpetual Light of the city. The enormous city of New Jerusalem will come down to the new earth; and the saints of all ages will go in and out of the city, and inhabit the new earth. On earth, there will be day and night; but in the city, it will be only perpetual day.

2. There will be no more "*mourning*," because the inhabitants of the new earth and the New Jerusalem will be "*all righteous*." Sin has always been the root cause of sorrow and tears; but with no more sin nature in God's people, there will be no more mourning or sorrow.

## **Revelation 21:4-5**

3. There will be an *eternal* land of Israel!

We do not know exactly what the land of Israel will be like in the new earth—especially since there will be “no more sea.” (The Mediterranean Sea has always been the western border of Israel.) However, **verses 21 and 22** make it clear that “*thy people*” (saved Israel) will continue to be the “*branch*” of God’s “*planting*” in the new heaven and new earth. Though Israel was a “*small one*” among the nations in history, it will be a “*strong nation*” throughout eternity. There will, apparently, still be national boundaries in the new heaven and new earth; and Israel will still be in a position of special glory!

This goes to show that God does not go back on His promises. God promised that the New Covenant that God would make with Israel would be an “*everlasting*” covenant! The New Covenant included the promise of spiritual regeneration (which Gentiles can partake of by faith, as well as Jews); however, it also contains the promise of the *land* of Israel. This promise applies particularly to Jews. Since the New Covenant is eternal, and since the New Covenant includes the promise of the land, we can safely assume that the land of Israel will not cease to be when the old heaven and earth are destroyed. It will continue on in the new earth, for eternity!

**Jeremiah 31:31-36** (Since God links His promise of Israel’s land to the continued operation of the sun and moon, we know that Israel will continue to exist in the new earth—because there *will* be a sun and moon in the new heaven!)

**Jeremiah 33:40-41**

**Conclusion:** In **Isaiah 60**, we have seen that Jesus Christ will be the Light to both Jews and Gentiles—both in the Millennial Kingdom, and in the endless ages of eternity. To the rebels who try to fight against Christ at the Battle of Armageddon, the sight of His glory will be cause for mourning, because it will signal their doom. Those who are saved, on the other hand, will walk in His light forever!