

Isaiah 60, Hebrew Text with Translation and Footnotes

60:1¹ קוֹמִי אֲוִרִי כִּי בֵּא אֲוִרְךָ

¹Slotki states concerning **chapters 60-62** that their main theme “is the pre-eminence, wealth and glory of the new Jerusalem which is addressed as a lady in distress.” (P. 292)

Oswalt comments on **chapters 60-62** that they “form the centerpiece of **chapters 56-66**. They show Israel’s final destiny as the restored people of God in whom the real-ity of God’s salvation is displayed to all the earth...It is plain from the chapters them-selves that this salvation is the work not of Israel but of God...As it is God alone who will deliver His people from Babylon [has Oswalt so quickly forgotten the role of Cyrus, YHWH’s messiah, who played such a central role in the deliverance from Babylon?], so it is God alone Who will bring about the glory of the messianic kingdom. It is He and no other Who will bring all the promises of the **book** to pass [will not the Messiah have something to do with the coming of that glory?].

“The three chapters are marked by unremitting promises of blessing and salvation ...Isaiah has now moved beyond the issues raised by the exile [but in **chapters 60-66** there are passages that sound very much like concerns of the exile—**61:1-4** (liberty pro-claimed to captives, the opening of prison to those who are bound; comfort to those mourning in Zion; building up the ancient ruins); **63:18-19** (Israel’s sanctuary trampled down); **64:10-11** (Jerusalem a desolation, the temple burned by fire)] to address the ultimate concerns of the **book**: the significance of Israel’s experience with God for all of human history...

“Eight key themes recur through the chapters: God will save His people; He will give light to them; He will share His glory with them; the nations will be drawn to what they see of God in Israel; they will restore Zion’s children to her [is that not a concern of the exile?]; they will bring their wealth to give to Israel’s God; those who had oppressed Israel will be brought low and she will be exalted over them; she will both experience and exemplify the righteousness of God...

“One of these threads is that of the servant-messiah, who appears in **61:1-5**, almost in the center of the segment. Catching up language from **chapters 9, 11, 42** and **49**, this person synthesizes what has been said elsewhere of the Davidic Messiah and of the Servant, and becomes the focal point for all that is promised to Israel in **chapters 60-62** and thus in the whole book.” (Pp. 534-35)

Achtemeier states that “After the mixture of conditional promises, scathing judgments, warnings, and calls to repentance of **chapters 56-59**, we find in the second section of **Third-Isaiah (chapters 60-62)** nothing but unconditional, soaring, lyrical proclamations of salvation to the inhabitants of Judah and Jerusalem.” (P. 80)

Gone from these chapters is any mention of conflict among the returnees from Babylon, no mention of the **Ezra-Nehemiah party** over against the Zadokites.

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Achtemeier continues: “The contrast between the two sections seems so jarring that many scholars have concluded that **chapters 60-62** cannot possibly be from the same hand as **chapters 56-59**...Moreover, **chapters 60-62** are more nearly like the oracles of **Second Isaiah** than are any other portions of **Third Isaiah** [she names a number of similar passages, concluding that] it is clear that **Third-Isaiah** is appropriating the message of **Second Isaiah**, and reformulating it for its own situation.

“In addition, there are many usages in **chapter 60** similar to those of **First Isaiah**, and the influence of the Isaianic school as a whole is strong, while parallels to the Jeremianic-Deuteronomic-Levitical material seem not so prominent. Could **chapters 60-62** be the original nucleus of **Third-Isaiah**, around which the rest of the **book** was formed? Many scholars think so...

“However, **Third-Isaiah** is a communal expression, growing out of the Isaianic and Jeremianic-Levitical schools, and one cannot isolate an individual prophetic author of it from the community of which he was a part. The **book** uses many differing traditions from the two prophetic schools from which it stems, and it is only natural in a section such as **chapters 60-62**, which announces future salvation, that the materials should exhibit parallels primarily to **Second Isaiah**, for that prophet was, above all others, the great herald of a future salvation.

“Why, however, did **Third-Isaiah** couple this announcement of unconditional salvation with the conditional announcements in **chapters 56-59**?...

“The answer is that **Third-Isaiah** becomes, in **chapters 60-62**, representative of the pastoral mercy of God. The call for repentance and the warning of the consequences of disobedience have been issued in **chapters 56-59**. Especially was the call to repentance set forth in **57:14-59:20**. But repentance on the part of sinners cannot be motivated simply by the fear of judgment. No child ever learned true obedience only by being warned of punishment. It is not judgment that furnishes the motive power for faithful living, but mercy. It is not fear that prompts obedient service to God, but love for Him. ‘We love because He first loved us.’ We give our hearts to God, because we see with what open-hearted mercy He has dealt with us.

“And here in **chapters 60-62**, God offers His open-hearted mercy. He holds out to all the idolators, all the proudly defiant, all the unjust rebels in Zion, His prevenient grace [grace that comes first, before any action on our part], if they do not deserve it. All of you can be saved, He says; all of you can possess the land; all of you can be the little shoot of the vine which I, your Creator and Gardener, will once again plant on My holy mountain. I will keep My promise to your father Abraham. I will multiply you like the stars of the heavens (**60:22**). All of your fortunes will be reversed, and you shall know life in its fullness. For a little while, I was angry with you, but now I will have compassion on you all (**60:10**; compare **57:17-18**). Such is the future which this oracle holds out, on behalf of Yahweh, to His remnant people in Judah. It is this future, then,

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that **Third-Isaiah** expects will finally motivate Judah to be faithful—a future that is actually a picture of the kingdom of God.

“The kingdom comes! Unearned, it comes...It is this central promissory section on salvation in **chapters 60-62** that prevents any legalistic and deadening interpretation of the **book**.” (Pp. 80-82)

Alexander comments on **chapter 60** that “Having repeatedly and fully shown that the national pre-eminence of Israel was not to be perpetual, that the loss of it was the natural consequence and righteous retribution of iniquity, and that this loss did not involve the destruction of the true church or spiritual Israel, the Prophet now proceeds to show that to the latter the approaching change would ge a glorious and blessed one...

“He accordingly describes it as a new and Divine light rising upon Zion (**verse 1**). He contrasts it with the darkness of surrounding nations (**verse 2**). Yet these are not excluded from participation in the light (**verse 3**). The elect in every nation are the children of the church, and shall be gathered to her (**verses 4-5**). On one side he sees the oriental caravans and flocks approaching (**verses 6-7**). On the other, the commercial fleets of western nations (**verses 8-9**). What seemed to be rejection is in fact the highest favor (**verse 10**). The glory of the true church Is her freedom from local and national restrictions (**verse 11**). None are excluded from her pale [boundaries] but those who exclude themselves and thereby perish (**verse 12**). External nature shall contribute to her splendor (**verse 13**). Her very enemies shall do her homage (**verse 14**). Instead of being cast off, she is glorified for ever (**verse 15**). Instead of being identified with one nation, she shall derive support from all (**verse 16**). All that is changed in her condition shall be changed for the better (**verse 17**). The evils of her former state are done away (**verse 18**). Even some of its advantages are now superfluous (**verse 19**). What remains shall no longer be precarious (**verse 20**). The splendor of this new dispensation is a moral and spiritual splendor, but attended by external safety and protection (**verses 21-22**). All this shall certainly and promptly come to pass at the appointed time (**verse 22**).

“Here, as elsewhere, the new dispensation is contrasted, as a whole, with that before it. We are not therefore to seek the fulfilment of the prophecy in any one period of history exclusively, nor to consider actual corruptions and afflictions as inconsistent with the splendid vision of the New Jerusalem presented to the Prophet, nor in its successive stages, but as one grand panoramic view.” (P. 379)

But we ask, where is there mention of “the true church,” or “spiritual Israel”? We see no such mention. And, where is the phrase “new dispensation” to be found? It is not in the text. These are all being read into the text by Alexander, and made the basis of his interpretation. That striking and massive changes, all for the better, are coming

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וּכְבוֹד יְהוָה עָלֶיךָ זָרַח:

Arise!² Become light!³ Because your light⁴ came,⁵

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to Israel, the text leaves no doubt. But to go beyond that as Alexander does is exceedingly problematic.

Achtemeier says, “If we ask about the future of the coming kingdom in **Third-Isaiah**’s view, it is quite clear here in **chapter 60** that salvation involves the presence of Yahweh with His people—the meaning of salvation which we saw in the earlier oracles. And Yahweh’s presence is overwhelmingly pictured here under the figure of light (**compare 58:8, 10; Colossians 1:13**)...

“It can therefore be said in **verses 19 and 20**, that when Yahweh comes to His people they will have no need of sun or moon to give them light, because Yahweh’s Presence of Light will be with them (**compare Isaiah 24:23; 2:5; 9:2; Revelation 21:23; 22:5**). The people then will shine with a reflected light from Yahweh’s glory, **verses 2c-3b**, just as Moses’ face shone when he descended from talking to God on Mount Sinai (**Exodus 34:29; 2 Corinthians 3:12-18**) and just as we reflect ‘the light of the knowledge of the glory of God in the face of Christ (**2 Corinthians 4:6; compare Matthew 5:14-15**)...

“To this reflected light, all the nations who now dwell in darkness, will be automatically drawn (**verses 2-3**), to participate in the worship of Yahweh in His rebuilt temple. It is a picture of a future of cosmic and universal dimensions...The poem is full of the sense of light and of movement, spoken to a people who think there is no light and who feel themselves at a dead end. Yahweh’s coming to them will reverse all their fortunes.” (Pp. 83-4)

As we have observed many times in reading the **Hebrew Bible**, passage after passage is found that “stands on tip-toe,” looking out into the future, sometimes near, sometimes distant. The Hebrew prophets have a deeply rooted conviction that God has a blessed future for His people, indeed for all people. The exact nature or time of that future blessedness, they do not know, but their confidence is unshakeable that it is certainly coming. **Chapters 60-62** are a good example of that conviction.

²Slotki takes the command קוּמִי, Arise! (qal imperative, feminine singular), to mean “Get up!,” that is, from the ground on which lady Jerusalem is lying in dejection, or in misery and depression. (P. 292)

Oswalt comments that “in language reminiscent of **51:17** and **52:1**, Zion is called

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to rise up from her prostrate state and embrace the glory that is hers in God...This is not deliverance from Babylon or from the guilt of sin [how does Oswalt know this?]. This is that deliverance into a life empowered by the Spirit of God (compare **59:21**) in which the light of God is reflected by the people of God.” (P. 536)

Oswalt’s arbitrary distinction between different types of deliverance is not convincing. The deliverance being referred to could well be the deliverance from Babylon.

Slotki comments on **verses 1-3** that “The surrounding landscape is shrouded in thick darkness, but Jerusalem is glittering in the rays of the rising sun.” (P. 292) Already the light has come, and it is coming in the future, with even greater brightness!

Knight comments on these verses that “Trito-Isaiah is addressing—with these words!—his dispirited and rebellious fellow citizens gathered in a cleared space amongst the ruins...’So now,’ he says, ‘Arise...my daughter Zion! (the verb is in the feminine singular; compare **Mark 5:41** [the words of Jesus in Aramaic to a little girl that had died, *Tali-tha qumi*, ‘Little girl, arise!]) from the ‘death’ of the exile. You are now saved (**43:1**); you have been raised from the grave (**Ezekiel 37:13**). You may regard the ruins around you as the grave of a city, yet do believe that ‘the glory of the Lord has risen upon you (**Isai-ah 60:2** [it is an imperfect verb, ‘will arise’]), the glory that had departed when Jerusalem fell (**Ezekiel 3:12-13; 22-23**), but which Ezekiel had declared would return when God would once again dwell the earth, and thick darkness (עֲרַפְלִים, the blackness of chaos) the peoples (with reference to **Exodus 10:21-23**; compare **John 1:5**); ‘but the Lord is now spreading out His rays of light upon thee, and His glory will be visible over thee (author’s translation; compare **Isaiah 9:2**). And so Trito-Isaiah continues in this vein with constant quotations from **chapters 40-55**.” (P. 42)

³The qal imperative, feminine singular אֲנִי־יִשְׁרָאֵל, means “Become light!”, or “Shine!” Where our Hebrew text reads “Arise ! Shine!”, our Greek translation has φωτίζου φωτίζου, “Shine! Shine!”

The Greek translation interpolates the noun Jerusalem following this imperative verb, and in so doing is followed by the Aramaic Targum and the Latin Vulgate. Neither 1QIs^a or the Syriac translation have this interpolation.

⁴Slotki states that by אֲנִי־יִשְׁרָאֵל, “your light” (with the feminine singular suffix), the prophet means “the time of salvation and deliverance.” (P. 292) We think it means YHWH presence in their midst.

⁵The word בָּא is somewhat ambiguous, since it may be the qal perfect “came,” or the qal active participle “is coming.” But while the participle, with its implication of a

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soon coming would fit well in this chapter which is looking out into the future, the next verb, נִרְאָה in the sentence is unquestionably qal perfect, “it shone,” and this causes us to read $\text{בָּא$ as a qal perfect verb also, “came,” and not as a participle. **Tanakh** has “your light has dawned.” Oswalt holds that this verb “reflects the coming of God that has been prominent at least since **chapter 40**.” (P. 536)

This combination of past tense verbs alongside future verbs is typical of biblical eschatology, which is not simply future in nature, but also present in nature. As Jesus taught, the kingdom of God is both present and future. We call this a “realized and realizing eschatology.” God is already present in our world; but that is only a slight foretaste of what His presence will be in the coming future!

Alexander states that “The object of address is here so plain that several of the ancient versions actually introduce the name Jerusalem...The glory of [YHWH] is His manifested presence... Upon thee represents Jerusalem as exposed and subjected to the full blaze of this rising light.” (Pp. 379-80)

Knight comments that “God’s ‘glory’ is described like the haze of the dazzling light which partially hides, partially reveals the rising sun, that ‘will be seen *resting* upon you.’ It is because of that, that the nations will come to ‘you’ (always feminine singular), not because of anything of value in ‘you’ yourself...All this means then that the ‘glory’ has now in fact returned, and is now actually arising ‘upon you’ like the rays of the morning sun at the dawn of a new day. Once again, God has acted first—‘your light has come’...

“Consequently, Israel is now ‘to do unto others what God has done to them.’ Isra-el must now, in their turn, ‘shine’ like a lighthouse to lighten the path of all nations as they ‘come to your light’ (compare **Revelation 21:11, 24**) and kings as they see ‘the bright-ness of your (!) rising.’ We recall the words of Jesus at **Matthew 5:14-16**: ‘You are the light of the world...Let your light so shine’...

“Again, the sincere scepticism that some Jews feel about the Christian understanding of God’s action in Christ can be allayed by this passage. The problem is that the **New Testament** claims that ‘the messiah has come.’ On the other hand, it can be said that the world has certainly not been redeemed in that people have not become any less wicked. Isaian theology, however, has presented us with the revelation in history of God’s ultimate pattern of His redemptive purpose and activity for the salvation of man-kind. This pattern had now reached its completion in Trito-Isaiah’s day. So we would expect, if we hold this Jewish view of the ways of God, that the world would have been ‘saved’ by the year 538 B.C.E. Yet **Isaiah 57** shows how not only Israel but the gentile peoples too were still just as wicked as ever, even though God’s recreative act of love was now revealed...

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And YHWH's glory arose over you (feminine singular)!⁶

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“What this Jewish view of the messianic act of Christ thus fails to recognize is that while God’s **tsedeq** (‘putting right’) is made complete in the death and resurrection of Christ, God requires the return commitment of His elect people within the covenant to live out His **tsedaqah** (‘creative love’; our ‘righteousness’). They are to do so in the power of His Spirit and by faith alone, if the completion of God’s ‘plan’ is to be reached: ‘by faith alone,’ for we who believe—Jew and Christian alike—are meant to live out the calling we have received at **58:6-9** [practicing love in action, ‘righteousness’], despite the continu-ance of the darkness. For only ‘then shall your light break forth’ (**verse 8**).” P. 43)

⁶Instead of “the glory of YHWH,” **Tanakh** translates by “The Presence of the LORD has shone upon you!” The “you” is feminine singular, just as are the two imperative verbs—referring to Zion / Jerusalem.

Oswalt comments on this **first verse** that “How this imagery [light and glory] is to be interpreted has engaged commentators from the very first, and has produced such wide-ranging results as those of Alexander on the one hand, who argues that only the new Israel of the church is intended, to Whybray on the other, who says he cannot understand why people seem determined to spiritualize the material...Alexander’s arguments go too far...Thus to say that the people being spoken of here have no connection with historical Israel is surely to go too far. But to suggest that this is referring to the entire nation irrespective of repentance and faith is entirely beyond the realm of possibility...

“This material is addressed to the faithful in Israel, both at the time of the first coming of the messiah and at the time of his second coming [!]. The situation being described here was realized in germ in the first coming of Christ, and will be realized in its totality when he comes again to establish his reign on earth. The only hope for Israel and for the human race is in the ‘coming’ of God. He has come and will come again, like the dawning of a new day, to bring the healing, peace, and righteousness that we cannot bring to ourselves.” (P. 537)

Again, in spite of our appreciation for Oswalt’s work, we have to take exception. For Christian interpreters of **Isaiah** to interpolate full-blown Christian theologies into such a text is totally uncalled for. To take these two qal perfect (past tense) verbs in **verse 1** as predictions of a first-coming of Christ, some six centuries in the future, and then of a second-coming of Christ, at least twenty-six centuries in the future, makes no sense. **Verse 1** is describing something that has happened in the experience of the returned exiles from Babylon. They have seen YHWH’s light and glory in their release from Babylon; and in the verses that follow, they are told that the light and glory are to be enlarged, as the nation of Israel becomes the center of the world of nations, the wealthiest and most powerful nation on earth. To take this as directly referring to the

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60:2 כִּי־תִגַּח הַחֹשֶׁךְ יִכְסֶה־אֶרֶץ וְעַרְפָּל לְאֲמִים

וְעַל־יָךְ יִזְרַח יְהוָה וְכְבוֹדוֹ עָלֶיךָ יֵרָאֶה:

Because look—the darkness⁷ covers earth, and a heavy cloud⁸ (covers) peoples.

And upon you YHWH will arise, and His glory will be seen over you!⁹

60:3 וְהָלְכוּ גוֹיִם לְאוֹרְךָ

וּמַלְכִים לְנֹגַח זְרַחֲךָ:

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Christian church is simply absurd, and we do not blame Jewish students of **Isaiah** for rejecting such interpretations!

The fact that this has not happened, does not change the fact that this is what the text is describing. Again, we say, remember that the prophets of Israel saw their visions in enigmas (as **Numbers 12** states). **Third Isaiah** is convicted that YHWH has a wondrous future for the returned exiles in Israel; YHWH will be present with her to bless her— but obviously the specific details of that blessing as given in this chapter have not come to pass historically.

What do you think? If you, along with Oswalt, etc., believe that every statement in the **Bible** has come directly from God, how will you explain this? Is the promise of this chapter about Israel's future, to be understood as a description of a still future Israelite domination of all the nations of the earth, something similar to Christian expectations of a “millennial (thousand-year) reign of Christianity” (see **Revelation 20:1-6**) in the future?

⁷Where our Hebrew text, along with 1QIs^a has הַחֹשֶׁךְ, “the darkness,” **Rahlfs** translates by simply σκοτος, “darkness,” without the definite article.

Slotki holds that “darkness” is “figurative of trial and tribulation.” (P. 292)

⁸1QIs^b has the definite article before the noun עַרְפָּל, “heavy cloud, but neither our Hebrew text nor 1QIs^a have the definite article. Alexander explains that עַרְפָּל “is essentially equivalent to חֹשֶׁךְ, ‘darkness,’ but stronger and more poetical.” (P. 380)

⁹Whereas in **verse 1**, the verbs concerning YHWH's light and glory are in the past tense, here in **verse 2** they are in the future. YHWH's light and glory have already arisen and come upon Lady Zion (**verse 1**); but they will continue to arise and come in the future of Israel as well (**verse 2**). As Alexander puts it, “the light imparted to her first shall draw the nations to her.” (P. 380)

And nations will walk / come to your light,¹⁰
and kings to (the) brightness of your dawning.¹¹

¹⁰Slotki comments that “The nations will learn the ways of God, religion and morality, from His chosen people.” (P. 292)

¹¹Where our Hebrew text has the order “kings and nations,” our Greek translation reverses the order to “nations and kings.”

Oswalt comments on **verse 3** that “In Isaiah’s view, the facts of **verse 2** will produce a wholly expected result. The nations will naturally gravitate from the darkness of their own experience to the light that is dawning on Israel...Do the nations come to Israel because Israel is better, or more intelligent, or more spiritual than they? Not at all...

“So why do they come? Because of the Light! It is the same reason why they come in **chapter 2**: to learn the law of Jacob’s God. The brightness of the presence of God (compare **4:5**) in the person of the Savior will be irresistible. However far God’s people may fall short of all that God is, if they will only reflect the light of the incarnation in some part of its power, even kings will want to come to fall at his feet. This prediction has certainly come true a thousandfold in the 2,700 years since Isaiah wrote. The nations have flowed to the light that has shined out of Jerusalem, and they will continue to do so until the Servant-Messiah comes again.” (Pp. 538-39)

Here again Oswalt introduces his full-blown Christian theology into the interpretation of **Third Isaiah**, with his victorious claim that “this prediction has certainly come true a thousandfold in the 2,700 years since Isaiah wrote.” There is not a word in the text about a six or seven centuries long hiatus, following which there will be the incarnation in the person of the Christ, and the birth of the Christian church, and the nations of the earth coming into the church as converts.

While we believe it is true that the light of God has been seen in Jesus Christ, and that the world-wide spread of the Christian faith has happened, there is absolutely no indication in the text that this is what **Third Isaiah** is describing. And the coming of the nations into the Christian faith many centuries later is not at all a matter of all the nations coming to Jerusalem with their wealth, and being dominated by the Nation of Israel!

We insist that what lies behind biblical prophecies such as this, is the deep conviction of prophets—both Jewish and Christian—that God is at work in this world—this much they have seen and experienced—and in that light of that faith, they have come to believe that He has a wondrous future for His people.

With that conviction, the prophets dream their dreams, and see their visions of what the future is going to look like. Those dreams / visions are enigmatic, puzzling at best—see **Numbers 12** and **1 Corinthians 13**--far from exact or accurate. Later

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readers of those dreams / visions who share in the faith of the prophets that God is at work in history, giving a blessed future for His people, can seek to reinterpret or adapt the language of those puzzling dreams / visions to make them fit the facts of history (this is what Christian interpreters have done with **Isaiah 60**; it is similar to Christian

attempts to interpret the **Book of Revelation**), but they will not yield to such, and both Jewish and Christian attempts at such have been unavailing.

Nevertheless, that faith of the prophets lives on—that this is God’s world, and that God is at work in it, and that God is bringing good out of evil, and is creating a wondrous future, even if it has proved impossible to accurately describe that future in any detail. What do you think?

¹²Slotki states that **verses 4-9** depict “the return of the exiles to Zion, carried on the shoulders or sides of the nations who had hitherto oppressed them, enriched by the precious gifts presented to them in compensation and as offerings to the Deliverer of Israel.” (P. 292)

Alexander rejects any such view, stating that “Some...arbitrarily apply it to the restoration of the Jews from exile, who were to be accompanied by heathen kings as their guides and protectors. As a prophecy this was never fulfilled.” (P. 381) But it does not seem at all arbitrary to understand these verses as applying to Israelites returning from exile—rather, we think it is quite arbitrary to apply them to something else.

What do you think? We agree with his statement that “as a prophecy this was never fulfilled,” but insist that neither was his interpretation, applying it to the growth of the Christian movement, ever fulfilled.

Achtemeier comments on **verses 4-9** and **13-14** that “It is this reversal of fortune...which the prophets wish their people to trust and expect, and they use all sorts of figures of speech to inspire that faithful expectation. Jerusalem is addressed in **verse 1** as a woman, mourning in the dust (compare **57:2**), and she is bidden to get up and to lift up her eyes, **verse 4**. If she does so, she will see the whole world coming to her, because of the glory of Yahweh’s saving Presence reflected in her. Like a mother rejoicing over the return of her lost and scattered children, her heart will swell with joy, because the nations will bring those children still in exile back to her, **verses 4cd**—the sons walking, **verse 4c**, or coming on the ships of the seafarers, **verse 9c**, the infant daughters borne on the hip in the oriental fashion, **verse 4d** (compare **43:5-6; 11:11-12**).

“As in the thought of **Second Isaiah**, the poem implies that when Yahweh saves Israel, the nations will realize that He alone is God, **verse 14** (compare **45:14-17, 22-25; 49:7; 52:13-53:12; Zechariah 14:16-17**). Therefore when they stream to Zion

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(comp-are **Isaiah 2:2-4**), they will not come empty-handed. Rather, they shall bring their treasures with them to be used in rebuilding the temple (**verses 5c, 6d, 7d, 9d, 13a-d**; compare **Haggai 2:7-9**), and their animals will be offered as sacrifices upon Yahweh's altar (**verses 6ab, 7**; compare **56:7**). There will be caravans of camels bearing gifts from the southwest desert tribes [etc.]...As in the **Psalms (99:5; 132:7)**, the temple is portrayed in **verse 13d** as the footstool of God (compare **Lamentations 2:1; 1 Chronicles 28:2**). **Verse 7c** even implies that the sacrificial animals will go up to the altar voluntarily." (Pp. 84-5)

Oswalt comments on **verses 4-5** that "These verses speak of the amazement that the coming of the nations will provoke in Israel...When the nations come, they will bring two things with them: Israel's sons and daughters and the wealth of the world..."

"Lift your eyes round about and see is the same phrase that occurred in **49:18**, and with the same import. It is a call to believe the wonderful promise of God that He will give His people (who thought themselves hopelessly destroyed) both progeny and the means to rebuild. But this return is not the one from the Babylonian exile. That has already occurred. What is being spoken about?..."

"First, historical Israel is in view, but it is faithful Israel, including all the children of Abraham. In the end, God will keep His ancient promises in the land of Israel and there will demonstrate His rule in history. Thus the return of Ezra was a partial fulfillment of what is being talked about here; so was the first coming of Christ, with its consequent influx of Gentiles into the biblical faith...So is the return of the Jewish people since A.D. 1870; and the end is not yet. In all of this the truth is that the character of God is displayed here *is* the truth on which all our lives depend." (Pp. 539-40)

Such interpretation of this passage is inadequate. Neither Ezra nor Christ brought the wealth of the nations to Jerusalem, nor the subsequent returns of Jews to the Land of Israel. Neither Jerusalem or the Christian "New Jerusalem" have dominated the nations nor their wealth.

And "the character of God displayed here" is not "the truth on which all our lives depend." Our lives are dependent on the love and goodness of God, not on some prediction of the nations coming to Jerusalem with their wealth and Jewish exiles! Such comments seem little better than silly.

What the text affirms is that the coming of the nations to Jerusalem, bringing with them more and more Jews who have been scattered abroad, is already beginning, at the time of Third Isaiah. It can be seen at the time this message was spoken / written, that is in the release of the Jews from Babylon by Cyrus and the Persian Nation! This is not a matter to be seen only in the distant future! But the prophetic vision of the future is in reality only a hope—a hope that never came to pass literally, either in the return of the Jews from Babylon or in the birth and world-wide spread of Christianity.

(continued...)

כָּלֵם יִקְבְּצוּ בְּאוֹ-לֶךְ
 בְּנֵיךָ מֵרְחוֹק יָבֹאוּ
 וּבְנֵיךָ עַל-צַד תֵּאֱמָנָה:

Lift up your eyes and see all around--¹³

all of them¹⁴ were gathered; they were coming to you--
 your sons from afar will come,

¹²(...continued)

Knight comments on **verses 4-7**, which he entitles “The Road Home to God,” that “Our preacher invites his congregation, standing there amongst the ruins, to use their sanctified imagination and see, not the ruins, but *people*, ‘radiant’ with joy at seeing what God’s love has performed—fathers, mothers, teenagers and little babies together streaming home to Zion...

“We envisage Mother Zion stretching out her arms like the rays of the early morning sun to receive all these babies in love, even as God has now received her. Zion’s action would then reveal the *shalom* [peace] which God had promised would follow upon His act of redemption (**57:19**)...Zion’s economic life too would thus know God’s *shalom* as the nations contributed their quota to it...

“It is to the bride of Yahweh that the nations will bring their wealth, the bride in whom God has hidden Himself in Self-emptying love (**45:14-15**) and to whom He has now revealed His glory (as at **John 13:31** [Jesus is quoted as saying that God was glorified in Jesus’ death]) by emptying Himself out as an *asham*, a sin-offering for ‘many’ (**Isaiah 53:10**). The nations that ‘come up to you’ do so not to honor Israel but to ‘proclaim,’ or ‘herald,’ the praise of Yahweh (**verse 6d**; compare **Matthew 2:10-11** and **Luke 2:20**) for having revealed His saving love (compare **Isaiah 49:18**).” (P. 44)

¹³The prophecy insists that already it is happening—the returning exiles can lift up their eyes, and see the beginnings of this wondrous future for Israel.

¹⁴Slotki explains that this means “all the exiles,” and states that “the first half of this verse is repeated from **Isaiah 49:18**.” (P. 292)

Lift up your eyes all around, and see—
 All of them gathered, they came to you.
 As I live—a saying of YHWH—
 that you shall wear all of them like the ornament,
 and you shall bind them on like the bride!

and your daughters upon a hip will be carried.¹⁵

60:5¹⁶ אַז תִּרְאִי וְנִהְרִיתְּ

וּפְתַר וּרְחַב לְבָבְךָ

כִּי־יִהְיֶה עָלֶיךָ הַמְּוֵן יָם

חֵיל גּוֹיִם יִבְאוּ לָךְ:

Then you (feminine singular) will see¹⁷ and you will shine / be radiant,¹⁸

¹⁵Where our Hebrew text has תִּאֲמַנָּה, “will be carried,” 1QIsb has תְּנַשִּׁינָה, “will be lifted.”

Slotki states that the verb is literally “supported, or nursed, on (your) side.” He notes that “A child in Oriental countries is carried by his mother (or nurse) on her *side* or hip, being upheld by her arm resting on his back. In **49:22** it is said that they will be carried in the *bosom* and upon the *shoulder*.” (P. 292)

Oswalt agrees, stating that “The idea of ‘supported on the side’ is evidently the common practice in some cultures of carrying the infant straddled on the hip and supported with one hand.” (P. 533)

¹⁶Oswalt comments on **verses 5-7** that “When the nations come to the Sun who will dawn on Jerusalem, they will not come empty-handed...[The prophet] does not say that the Jews will finally get the riches they deserve, nor even the compensation they should have for their suffering. No, these riches are an expression of thanks to God (see the end of **verse 6**) in which the Jewish people are permitted to share as priests of the Most High.” (P. 540)

Such a comment is perplexing. There is nothing said in these verses about “the Sun who will dawn on Jerusalem.” Oswalt evidently is making a play on the words “Sun” and “Son” referring to Jesus the messiah, but he is reading all of this into the text! In addition, the text says nothing about the attitude of the people of Israel in receiving the gifts of the nations—but which Oswalt goes on to discuss in his comment on these verses. We wonder if Oswalt is commenting on some other text!

¹⁷Where our Hebrew text has תִּרְאִי, “you (feminine singular) will see,” a large number of Hebrew manuscripts have תִּירְאִי, “you (feminine singular) will fear / be afraid.”

¹⁸Slotki translates this last phrase by “*and be radiant*,” or ‘beam’ with happiness (so again **Psalms 34:6**.” (P. 293)

(continued...)

and your heart will fear / be in awe¹⁹ and expand,²⁰
because (the) abundance of the sea²¹ will be turned over to you;
wealth of nations will come to you!²²

60:6²³ שִׁפְעַת גַּמְלִים תִּכְסֹּף

בְּכַרֵּי מְדִינָה וְעִיפָה

¹⁸(...continued)

Where our Hebrew text has וְנִהְיֶה׃, “and you will shine / beam,” **Rahfs** has καὶ φοβηθήσῃ, “and you will be afraid / fear / be in awe.” We think the last meaning is appropriate, as the people of Israel realize that something Divine is happening in their midst.

¹⁹Slotki translates by “throb,” and states that “The Hebrew verb, which is usually rendered ‘fear,’ means here ‘trembling with joy,’ ‘happy excitement.’” (P. 293) Oswalt calls this “an awe in them that is the next thing to terror.” (P. 540)

²⁰Slotki translates by “be enlarged,” and notes that this means “experience a sense of freedom and exultation.” (P. 293)

²¹Slotki comments that the abundance of the sea means “the rich seaborne merch-andise or the products of maritime countries.” (P. 293) Oswalt states that “This is prob-ably an allusion to the Phoenician trading centers (compare **Isaiah 23...**) that brought incredible wealth back across the Mediterranean from the far west.” (P. 540)

²²Alexander states that if the prediction of this verse “had reference to the restoration of the Jews from Babylon, it was an extravagant anticipation utterly falsified by the event...The most natural interpretation of the verses is that which makes it a promise of indefinite enlargement, comprehending both the person and the riches of the nations.” (P. 383)

He goes on to claim that “Even literally understood, the promise is intelligible and most welcome to the philanthropic Christian, as affording means for the diffusion of the truth and the conversion of the world.” (**Ibid.**)

But we insist that this is not at all what the prophetic dream / vision depicts! Rather, it is depiction of the nations coming to Jerusalem / Zion with their wealth, and Jerusalem dominating the nations of the earth, something quite different from Christian philanthropy!

²³Oswalt comments on **verse 6** that “From the riches of the northwest, the prophet’s mind turns to the wealth of the southeast and the abundance of the Arabian caravans...The trade of India and East Africa converged on Sheba (modern Yemen) and the Red Sea, to be transshipped in caravans to the rest of the Near East and, by way of Phoenicia, to the west.” (P. 540)

כָּלֶם מִשְׁבָּא יבֹאוּ

זָהָב וְלִבְנָה יִשְׂאוּ

וּתְהִלַּת יְהוָה יִבְשְׂרוּ:

A multitude of camels will cover you,²⁴

young camels of Midian and Ephah;²⁵

all of them from Sheba²⁶ will come.

Gold and frankincense they will carry,

and praises of YHWH they will announce as good news.²⁷

²⁴Slotki comments that the noun שְׂפָעָה is literally “abundance,” or “multitude.” He adds that “Long trains or caravans, laden with precious treasures of the lands enumerated, will be wending their way along all the roads to Jerusalem.” (P. 293)

Oswalt states that “The author envisions a day when camels resting from their caravan duties will cover the ground around Jerusalem like flies.” (Pp. 540-41) Of course, the last phrase, “like flies,” is not found in the text. But we agree that the phrase “will cover you” means will cover the ground all around Jerusalem.

What do you think it means? Alexander suggests that it is “the poetical idea of a city not merely thronged but flooded with Arabian caravans.” (P. 384)

²⁵Slotki notes that Ephah is “one of the Midianite tribes (compare **Genesis 25:4**) resident in the territory east of the Gulf of Akaba.” (P. 293)

²⁶Slotki notes that Sheba is “modern Yemen in South Arabia.” (P. 293)

Alexander states that “The first two [Arabian tribes] represent northern and central Arabia, the third Arabia Felix, so called by the old geographers because of the rich products which are furnished to the northern traders, either from its own resources of an entrepot [trading or market center] of Indian commerce.” (P. 384)

²⁷Where our Hebrew text has וּתְהִלַּת יְהוָה יִבְשְׂרוּ, “and praises of YHWH they will announce as good news,” our Greek text has “and the salvation / deliverance of (the) Lord they will announce as good news.”

Oswalt states that “the prophet is explicit about why the nations bring their wealth to Jerusalem. It is not to gain favor with the Jews, or to repay them for their suffering. Neither is it because the Jews are recognized as a superior race. They bring their gifts for one purpose: *the praises of the Lord they will proclaim.*” (P. 541)

(continued...)

60:7²⁸ כָּל־צֹאן קֶדָר יִקְבְּצוּ לָךְ

אֵילֵי נְבִיּוֹת יִשְׂרָתוּנָךְ

יַעֲלֶוּ עַל־רִצּוֹן מִזִּבְחִי

וּבֵית תִּפְאָרְתִּי אֶפְאֵר:

Every flock of Qedar²⁹—they will be gathered to you;

rams of Nebayoth³⁰ will serve You.³¹

They will go up acceptably on³² My altar,³³

²⁷(...continued)

But the fact is that the text says nothing concerning “why the nations bring their wealth to Jerusalem.” It says that the nations bringing their gifts will proclaim YHWH’s praises—that’s all. All the rest is Oswalt’s interpolation into the text.

²⁸Oswalt comments on **verse 7** that “From the wealth of the trade in the southeast, the prophet’s eye moves to another source of wealth in that area: flocks and herds.” (P 541)

²⁹The noun קֶדָר, Qedhar, may be a generic name for tribes in the Arabian desert, known for their dwelling in black-colored tents. Compare **Isaiah 21:16**. The verb קָדַר, qadhar means “be dark.”

³⁰Slotki notes that נְבִיּוֹת, nebhayoth, also refers to “a pastoral tribe (compare **Genesis 25:13**) identified by some authorities, though disputed by others, with the Nabateans of the classical writers.” (P. 293)

Oswalt states that the Nabateans “eventually settled the area of Edom during the Persian period and...were associated with the rock-hewn city of Petra...According to Isaiah, their wealth also will be dedicated to the service of the Lord. The flocks will *minister* to the Lord.” (P. 541)

³¹Slotki claims that the phrase יִשְׂרָתוּנָךְ, “they will minister (to) You,” means “serve as sacrifices.” (P. 293) Perhaps—but this is the same verb that is used of the ministering of Levitical priests, and it is much more likely that **Third Isaiah** means these flocks will do priestly service to YHWH, just as the document has said concerning foreigners in **56:6**.

³²Where our Hebrew text reads עַל־רִצּוֹן, “upon acceptance,” 1QIs^a along with

(continued...)

and (the) house / temple of My beauty I will beautify.³⁴

³²(...continued)

a few Hebrew manuscripts, the Greek, Syriac and Aramaic Targum all read in the reverse order, לְרִצּוֹן-עַל, “for acceptance upon.”

Alexander comments concerning the numerous flocks and herds that come to Jerusalem, that “They are then, by a bold and striking figure, represented as offering themselves, which is first expressed by the general term *serve* or *minister*, and then more unequivocally by declaring that they shall themselves ascent the altar...The ascent of the victim on the altar is repeatedly connected elsewhere with the phrase לְרִצּוֹן, ‘to acceptance’ or ‘acceptably’...The phrase then only serves to strengthen the description of the victims as spontaneously offering themselves.” (P. 385)

³³Whereas up to this point in **chapter 60**, it has been a voice speaking of YHWH in the third person, now the voice begins to appear as YHWH’s Own voice—as in the phrase “My altar,” and the following phrase “and (the) house / temple of My beauty I will beautify.”

³⁴Where our Hebrew text has וּבֵית תְּפִלָּתִי, “and house of My beauty,” **Rahlf**s has “the house / temple of the prayer of Mine.” Compare

Isaiah 56:7,

and I will bring them to (the) mountain of My set-apartness;
and I will cause them to rejoice in My house / temple of prayer;
their offerings and their sacrifices (will be) acceptable upon My altar--
because My house will be called A house of prayer for all the peoples!

The Greek text has:

I will bring them into the mountain, the set-apart one of Mine;
and I will cause them to rejoice in the temple of the prayer of Mine;
the whole burnt-offerings of their and the sacrifices of their will be acceptable
upon the sacrificial altar of Mine.
For the temple of Mine, A temple of prayer shall be called,
for all the nations!

Slotki comments, correctly we think, that this is referring to the rebuilt temple in Jerusalem. (P. 293)

Oswalt, however, holds that “The reference to *house* here is already moving toward the figurative, as is made plain in **Malachi 2:11**. God will glorify His people (**verse 9**) by imparting His righteousness to them (**verse 21**). They are His temple; in their beauty, His beauty will be seen. Part of that ‘beautification’ will be in the joining of

(continued...)

60:8³⁵ מִי־אֵלֶּה כְּעַב תְּעוֹפִינָה

וְכִיּוֹנִים אֶל־אֲרָבְתֵיהֶם:

Who (are) these—like the cloud they fly,
and like the doves to their openings?³⁶

³⁴(...continued)

the nations in His worship and praise.” (P. 542)

Again, we disagree with Oswald. How can the reader tell that “a reference...is already moving toward the figurative”? **Malachi 2:11** doesn't even use the word “house,” but uses the word קִדְּשׁ, “set-apartness,” “sanctuary.” In addition, the passage mentions the altar alongside the house / temple, making it obvious to us that it is referring to the physical temple in Jerusalem, not to its people.

³⁵Slotki comments on **verses 8-9** that “The prophet now turns from the East, from where he saw the richly laden caravans coming, to the West, where he sees the white sails of the Mediterranean ships speeding towards the coast of the Holy Land.” (P. 293)

Oswald adds that “This is the God for Whom the nations have been waiting (**Isaiah...51:5**), and as soon as they receive word of His triumph they are off, with the great sea-going ships of Tarshish (**23:1**) in the lead.” (P. 543)

Knight comments on **verses 8-14** that “The Mediterranean Sea is pictured as dotted with the white sails of ships bringing home ‘thy sons from afar,’ the large trading vessels known as ‘ships of Tarshish’ leading the way. The Mediterranean isles too—inhabited by Gentiles—have been eagerly waiting for this opportunity to come to Me (says God); they are saying ‘Please, we want to help in the building of Zion’ or, as we might say today, ‘in the building of the kingdom of God’ (see **51:5; 55:5**). Their gifts, both those of Israelites and of Gentiles, are the freewill offerings of human beings who are thrilled that God has revealed His ‘name’—His character, His nature—by redeeming and thus glorifying Israel. This is of course the order of redemption throughout the **Bible**, as we see at **Matthew 10:[5-6]; Romans 1:16**)...’with their kings leading the way.’ Histor-ically, this is how much of Europe was evangelized.” (P. 45)

³⁶Slotki's translation has “cotes” for the Hebrew אֲרָבְתֵיהֶם, “their windows / lattices.” He comments that “The speed of the ships is compared with the swiftness of doves when returning to their young in their cotes [a shelter for birds, especially pigeons]. They fly more swiftly when they return with food to their young, than when they depart in search of it.” (Pp. 293-94)

Alexander translates by “Who are these that fly as a cloud and as doves to their

(continued...)

60:9 כִּי־לִי אַיִם יִקְוּ

וְאַנְיֹת תַּרְשִׁישׁ בְּרֵאשִׁיטָה

לְהָבִיא בְנֵיךָ מִרְחֹק

כֶּסֶפָם וְזָהָבָם אִתָּם

לְשֵׁם יְהוָה אֱלֹהֶיךָ וְלִקְדוֹשׁ יִשְׂרָאֵל

כִּי פִאֲרָךְ:

Because for Me coast-lands wait,
and the ships of Tarshish at the first,
to bring your³⁷ children from afar,
their silver and their gold with them,³⁸
for YHWH your God's name, and for Israel's Set-apart One,
because He beautified you!³⁹

³⁶(...continued)

windows?," and comments that "It is a fine conception of Vitranga, that the ships expressly mentioned in the next verse are here described in their first appearance at a distance resembling with their outspread sails and rapid course a fleecy cloud driven by the wind, and a flight of doves returning to their young. Both comparisons are elsewhere used as here to indicate rapidity of motion. (**Job 30:15; Psalm 55:7; Hosea 11:11; Jeremiah 4:13**)." (Pp. 386-87)

³⁷The pronominal suffix at the end of the verb is feminine singular, referring to Lady Zion / Jerusalem's children.

³⁸Slotki holds that this line, בְּנֵיךָ מִרְחֹק כֶּסֶפָם וְזָהָבָם אִתָּם לְשֵׁם, means the silver and the gold "belonging to the returning exiles. They will no longer be robbed of their valuable possessions, and all loot will be restored to them by the peoples who had despoiled them." (P. 294)

But Oswalt holds that "The cargo of these ships will be twofold: Zion's children and the offerings of the nations" (p. 543), implying that the silver and the gold belonged to the nations. What do you think? We agree with Slotki.

³⁹Why are the coastlands and the ships of Tarshish coming to Zion, bringing with them Zion's children? Because they have heard of Israel's God, and what He has done

(continued...)

³⁹(...continued)

for the Jewish exiles, freeing them and bringing them home. And more than that, He has made Israel beautiful, meaning, we think, that instead of a defeated, demoralized people, they have returned as a forgiven people, transformed into YHWH's righteous, self-sacrificing servants—at least this is Second and Third Isaiah's ideal depiction of the returnees.

Following many years of Christian ministry and experience in church growth, it is my conviction that the reason people—especially “unchurched people”—will come to a church is that they see something beautiful in the church, in its life, in its ministry. When they see a church that is actively reaching out in clothing the naked, feeding the hungry, providing housing for the homeless, helping those suffering from addictions, providing programs for children and youth, all the while humbly and honestly worshipping God and proclaiming the good news of God's love for the unlovely, they will think, and say, “That's beautiful! On numerous occasions I have experienced newcomers visiting church facilities on Saturdays, asking the question “What's going on?” They are looking for a church that is alive, that has all sorts of programs reaching out to people like themselves and their families, and that proclaims grace, not condemnation—while making a positive contribution to society's real needs. When they get the answer they are looking for, many of them will begin attending and sharing in the church's life and ministry.

Knight comments that “The Gentiles have come to worship this strange God, Who has hidden Himself within the loving bonds of the covenant He had long concluded with His people Israel, and with them alone. In light of this understanding of Deutero-Isaiah's words [in **Isaiah 45:14**], **60:8-14** is to be read theologically and not politically.” (P. 46)

Isaiah 45:14,

In this way YHWH spoke:

Produce of Egypt, and merchandise of Ethiopia, and Sabians, men of size,

unto you will cross over, and they will belong to you;

they will come behind you; in the fetters / chains they will cross over.

And they will bow down to you, they will make intercession, (saying)

Surely God is with you, and there is no other besides God!

⁴⁰Slotki comments on **verses 10-12** that “Foreign nations and their kings will be Israel's servants. They will rebuild Jerusalem's walls through whose open gates will flow the wealth of the nations...The destroyers of Zion will now rebuild her.” (P. 294)

Achtemeier comments that “The security and peace which Jerusalem will enjoy are pictured in the figures of these verses. Jerusalem will have no need to close its gates as protection from enemies (compare **54:14-17**; **Revelation 21:25-26**). Indeed,

(continued...)

⁴⁰(...continued)

former enemies will become servants (compare **41:11-12; 51:22-23; 14:1-2**), and those who do not minister to Jerusalem will be taken captive (**verse 11d**; compare **Isaiah 24:21-22; Psalm 149:8**) and destroyed.” (P. 85)

Oswalt entitles **verses 10-16** “Foreigners will serve you,” and comments that “In this segment the author talks about the relationship which Zion will have with the foreign-ers 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 [displaying exaggerated flattery; where does Oswalt get this?] to her, eager to be of service to her...

“On the one hand, it seems apparent that the peoples of the world are drawn to Zion. They have not been defeated by Israel and brought to her as slaves [but perhaps **verse 11b** says the opposite]...They have come because of the light of God dawning on Israel (**verses 1-3**), and they come to be ministers of God to Israel and with Israel (**verses 7, 10**). At the same time the nations are plainly depicted as subservient to Israel (**verses 11, 14, 16**)...

“The prophet is promising Israel that if they will be faithful, the day will arrive when their oppressors will come begging for mercy. He is also saying that the day will arrive when those who mocked Israel’s God will renounce their own Gods and come to Him.” (Pp. 545-46)

Then on **verse 10** by itself, Oswalt asks, “What will the wealth of the nations (**verses 5-6, 9b** [**9b** is probably referring to the silver and gold of the Jewish returnees]) be used for? First, it will be used to rebuild the ruined city, as represented by its walls. (Notice that Nehemiah’s grief when he discovered that nearly 100 years after the return, the walls of Jerusalem had not been repaired [**Nehemiah 1:14**]. If the walls were not repaired, the city had not really been restored)...

“The descendants of those who had torn them down (compare **Jeremiah 33:9** [which says no such thing]) would be the ones to build them up again (compare also **Isaiah 14:2** [which only says Israel will possess them as slaves]; **61:5** [which says sons of foreigners will be plowmen and vine-dressers, not wall-builders!])...

“[The same phrase] *sons of foreigners* [our ‘children of foreignness’] as in **56:3, 6** makes plain that the persons referred to here are not to be considered as slaves but as those who have joined themselves to the covenant [but are these the same? Perhaps ...but not necessarily]. As kings had paraded into the city over the broken walls, lording it over the humiliated inhabitants (compare **Isaiah 33:17-19**), so kings would become voluntary servants (they are not enslaved; rather, they minister, שָׂרָת, [the verb commonly used for the ministry of Levitical priests]) within the city. They would do this not because they were forced to but as an expression of gratitude to God and the people through whom God’s light had reached them (compare **verse 14b**).” (P. 546)

(continued...)

וּמְלָכֵיהֶם יִשְׂרְתוּנָךְ
כִּי בְקִצְפֵי הַכִּיתִיךָ
וּבְרִצּוֹנֵי רַחֲמֹתֶיךָ:

And children of foreignness⁴¹, ¹ will build your walls,⁴²
and their kings will serve you.⁴³

⁴⁰(...continued)

It is always a danger when interpreters begin piling up passages from other places and authors in order to say what a passage is saying. Oftentimes the passages are relevant; but sometimes they are not, and far too often, the passages referred to do not say what is inferred. Oswalt is attempting to make the passage far more precise than it actually is, and to make it say more than it actually says.

I had a **Bible** college professor who, when asked what a passage meant, would quickly respond, We need to look at this passage in the light of...or in the light of...etc. etc., oftentimes not answering the initial question of what the passage we were studying meant. Oswalt reminds me of him. I say, stop looking elsewhere, and first, examine the present text. Be sure you are saying what it says, while comparing or contrasting it with other passages! What do you think?

⁴¹Where our Hebrew text has בְּנֵי־נֹכַר, “children / sons of foreignness,” **Rahlfs** omits any word for children / sons, and has simply ἀλλογενεῖς, “foreigners.”

For occurrences of this phrase, “sons / children of foreignness” in the **Hebrew Bible**, see our end-note 2.

⁴²Oswalt asks, “What will the wealth of the nations (**verses 5-6, 9b**) be used for? First, it will be used to rebuild the ruined city, as represented by its *walls*. The descendants of those who had torn them down (compare **Jeremiah 33:9** [which says nothing concerning Jerusalem’s walls or its rebuilders!]) would be the ones to build them up again (compare also **Isaiah 14:2; 61:5** [neither of which mention rebuilding of the walls, only that foreigners will serve Israel])...Just as the foreigners were the instruments of God’s punishment, so their sons would be the instruments of His grace.” (P. 546)

Knight states that “It was foreigners who had destroyed Jerusalem’s walls, so it was only justice that foreigners should rebuild them.” (P. 46)

⁴³The phrase here is יִשְׂרְתוּנָךְ, “(their kings) will serve you,” using the verb that is commonly used for the “serving” or “ministering” of the Levitical priests in the Jewish temple. The meaning may well be that non-Jewish kings who come to Jerusalem / Zion will be used as priestly servants, i.e., as Levitical priests.

(continued...)

Because in My wrath I struck you;
and in My favor, I had compassion on you!⁴⁴

60:11⁴⁵ וּפְתַחֵנוּ שְׁעָרֵי־תְּמִיד

⁴³(...continued)

Oswalt comments that “As kings had paraded into the city over the broken walls, lording it over the humiliated inhabitants (compare **33:17-19** [which speaks of foreigners present within the city, but nothing concerning parading over broken walls], so kings would become voluntary servants (they are not enslaved; rather, they minister, *sharat*) within the city. They would do this not because they were forced to but as an expression of gratitude to God and to the people through whom God’s light had reached them (compare **verse 14b** [which says nothing concerning the light of God reaching them].” (P. 546)

All of Oswalt’s statements concerning the motivation of the kings is read into the text, which simply states the kings will serve, using the same verb used for Levitical priests “ministering.” And whether the kings act voluntarily or as slaves is an ambiguous matter for the text itself.

⁴⁴**60:10b** is closely similar to an earlier passage, perhaps its abbreviation:

because in My wrath I struck you,
and / but in My goodwill / favor / acceptance I had mercy on you!

The earlier passage is **Isaiah 54:7-8**,

7 For a small moment I forsook you;
and with great compassions I will gather you together!
8 In a flood of wrath I hid My face from you (for) a moment
and with long-lasting steadfast-love I had compassion on you!
said your Redeemer / Next of Kin, YHWH!

If Israel thinks she can rebel and sin against YHWH without consequences, she is woefully mistaken. She will be subject to Divine wrath! But the Divine wrath is not by any means the final answer, or the end of the story. YHWH’s goodwill / favor / acceptance, following that wrathful striking, will reach out to His disciplined people in mercy! The bottom-line with YHWH is mercy—or as the earlier passages states, great compassions and long-lasting steadfast-love!

⁴⁵Oswalt comments on **verse 11** that “From the walls of the city the author’s attention moves to the gates within the walls. But unlike normal city gates, which were closed at night and often during the day as well, these gates stand open continually, day and night...

“Why should this be so? We may draw the implication from what has been already said: there will be no more nations at enmity with Zion. But the explicit reason

(continued...)

יוֹמָם וּלְיַלְלָהּ לֹא יִסְגְּרוּ
 לְהַבְיֵא אֵלֶיךָ תֵּיִל גּוֹיִם
 וּמַלְכֵיהֶם נְהוּגִים:

And they will open⁴⁶ your gates continually--
 by day and night they will not be closed--
 (in order) to bring to you (the) wealth of nations;
 and their kings driven / led in procession.⁴⁷

⁴⁵(...continued)

give is that the gates cannot be closed because of the ceaseless traffic of the world's abundance constantly coming in through them. One caravan has not finished coming through before another is waiting to come in (compare **verse 6**), and so it goes around the clock." (P. 547)

Knight holds that the gates will be open continually "so that no matter when the tired pilgrims should arrive, they may be welcomed 'home.'" (P. 46)

⁴⁶Where our Hebrew text has the piel perfect, 3rd masculine plural, with *waw*-conversive, וּפְתָחוּ, "and they will open," **Rahfs** has the future passive verb καὶ ἀνοίχθησονται, "and they shall be opened."

Alexander comments that "Upon this verse, perhaps combined with **Zechariah 14:7**, is founded that beautiful and grand description, the gates of it shall not be shut at all by day, for there shall be no night there (**Revelation 21:25**)."

Zechariah 14:7,

And there will be one day--
 it will be known to / by the YHWH--
 not day, and not night;
 and it will happen at evening-time, there will be light.

⁴⁷Slotki comments that 'They will flock to Zion, which will be the world's source of wealth and prosperity.' (P. 294)

The line in Hebrew is: וּמַלְכֵיהֶם נְהוּגִים, "and their kings driven (the qal passive participle, masculine plural--'being driven')." The Greek translation is "and kings being led (away)." Instead of "flocking to Zion," this line evidently depicts kings of nations being driven as captives to Zion..

(continued...)

60:12 כִּי־תִגְוִי וְהַמְּלָכָה אֲשֶׁר לֹא־יַעֲבֹדוּךָ יֵאָבְדוּ

וְהַגּוֹיִם חָרַב יִחָרְבוּ:

Because the nation and the kingdom that will not serve you⁴⁸ will perish;⁴⁹

⁴⁷(...continued)

Oswalt comments that “Especially earlier commentators found this difficult to reconcile with the reigning assumption that the passage was a prediction of the conversion of the Gentiles to the Christian church. As a result the **Latin Vulgate** reading, ‘be brought,’ arose...Even in later versions, the impact is softened by such a translation as ‘led in procession (**New Revised Standard**) [**New International** has ‘their kings led in triumphal procession’]...But neither of these devices is necessary. Throughout the **book** the prophet has spoken clearly. Humans have only two choices regarding God: we will serve Him either voluntarily or involuntarily. The nations that recognize His Lordship are invited into the fullest participation in His covenant. Those who do not recognize His Lordship invite on themselves captivity and destruction. Thus here if some kings minister voluntarily (**verse 10**), others will do so involuntarily.

“Beyond this is the imagery of military victory in this verse, reinforced by the presence of the word חֵיל, ‘might, abundance.’ In its victory parades ancient Rome customarily displayed all the spoils of the defeated people, along with their defeated soldiers. The climax of the parade was the victor in his chariot, leading the highest living official, preferably the king, of the defeated country behind him as a slave. It is reasonable to believe that the Romans did not begin this practice. Thus the statement here may be simply a figurative way of expressing God’s final triumph (compare **66:15-16**), something that is borne out by the next verse.” (Pp. 547-48)

⁴⁸The phrase here is יַעֲבֹדוּךָ, “they will (not) serve you (feminine singular),” using the normal verb for “work” of “serve,” often connoting slavery, not the verb *sharath*, “minister.” We think this cannot mean God, or Jesus Christ, but only Jerusalem / Zion.

Slotki holds that this statement can be taken either as meaning “that will not serve Israel,” or “that will not serve the Lord, the God of Israel.” (P. 295) But the statement is depicted as being made by YHWH, and because the “you” here is the 2nd person feminine singular pronominal suffix, it refers not to YHWH, but to Jerusalem / Zion.

⁴⁹Oswalt asks, “But what does it mean to serve God through Zion?” (P. 548)

But we ask, Where in the passage is anything said about “serving God through Zion?” The text only speaks of “serving you (feminine singular),” meaning Jerusalem or Zion. The text is not depicting a heavenly Zion through which the nations will ultimately serve YHWH. It is depicting Jerusalem / Zion, representing Israel as its capital city, as having dominion over all the nations. Oswalt is intent on changing this into a spiritual

(continued...)

and the nations⁵⁰ will be utterly dried up!⁵¹

⁴⁹(...continued)

“Zion” that is only a conduit to the service of YHWH—and in so doing, in our opinion, distorts the text! He would like it to mean that, but that is not what it says!

Oswalt goes on to ask, “Is this not merely Israelite chauvinism, which looks forward to the day when downtrodden Jews can put their feet on the necks of their oppressors, whether dead or alive? (compare **verse 14**,

And they will come to you bowing down
(the) sons / children of those humbling you;
and they will worship upon soles of your (feminine singular) feet / barefoot,
all those spurning you.
And they will call to you, City of YHWH,
Zion, of Israel’s Set-apart One!...

“It is clear, however, that the Zion being talked about here is much more than a Jewish state. This is the ‘Zion of the Holy One of Israel’ (**verse 14**), a place where at last justice and righteousness reign (**59:17**), where ritual does not replace heartfelt caring (**58:9-10**), where the light of God is in the streets (**60:19**). This is the kingdom of God, in which all are kings and all are servants, where bowing down will have no stigma and sitting on a throne will be no cause for pride.” (Pp. 548-49)

But no, this is not at all clear. The Zion being talked about here is Israel of the future, in the prophet’s vision. And it is Israel’s capital city, Jerusalem / Zion which is the center of the world, in the land of Israel, which the Israelites will inhabit forever, to which all the nations come, and over which Israel rules in dominance. Read the chapter through—see if Oswalt is right, or if he is attempting to spiritualize the nationalistic dream / vision of the prophet, turning it into the Christian concept of the “kingdom of God” such as Jesus taught.

⁵⁰The original text of 1QIs^a had simply “the nations,” but a later hand has written in the letter ׀, which is the Hebrew conjunction “and,” above the line, correcting it to correspond to our Hebrew text.

⁵¹For this threat of utterly drying up, compare **Zechariah 14:17-18**:

- 17 and it will happen when one of the tribes of the land / earth does not go up to
Jerusalem,
to worship King YHWH of Armies—
and there will not be the rain upon them.
- 18 And if Egypt’s clan will not go up, and did not come,
and will there not be upon them the plague,
with which YHWH plagued the nations—
because they would not go up to the festival, to the festival of the booths?

(continued...)

כְּבוֹד הַלְּבָנוֹן אֵלֶיךָ יָבוֹא 60:13⁵²

בְּרוֹשׁ תִּדְהָר וּתְאֻשׁוּר יִחַדּוּ
לְפֶאֱרֵם מְקוֹם מְקַדְּשֵׁי
וּמְקוֹם רַגְלֵי אֲכַבְדָּ:

The Lebanon's⁵³ glory will come to you,

⁵¹(...continued)

Is this, the withholding of rain, what is intended in **Isaiah 60:12**? The line here is **וְהַגּוֹיִם חָרְבּוּ יִחַרְבוּ**, literally, “and the nations drying up will be dried up,” using the infinitive absolute with the qal imperfect—a typical way in Hebrew of making a statement emphatic—“they will be utterly dried up!”, apparently meaning the severest of droughts.

⁵²Slotki comments on **verse 13** that “The trees that made the Lebanon famous shall be brought to beautify the Temple, by being used either as building materials for its structure or as ornamental groves in its surrounding courts.” (P. 295)

Oswalt asks, concerning **verse 13**, “What will be the result of the riches of the nations flowing to Jerusalem? Will it mean the aggrandizement of the fortunate people who look down on the world from that point? No, it will not, for those riches are given for God’s sake, and not for the sake of any group.” (P. 549)

And we ask, Where in this passage is anything said about the riches being given for God’s sake, and not for the sake of the Nation of Israel? Some of them will be used to beautify the temple in Jerusalem, but that is Israel’s national temple; and nothing is said about the riches being used for God’s sake rather than Israel’s sake. It is the nation of Israel that will drink from the breasts of kings (**verse 16**)—not YHWH!

⁵³Where our Hebrew text reads “The Lebanon’s glory will come to you,” 1QIs^a interpolates a phrase, and reads “The Lebanon’s glory *was given to you* and will come to you.”

What does “the Lebanon” mean? **Easton’s Bible Dictionary** states that Lebanon, meaning “white,” “the white mountain of Syria,” is the loftiest and most celebrated mountain range in Syria. It is a branch running southward from the Caucasus, and at its lower end forking into two parallel ranges, the eastern or Anti-Lebanon, and the western or Lebanon proper. They enclose a long valley (**Joshua 11:17**) of from 5 to 8 miles in width, called by Roman writers Coele-Syria, now called el-Buka'a, “the valley,” a prolongation of the valley of the Jordan.

“Lebanon proper, Jebel es-Sharki, commences at its southern extremity in the

(continued...)

cypress, elm and box-tree together,
to beautify a place of My Set-apartness,⁵⁴
and a place for My feet⁵⁵ I will make glorious.⁵⁶

⁵³(...continued)

gorge of the Leontes, the ancient Litany, and extends Northeast, parallel to the Mediterranean coast, as far as the river Eleutherus, at the plain of Emesa, "the entering of Hamath" (Numbers 34:8; 1 Kings 8:65), in all about 90 geographical miles in extent. The average height of this range is from 6,000 to 8,000 feet; the peak of Jebel Mukhmel is about 10,200 feet, and the Sannin about 9,000. The highest peaks are covered with perpetual snow and ice.

"In the recesses of the range wild beasts as of old still abound (**2 Kings 14:9; Song of Solomon 4:8**). The scenes of the Lebanon are remarkable for their grandeur and beauty, and supplied the sacred writers with many expressive similes (**Psalms 29:5, 6; 72:16; 104:16-18; Song of Solomon 4:15; Isaiah 2:13; 35:2; 60:13; Hosea 14:5**). It is famous for its cedars (**Song of Solomon 5:15**), its wines (**Hosea 14:7**), and its cool waters (**Jeremiah 18:14**)...

The eastern range, or Anti-Lebanon, or "Lebanon towards the sunrising," runs nearly parallel with the western from the plain of Emesa till it connects with the hills of Galilee in the south. The height of this range is about 5,000 feet. Its highest peak is Hermon [the peaks of which are also covered with perpetual snow and ice], from which a number of lesser ranges radiate. Lebanon is first mentioned in the description of the boundary of Israel (**Deuteronomy 1:7; 11: 24**). It was assigned to Israel, but was never conquered (**Joshua 13:2-6; Judges 3:1-3**).” (From the Internet, 12/13/2015)

Knight states that “Solomon was the first to employ the beautiful cedars of Lebanaon, ‘the glory of Lebanon’ (**verse 13**), to adorn the sanctuary of Yahweh. His action was thus a pointer to the future.” (P. 46)

⁵⁴Alexander comments that “the meaning of the figure is that the earthly residence of God [the temple in Jerusalem] shall be invested with the most attractive forms of beauty.” (P. 391)

⁵⁵There can be little doubt that “a place of My Set-apartness, and a place for My feet” are referring to the temple in Jerusalem. Compare:

1 Chronicles 28:2,

And David the King stood upon his feet,
and he said, Listen to me my brothers and my people!
I, with my heart, (planned) to build a house / temple of rest for the ark / chest of
YHWH's covenant,
and for a foot-stool of our God;
and I prepared to build.

(continued...)

60:14⁵⁷ וְהִלְכוּ אֵלֶיךָ שְׁחוֹחִים בְּנֵי מִעַנִּיךָ

וְהִשְׁתַּחֲוּוּ עַל-כַּפּוֹת רַגְלֶיךָ כָּל-מִנְאֲצֶיךָ

וְקָרְאוּ לְךָ עִיר יְהוָה צִיּוֹן קְדוֹשׁ יִשְׂרָאֵל:

And they will come to you bowing down—⁵⁸ (the) sons / children of those humbling you,⁵⁹
and they will worship upon soles of your (feminine singular) feet / barefoot,⁶⁰

⁵⁵(...continued)

Psalm 99:5,

You people raise high YHWH our God!
And bow in worship at the footstool of His feet!
Set-apart (is) He!

Psalm 132:7,

Let us go to His dwelling-places;
Let us bow in worship at the footstool of His feet!
(**Brown-Driver Briggs** states that מִשְׁכַּנּוֹת is singular; but it is plural.)

Knight states that “Zion will be a ‘glorious’ reality, the centerpoint of meaning for all creation; and as such it will be known, not by its political title of Jerusalem, but by its theological designation, ‘The City of the Lord, The Zion of the Holy One of Israel.’” (P. 47)

⁵⁶**Rahlfs** omits this entire line.

⁵⁷Slotki states that **verse 14** means “Homage, respect and glory will be paid to Israel instead of the former affliction and contempt.” (P. 295) We insist that because of the feminine singular pronominal suffixes, we must think of Jerusalem / Zion as the recipient of the homage, respect and glory, of as the last two lines of this verse state, “the City of YHWH, Zion, Set-apart One of Israel.”

⁵⁸Oswalt states that the qal infinitive construct שְׁחוֹחִים, **shechoach**, “is to be understood as an adverbial accusative of manner, ‘they walk in a bowed manner.’” (P. 544)

⁵⁹For this line, 1QIs^a interpolates the word “all” before sons, and then has the word מִנְעֲצֶיךָ which has had a line drawn through it, to be followed by מִעַנִּיךָ, “those humbling you,” as our Hebrew text has.

⁶⁰This difficult line is omitted by **Rahlfs**.

all⁶¹ those spurning you.⁶²

And they will call to you, City of YHWH, Zion, of Israel's Set-apart One!

60:15⁶³ תַּחַת הַיּוֹתֶיךָ עֲזוּבָה וְשִׁנּוּאָה

⁶¹The words in our Hebrew text, וְהִשְׁתַּחֲוּוּ עַל-כַּפּוֹת רַגְלֶיךָ כָּל-, “and they will worship upon soles of your feet / barefoot, all,” are omitted by our Greek translation, and the editor of **Biblia Hebraica Stuttgartensia, Liber Jesaiae**, D. Winton Thomas, thinks the words should be omitted from the Hebrew text, since they make no sense. We are in agreement that they make no sense, but do not therefore think the text should be deleted or re-written. Is it not better to let readers know that sometimes there are statements in the Hebrew text that make no sense?

Of course, for those who believe in an infallible **Bible**, this is an intolerable state of affairs. But wishful thinking will not change the facts.

Translations of this phrase vary:

King James, “and all they that despised thee shall bow themselves down at the soles of thy feet”;

Tanakh, “Prostrate at the soles of your feet Shall be all those who reviled you”;

New Revised Standard, “and all who despised you shall bow down at your feet”;

Rahfs, omits the phrase.

Darnell, “and they will worship upon soles of your (feminine singular) feet / barefoot, all those spurning you.”

The three translations we have given simply eliminate the difficult elements in the Hebrew text, which appear in our translation.

What do you think? Should we get rid of difficulties simply by omitting or changing them?

⁶²Our Greek translation interpolates the conjunction “and” before the phrase מִנְאֲצִיךָ, reading “and those spurning you.”

⁶³Slotki comments on **verses 15-16** that “The loneliness and hatred which Zion had experienced will be transformed into eternal honor and joy, prosperity and salvation.” (P. 295)

Oswalt states that “Here God sums up the import of what He has been saying, expanding on the thought of **verse 10b**. He contrasts the former condition of the nation (**verse 15a**) with its later condition (**verses 15b-16a**), and shows them in a climactic turn of phrase like that at the end of **verse 9** what that alteration will prove (**verse 16b**). It will prove that the Lord, the Mighty One of Jacob, is the Savior, the Redeemer.” (P. 551)

(continued...)

⁶³(...continued)

Achtemeier comments on **verses 15-17** that “**Verse 15** very clearly points out that Jerusalem will become a joy, a place no longer deserted and shunned by other peoples (compare **Jeremiah 30:17b**, ‘they have called you an outcast, “It is Zion, for whom no one cares”)...Jerusalem’s relation to the world [in this passage] is one of light shining in darkness, and the salvation of Israel finally means, for **Third-Isaiah**, the salvation of all peoples. The view remains as broad and open as it was in **56:1-8**.” (P. 85)

What do you think? Do these verses or **Isaiah 56:1-8** say “the salvation of all peoples”? They certainly teach that the nations will be accepted, over against the narrow view that only Israel will be accepted.

Knight entitles **verses 15-18**, “The Mighty One of Jacob.”

He comments that “Our prophet had before this built up his picture out of earlier declarations (e.g. **1:21; 49:14, 21; 54:6, 11**) of a city seemingly ‘forsaken and hated,’ with no one interested enough even to visit its ruins. Now however he declares on God’s behalf, ‘I will make thee (feminine [for the city]) ‘exaltation,’ ‘magnificence.’” (P. 48)

He explains that with the addition of עוֹלָם, which he claims “connotes more than ‘forever’[we hold it means ‘long-lasting time’]—if the human mind imagines that meaning only to indicate endless time—for it is an eschatological term, and speaks of what is beyond space and time. Beginning as a material city, Jerusalem will be supplied by products produced by all other material and historical cities, but only because Jerusalem is in reality ‘The City of the Savior’ of all mankind. Yahweh is not only now becoming Zion’s Savior; He has always been such. He is the Redeemer of Jacob, who lived a thousand years before Trito-Isaiah’s day (compare **John 8:58** [where Jesus is reported as stating, ‘Before Abraham was, I am’]). And He will be the Redeemer ‘from age to age,’ because—as we shall see at **Isaiah 63**—His right arm, thrust into space and time (a very useful picture for our limited human minds) may appear at any juncture in history coming from the eternal ‘now.’” (P. 47)

While we question Knight’s use of עוֹלָם as meaning “more than ‘forever’” and his claim that it is a “eschatological term,” we agree with his overall point—that YHWH is depicted in the **Hebrew Bible** as acting throughout long-lasting-time, in the lives of the patriarchs of Israel, and in the life of the returnees from Babylon, with promises of continued activity throughout the future “long-lasting-time.” And the promise of YHWH is that the formerly forsaken and hated city, with no one passing through, will participate in that “long-lasting-time,” experiencing exaltation and rejoicing from generation to generation.

וְשִׁמְתִּיךְ לְגֵאוֹן עוֹלָם

מִשׁוֹשׁ הָיָר וְדָוָר:

Instead of your being forsaken and hated,⁶⁴

⁶⁴The original of 1QIs^a had וְשִׁנְאָה, but a later hand has written a ל above the line, to be inserted into the word, making it conform to our Hebrew text, וְשִׁנְאוֹה, “and hated.”

Oswalt comments that the phrase *forsaken and hated* “is reminiscent of other passages that speak of Israel as a rejected wife (compare **49:14-15, 21; 50:1; 54:6-7; 62:4**). This imagery is then coupled with that of an abandoned and destroyed city, through which no one passes...

“So God promises two things to His Own, both with respect to the nations. First, He promises to exalt them in the sight of the world, and to do that forever...The second thing...is expressed through a figure of speech...The life of royalty flows through the despised slave Israel. Thus the mighty nations and their kings are said to be the nursemaids of Israel...What the writer is saying...is that a day will come when Israel will find itself cared for and supported by the great nations of the earth. Those who have lived since 1948 [when the modern State of Israel was founded by David Ben Gurion] should not find that promise absurd.” (P. 553)

But Oswalt’s comment verges on the absurd. If the promise is that Israel will be exalted in the sight of the world, and that forever, how can he consider that promise having been fulfilled (as he does)? And if the founding of the State of Israel in 1948 is a fulfillment of the Divine promise—some 2500 years later, then the tiny Nation of Israel, surrounded by hate-filled enemies, seeking her destruction, is hardly a fulfillment of the Divine promise! What do you think?

Knight describes all of this as a “theological reversal of roles.” He states that “The despair and pessimism expressed in such a passage as **Lamentations 2:15**,

They clapped (their) hands over you,
all those passing by;
they hissed and shook their head
at (the) Daughter of Jerusalem,
(saying:) Is this the City which they said is
a perfection of beauty,
a rejoicing for all the earth?

(continued...)

and there is no one passing through—⁶⁵
and I will place you for long-lasting exaltation / majesty,
a rejoicing, generation and / after generation!

60:16 וַיִּנְקֹתָ חֲלָב גּוֹיִם

וְשָׂד מַלְכִים תִּינַקִּי

וַיִּדְעַתְּ כִּי אֲנִי יְהוָה מוֹשִׁיעֶךָ

וּגְאֻלְךָ אֲבִיר יַעֲקֹב:

And you will nurse / suck (the) milk of nations,
and (the) breast of kings you will nurse / suck.⁶⁶

⁶⁴(...continued)

by a man who had lived through the destruction of the city is here, not just reversed, but is used as a springboard to present us with what is positively new—with the revelation of the Redeemer, the Mighty One of Jacob. The ‘instead ofs’ move forward from space-time and material substances into aspects of ultimate eschatological [‘final’] significance. ‘I will make your overseers *shalom*’ (Israel’s state of peace once they have learned how to live by showing *tsedaqah* [our ‘righteousness’], loving concern for others now that they have experienced God’s *tsedeq* [we also translate this by ‘righteousness’], His redemptive love for them). With memories of what ‘taskmasters’ were like in the days of Moses in Egypt, the reality of the springboard becomes clear. Those insolent and cruel sadists are to become *tsedaqah* [‘righteousness’] itself! Can we imagine this applying to the guards at Auschwitz? Since ‘violence’ and ‘destruction’ are now things of the past, stone walls are not needed for defense. Saving creative love of neighbor (*yeshu’ah* [our ‘salvation’] the feminine term) takes their place; for if one loves his or her enemy there will be no need to defend oneself from him. Nor will Israel now need city gates, for people will enter the holy city just by praising the God of Israel.” (Pp. 47-48)

⁶⁵This line is closely connected with the first line—in the past, the city of Jerusalem was hated and forsaken, with no one passing through, that is, as Slotki states, “no cara-vans, laden with merchandise, entered the city.” (P. 295) But now everything will be quite different—no more hatred or forsakenness, and throngs of caravans entering the city with their riches!

Where our Hebrew text has “there is no one passing through,” **Rahlf**s has “there is no one βοηθῶν, “helping.”

⁶⁶It is rather crude imagery—sucking the milk of nations, and sucking the breasts of kings! But the meaning of the imagery is unmistakable: Jerusalem will enjoy the

(continued...)

And you will know that I (am) YHWH your Savior,
and your Redeemer / Next-of-Kin, Mighty One of Jacob!⁶⁷

60:17⁶⁸ תַּחַת הַנְּחֻשֶׁת אָבִיא זֶהָב

⁶⁶(...continued)

wealth that streams into it from nations and kings. She will be like a child, sucking the breast of its mother—but here the “mother” is the nations and their kings. Compare:

Isaiah 49:23,

And kings will be your (feminine singular) foster-fathers,
and their princesses / queens your nursing-mothers.
(With) faces (to) earth, they will worship you
and (the) dust of your feet they will lick.
And you will know that I (am) YHWH,
those waiting (for) Me will not be put to shame!

Isaiah 66:11-12,

11 So that you people will nurse,
and will be satisfied from her breast's comfort;

so that you will drink fully,
and delight yourselves from her abundance of honor!
12 Because in this way YHWH spoke:
Look at Me
—reaching out to her like a river of peace,
and like an overflowing wadi, honor of nations.
And you people will nurse,
you will be carried on (the) hip,
and upon knees you will be played with.

⁶⁷Compare **Isaiah 49:26,**

And I will cause your oppressors to eat their (own) flesh,
and they will get drunk with their (own) blood, like sweet wine!
And all flesh will know that I (am) YHWH, your Savior,
and your Redeemer / Next-of-Kin, Mighty One of Jacob!

Where our Hebrew text has “Mighty One of Jacob,” **Rahfs** has θεὸς Ἰσραηλ,
“God of Israel.”

⁶⁸Slotki comments on **verses 17-18** that “The materials lost in the days of sorrow shall be replaced by others of greater value, while violence and desolation will give way

(continued...)

⁶⁸(...continued)

to salvation and praise.” He comments that **verse 17** means “The sway of peace and righteousness will replace the present rule of tyranny and oppression.” (P. 294)

Oswalt entitles **verses 17-22** ‘Gold for bronze,’ and comments that “This last stanza of the poem now constituting **chapter 60** is the most lyrical of all. The poet ‘slips the bonds of earth’ and soars free to describe the wonder of what it is God will do, and be, to His people. The Holy City will be made entirely of metal with all that this suggests of permanency and security. Far from the darkness that characterizes the city of ordinary human endeavor, God’s presence in this city will create such light that the sun and moon will not be necessary. Every person will be righteous (**verse 21**) so that God’s beauty may be seen everywhere. Even though this is the language of lyric, the author makes four inescapable points: God will keep His promises to His people; God’s aim for His people is peace and righteousness; those aims are to be realized through His power alone; the greatest blessing of all is the presence of God.” (Pp. 555-56)

What does “the language of lyric” mean? **Merriam-Webster** defines it as “expressing deep feelings in a way that is like a song.” And what do you think Oswalt means when he says that here at the end of **chapter 60** the poet “slips the bonds of earth,” and “soars free to describe what it is God will do”?

One thing for sure is that **chapter 60** touches the heart and soul of believing Israelites, just as **Revelation 21-22** touches the heart and soul of believing Christians. Neither of them are by any means the exact, precise language of science; rather they are lyrical, poetic, song-like in nature. But both of them can powerfully stir the hearts of believers with hope.

Oswalt affirms that “God will keep His promises to His people,” as an inescapable point made by **chapter 60**.

And we wonder, Has God kept this promise to Israel? As we read this lyrical chapter, it depicts the prophet’s dream / vision of the future that awaits the returned exiles from Babylon. Already, the light is shining—the miracle of God’s mighty act of freeing them from Babylonian captivity through His messiah, the Persian Cyrus (**Isaiah 45:1**), has happened—enabling their return to their homeland, enriched by Persian treasuries to begin the process of rebuilding, having in their possession the precious temple artifacts that had been stolen by Nebuchadnezzar. And now, if they will lift their eyes, they can see it happening—the nations are already on their way, coming to Jerusalem / Zion, bringing with them other Jewish exiles, and bringing the wealth of nations to give to Israel. Israel’s future is assured. The ruins will be rebuilt, including their beautiful sanctuary, and Israel will be both wealthy and dominant over the nations—a joy from age to age, with Israel possessing the land forever!

At the close of the chapter, the Divine voice says, **בְּעֵתָהּ אֲחִישְׁנָהּ**, “in its time, I will hasten it!” Yes, but when is that time? Anyone at all knowledgeable about

(continued...)

⁶⁸(...continued)

the history of Israel, knows that it didn't happen as the chapter promises. The prophet's vision / dream sees all of this already beginning—but does not foresee the coming of Antiochus IV Epiphanes and the desecration of the temple; he does not see the total destruction of the temple in C.E. 70, or the dispersion of the people of Israel all across the world to last for almost 2,000 years—the very opposite of this dream / vision.

Oswalt, along with some in Israel, claim that the ancient promises were fulfilled in 1948 with the establishment of the State of Israel under David Ben Gurion, that this was "its time." (P. 539) But the tiny State of Israel, surrounded by menacing Arab nations, threatening its very existence, is hardly the dominant Israel depicted in this chapter. No the promises have not come to pass.

Some Christian interpreters change the picture that the chapter paints, to be that of the "Heavenly Zion," the "New Jerusalem," meaning the Christian Church, the followers of Jesus Christ, and claiming that "this prediction has certainly come true a thousandfold in the 2,700 years since Isaiah wrote."

But this means taking the chapter out of its context as a promise to the returning exiles from Babylon, and making it mean the 600 years later coming of the Messiah Jesus, and His Church in its world-wide mission, reaching out to all peoples in all nations.

But anyone at all knowledgeable about the history of Christianity, knows that the chapter, even in this changed context, has not come to pass. Yes, the first three centuries of Christianity depict a vibrant world-wide missionary outreach to the nations, but hardly the coming of all nations to give their wealth and their allegiance to the Christian Church. And no sooner did Rome adopt the Christian religion than things began to change radically. Instead of producing a world at peace, the Christian Movement was divided, with those endorsed by Rome fighting against and murdering those not so endorsed (the so-called "Monophysites" in Syria, Israel and Egypt, and to the north in Germany). Great wealth poured into Rome from all over the world, but Rome became the fountain-head of the Spanish Inquisition and the Crusades, in which Christians marched through Europe, destroying and exterminating Jews and their synagogues, and slaughtering innocent people all the way from Europe to Israel. It is impossible for us to see **chapter 60** as having been fulfilled in Christian history—as a New Israel filled with righteousness and peace, dominant over all the nations of earth.

No, the prophet's lyrical vision / dream has not come to pass. Does that trouble you in your understanding of the **Bible**? Did you think every prophetic vision would be fulfilled exactly as they are written? Have you failed to see the limitations set on biblical prophets as announced in **Numbers 12:6-8** and reaffirmed by the Apostle Paul in **1 Cor-inthians 13:8-12**? If the **Bible** teaches that prophecies will be "enigmatic," "puzzling," do you think it right to expect everything foretold to happen exactly as the prophet states? Should you be discouraged, or give up because a vision such as this in **Isaiah 60** has not come to pass?

(continued...)

וְתַחַת הַבְּרִזְלִי אָבִיָּא לְכֶסֶף
וְתַחַת הָעֵצִים נִחְשֶׁת

⁶⁸(...continued)

What value, then, can this chapter have for us, with our knowledge that neither according to Jewish understanding or Christian understanding have the supposed Divine promises of the chapter come to pass?

Our answer is, the chapter is an expression of deep, abiding faith in God. It breathes the conviction that the God Who created this earth is at work in human history to bring about His purpose for good for both Israel and all the nations of earth. The prophet who sees this vision / dream imagines what such a world will look like, and his vision provides the substance for a lyrical song of the future, or even better, a prayer-like poem for the future.

Many Jews see this chapter as depicting a world where Israel is enriched and dominant, living in the Land of Israel throughout the centuries following the return from Babylon. It is a land filled with righteousness and peace, in which the nations are obedient to the Divine voice.

Many Christians see the chapter in terms of a Heavenly Jerusalem / Zion, with all the nations united in a world at peace, filled with righteousness. But both Jews and Christians, in all honesty, must confess that their dream / vision has not happened as they have hoped, or as the chapter depicts.

Still, the lyrical, enigmatic dream lives on. Even today, Jews in Israel read and love this chapter—sharing its profound belief that YHWH is creating just such a world with Israel at the center. And Christians as well, read and love this chapter, hoping that in spite of Christianity’s failures, still such a world filled with unity, and peace and righteousness will one day be ours. The dream / vision spurs us on, causing us to want with all our hearts to help create such a world.

It is Christmas season as I work in this study of **Isaiah 60**. My long-time friend, Charles Van Bebber, has e-mailed me Marcelino Champagnat’s singing of the Lord’s Prayer, and I am deeply impressed with how similar that prayer / song is to **chapter 60**. It calls on all the world to recognize God as “our” Father, and prays for the coming of God’s kingdom, for God’s will to be done on earth as it is in heaven. You can be just as critical of the Lord’s Prayer as you can be of **Isaiah 60**—saying it is useless to pray it, it hasn’t happened, it will never happen...But the very singing / praying of the Lord’s Prayer changes believers, spurring us on to treat one another, and all humanity, as brothers and sisters, and training the eyes of our hearts to look forward to the coming of God’s kingdom on earth, telling us to do God’s will on earth as it is in heaven, here and now. Is this not a powerful force for blessing our world? We believers say, No, it hasn’t happened yet, but still, its time is coming! Maranatha!—Our Lord, come!

וְתַחַת הָאֲבָנִים בְּרֹזָל
 וְשִׁמְתִי פְקֻדָתְךָ שְׁלוֹם
 וְנִגְשֵׁיךָ צְדָקָה:

Instead of the bronze, I will bring gold;
 and instead of the iron, I will bring silver;
 and instead of the trees / wood,⁶⁹ bronze;
 and instead of the stones, iron.⁷⁰
 And I will place / make your visitors / overseers peace,
 and your taskmasters⁷¹ righteousness!

⁶⁹The original text of 1QIs^a had עֲצִים, “trees / wood,” but a later hand has written above the line the letter ה, the definite article, causing the text to agree with our Hebrew text, הָעֲצִים, “the trees / wood.”

⁷⁰Oswalt comments that “In language reminiscent of **1 Kings 10:21, 27**,

- 21 And all drinking vessels of the King Solomon (were) gold;
 and all vessels of (the) Forest House of the Lebanon (were) of pure gold.
 There was no silver; it was not considered / counted as anything in Solomon’s
 days.
- 27 And the King made the silver in Jerusalem like the stones,
 and the cedars he made like the sycamores which are in the lowland for
 quantity,

Isaiah speaks of the glory that God will give to the city as He replaces the better with the best.” (P. 556) Or, it might be said, “When He returns the present condition to that of the time of Solomon.”

Oswalt asks, “Are we to look forward to an all-metal city of Jerusalem? Not any more than we are to look for one made largely or precious gems (**Revelation 21:18-21**). These are simply poetic ways of talking about the wonder of living under the blessing of God as opposed to every other means of living.” (P. 556)

⁷¹The phrase here, וְנִגְשֵׁיךָ, “and your task-masters / oppressors” is reminiscent of the **Exodus** story of Israel’s Egyptian task-masters in their slavery, i.e., “slave-drivers.”

(continued...)

60:18⁷² לֹא-יִשְׁמַע עוֹד חֲמָס בְּאַרְצֶךָ

נֶשֶׁד וְשִׁבְר בְּגִבּוֹלֶיךָ

וְקִרְאת יְשׁוּעָה חוֹמֹתֶיךָ

וְשַׁעֲרֶיךָ תְהִלָּה:

Violence will no longer be heard in your land,
ruin and brokenness in your borders.

And you will call salvation / deliverance your walls,
and your gates praise.⁷³

60:19⁷⁴ לֹא-יְהִי־לְךָ עוֹד הַשֶּׁמֶשׁ לְאוֹר יוֹמָם

⁷¹(...continued)

Oswalt comments that “It appears that the poet, by his direct juxtaposition of overwhelmingly positive words with rather negative words, is using irony. If Righteousness is your ‘slave driver,’ and Peace is your ‘inspector,’ that is, if the worst is wonderful, what will the best be?” (P. 556)

⁷²Achtemeier comments on **verse 18** that “Finally, in the figures of this verse, the reversal of Jerusalem’s internal fortunes is set forth. No longer will there be violence and destruction and oppression in the land, so condemned in the preceding oracles. Instead, Zion will be ringed by salvation, like walls enclosing its life...and all who enter will enter by the gates of the praise of God.” (P. 86)

Compare **Zechariah 2:9** ^{Heb} / **5** ^{Eng}

And I, I will be for it—
(it is) a saying of YHWH—
a wall of fire all around,
and I will be for glory in its midst!

⁷³Where our Hebrew text has תְהִלָּה, “praise,” **Rahlfs** has γλύμμα, “sculpture,” “engraved figure,” “inscription.”

⁷⁴Slotki comments on **verses 19-20**, that “The glorious light of the Lord will shine eternally upon Zion, eclipsing the natural luminaries which will no longer be needed. This may be understood literally or metaphorically.” (P. 296) We choose the latter.

Knight comments on verses 19-22a, that “Building upon chapter 35 and upon Isaiah’s ability to show how God creates out of negation (1:18; compare 49:19-21; 54:11) and how He can use the reversal of roles (49:23, 26), Trito-Isaiah offers further

(continued...)

וּלְנֹגַהּ תִּירָח לֹא־יֵאִיר לָךְ
וְהָיָה־לְךָ יְהוָה לְאֹר עוֹלָם
וְאֱלֹהֶיךָ לְתִפְאֳרֶתְךָ:

The sun will no longer be for you for light by day;
and for brightness,⁷⁵ the moon will not shine for you.⁷⁶
And YHWH will be for you for long-lasting light,⁷⁷
and your God for your beauty!⁷⁸

60:20 לֹא־יָבֹא עוֹד שֶׁמֶשׁ
וּיִרְחַךְ לֹא יֵאֶסֶף
כִּי יְהוָה יְהִי־לְךָ לְאֹר עוֹלָם

⁷⁴(...continued)

illustrations to develop from Isaiah's faith this theme that 'a remnant will return' (**10:21**)... He employs abstract nouns such as 'peace,' 'righteousness,' 'prize' and makes scientifically impossible predictions (**verse 19**). Thus we are aware that it is a poet who is speaking, not literally but metaphorically, even—dare we suggest—sacramentally, about the grace of a God Whose loving purpose can never be adequately described in human terms." (P. 48)

⁷⁵The original text of 1QIs^a had וּלְנֹגַהּ, "and for shining," but a later hand has written in above the line the letter ך, to be inserted into the word changing its meaning to "and for brightness." Our Hebrew text has been pointed to mean "and for brightness."

⁷⁶Here, our Greek translation interpolates the phrase literally "the night," but meaning "by night." 1QIs^a and the Aramaic Targum have the same interpolation.

⁷⁷Slotki explains that this means "Not declining like the sun or waning like the moon." (P. 296)

⁷⁸Compare **Isaiah 46:13**,

I brought near My righteousness,
It will not be far away;
and My salvation / deliverance will not tarry / linger,
and I will place salvation / deliverance in Zion
for Israel, My beauty.

וְשֶׁלֶמֶךָ יָמֵי אֲבֹלְדָךְ:

Your sun will not set any more,

and your moon will not be gathered.⁷⁹

Because YHWH will be for you for long-lasting light

and (the) days of your mourning will be completed.⁸⁰

60:21⁸¹ וְעַמּוֹךְ כָּלֶם צְדִיקִים

⁷⁹This phrase concerning the moon is given varying translations:

King James, “neither shall thy moon withdraw itself”; **New Revised Standard**, similar; **Tanakh**, “Your moon no more withdraw”;

New International, “and your moon will wane no more” (“wane” means “become progressively smaller,” “deminish”); **New Jerusalem**, similar;

Rahfs, “and your moon will not cease / come to an end.”

⁸⁰Slotki comments concerning this line that “Herein probably lies the explanation of the metaphors in this and the preceding verse. The *mourning* alludes to national eclipse.” (P. 297)

⁸¹Slotki comments on **verses 21-22** that “The two verses describe the new, purified, righteous and numerous community that will possess the land, and in their saintly lives bear witness to the glory of God.” (P. 297)

Achtemeier comments on these same verses that “All this will come about, the oracle promises, because Yahweh will do it...**Third-Isaiah** bids his people trust that promise and live lives obediently expectant of it.” (P. 86)

Oswalt comments on the two verses that they “turn from the description of the city to a discussion of the condition of the people who are the city. Four things are said: they are all right-eous; they are assured permanence; they are established by God for His beauty; and their influence will be out of proportion to their size.” (P. 558)

Slotki observes on **verse 21** that “The Rabbis of the **Mishnah** deduced from this verse that “all Israel have a share in the world to come,’ all will enjoy immortality.” (P. 297)

In the **Babylonian Talmud, Sanhedrin 11** (in the **Jerusalem Talmud** this is **Sanhedrin 10**), where the **Mishnah** is quoted: “All Israel have a portion in the world to come. For it is written [**Isaiah 60:21**], ‘Thy people are all righteous; they shall inherit the land for ever, the branch of My planting, the work of My hands, that I may be glorified.’ But the following have no portion therein: he who maintains that resurrection is not a biblical doctrine, the **Torah** was not Divinely revealed...” (P. 601)

(continued...)

לְעוֹלָם יִירְשׁוּ אֶרֶץ

נֶצֶד (מִטְעוֹ) [מִטְעֵי] מֵעַשָׂה יְדֵי לְהִתְפָּאֵר:

And your people, all of them, (will be) righteous;

for long-lasting time they will inherit earth / land—⁸²

⁸¹(...continued)

Later in this tractate others who have no portion in the world to come are named, including “he who maintains that resurrection is not a biblical doctrine, the **Torah** was not Divinely revealed, the *epikoros* / epicurean, three kings and commoners, Jeroboam, Ahab and Manasseh; Balaam, Doeg, Ahithophel and Gehazi, etc.

Alexander states that “According to the literal interpretation, so called, this is a promise that the Jews shall possess the Holy Land for ever...In favor of the wider version [meaning seeing it as depicting the true church, faithful Israel and the New Israel, the church]...is represented as occupying and restoring the desolate heritage of the whole earth.” (P. 395)

But it is obvious, that whether taken concerning the nation of Israel, or taken in the “wider version,” neither have come to pass in history, but have been falsified by history.

Knight states that “**Verse 21** brings into the picture the ultimate outcome of the covenant. ‘Thy (feminine) people shall all be *tsaddiqim* [‘righteous people’],’ all having been put right’ by God’s acts of *tsedeq* for which He created the covenant. (We note how **Revelation 21** pictures the ultimate outcome of this passage.) But the promises of God extended, within the covenant, to the land as well. It too is to have eschatological [‘final’] significance. Mankind cannot be separated from the environment. Their nature and character are always influenced by geographical, climatic, and social conditions... Nowhere in the **Old Testament** is it supposed that persons are mere naked souls who can be saved apart from their ‘land’ or environment.” (P. 48)

⁸²This line in Hebrew is: לְעוֹלָם יִירְשׁוּ אֶרֶץ, “to long-lasting time they will inherit / possess land.” Slotki comments that this means “Never again will they be driven into exile.” (P. 297) We are prone to agree, but wonder why the text has omitted the definite article, “the land”? Our English translations interpolate the definite article, as does **Rahlf’s**, but it is not present in the Hebrew. Is this an indication that the prophetic vision has in mind more than just Israel, but includes those who come to the light of God? Or could the noun here mean “(the) earth”? We see no way to answer these questions.

(continued...)

a sprout of⁸³ My planting,⁸⁴ a work of My hands,⁸⁵ to make itself beautiful.⁸⁶

60:22 הַקִּטָּן יִהְיֶה לְאֵלֶיךָ

וְהִצְעִיר לְגוֹי עֲצוּם

אֲנִי יְהוָה

⁸²(...continued)

Oswalt asks, “What does ‘inheirit the land’ mean in a supernatural cosmos [instead of this earth’s nation of Israel, and the Land of Israel being under consideration, Oswalt interprets the chapter as pointing to the Christian Church and its eternal destination beyond this earth. We think this phrase points to the fact that **chapter 60** is pointing to the earthly future of Israel, not some eschatological life in a supernatural cosmos of Christians!

⁸³Our Greek translation omits the Hebrew word נֶצֶר, “sprout,” “shoot.” Slotki holds that the line means “God has planted them in the land.” (P. 297) Note that in **Isaiah 11:1**, this word is used as a name for Israel’s Messiah. Can it be that **Third Isaiah** thinks that the nation of returnees will play the role of messiah in the future?

Oswalt comments that “God will nurture His people like a tender cutting in a vineyard (compare **5:1-7** [YHWH’s ‘Song of the Vineyard,’ Israel]; **27:2-6** [a similar picture of Israel]). He has set them out with His hands, and will weed around them, and prune them carefully.” (P. 560)

⁸⁴The Masoretes offer two readings: first, the *kethibh*, “what is written,” מִטְעוֹ, “His planting,” and second, the *qere*, “to be read,” מִטְעִי, “My planting.” The *qere* is read by the Syriac, the Aramaic Targum, and the Latin Vulgate. The *kethibh* is read by 1QIs^b, while 1QIs^a has “planting of YHWH.”

⁸⁵Where our Hebrew text has יָדַי, “My hands,” **Rahfs** has “His hands,” as do both 1QIs^a and 1QIs^b.

⁸⁶Alexander states that “To the question whether all the restored Jews are to be righteous...Michaelis maintains that this expression does not necessarily imply regeneration [‘new birth’] or denote true piety, but simply signifies the prevalence of social virtue, such as may exist even among the heathen, much more among those who are in possession of the true religion...

“According to my own view of the Prophet’s meaning, he here predicts the elevation of the church to its normal, or ideal state, a change of which we may already see the rudiments, however far we may be yet from its final consummation.” (P. 395) Which is, we think, an admission that the promise has not been fulfilled in the Church either.

בַּעֲתָהּ אֶחֱשָׁנָה:

The least one will become to the thousand(s),⁸⁷
and the little / insignificant one to a mighty nation.

I (am) YHWH;
in its time, I will hasten it!⁸⁸

⁸⁷The promise is that one Israelite will be able to conquer a thousand enemies. Contrast **Isaiah 30:17**, which depicts a disobedient Israel:

One thousand (will flee) from before a rebuke of one,
from before a rebuke of five you (plural) shall flee,
until you are left remaining
like the mast upon the mountain top,
and like the signal upon the hill.

⁸⁸Slotki states that this means “the fulfilment of the entire prophecy.” (P. 297)

It is the assurance that YHWH is at work in human history, bringing His promises to fulfilment, but only at the right time.

Slotki comments that “in its time” means “when the appointed hour of deliverance has struck. The Rabbis detected an apparent contradiction in the last clause: if an event is to happen *in its time*, how can God *hasten it*? They explain: if Israel is worthy, God will hasten its coming; if not, it will happen in its (destined) time.” (P. 297)

Alexander, at the close of **chapter 60**, states that “The only hypothesis which seems to shun the opposite extremes of vagueness and minuteness, and to take the language in its obvious sense, without forced constructions or imaginary facts, is...the doctrine of some early writers, that Jerusalem or Zion of this passage ...is the New Jerusalem, the Christian Church, not as it was, or is, or will be at any period of its history exclusively, but viewed in reference to the whole course of that history, and in contrast with the many disadvantages and hardships of the old economy.” (P. 396)

1. **Occurrences of the Phrase בְּנֵי-נֹכַר,**
“Sons / Children of Foreignness” in the Hebrew Bible:

2 Samuel 22:45-46, where David states that:

- 45 Sons / children of foreignness will (come) cringing to me;
to hear (with the) ear, they will listen to me.
46 Sons / children of foreignness will sink down / droop;
and they prepared / girded themselves (to come) from their fortresses /
fastnesses.

Nehemiah 9:2,

And Israel's descendant(s) separated themselves from all (the) children / sons of
foreignness,
and they stood, and they confessed to their sins and the iniquities of their
fathers.

Psalm 18:45-46^{Heb} / 44-45^{Eng}

- 45/46 At an ear's hearing, they will listen (obediently) to me!
Children of a foreign people will be deceptive to me.
46/47 Children of a foreign people will sink down,
and they will come quaking out of their fortresses.

Psalm 144:7,

Send forth Your hand from (the) height!
Free me, and deliver me from many waters,
from (the) hand / power of children / sons of foreignness!

Psalm 144:11,

Free and deliver me from (the) hand / power of children / sons of foreignness,
whose mouth spoke emptiness / vanity,
and their right hand—a right hand of falsehood!

Isaiah 60:10,

And children / sons of foreignness, will build your walls,
and their kings will serve you.
Because in My wrath I struck you;
and in My favor, I had compassion on you!

Isaiah 62:8,

YHWH swore by His right hand,
and by (the) arm of His strength,

I will not give your grain again (as) food for your enemies,
and children / sons of foreignness will not drink you new wine which you
toiled for!

Ezekiel 44:7, Judah's abominations include:

When you bring children / sons of foreignness, uncircumcised of heart, and
uncircumcised of flesh,
to be in My sanctuary, to profane it--My house / temple!
When you bring near My bread / food--fat and blood,
and they broke My covenant (in addition) to all your abominations!

For the singular, בֶּן־תֵּינֶכֶר, "child / son of the foreignness," see

Isaiah 56:3,

And a child / son of the foreignness, the one joined to YHWH, shall not speak,
saying YHWH will certainly separate me from among His people!
And the eunuch / castrated man shall not say,
Look--I (am) a dried-up tree!

