Isaiah 60 BSB

1 Arise, shine, for your light has come, and the glory of the LORD rises upon you.
2 For behold, darkness covers the earth, and thick darkness is over the peoples; but the LORD will rise upon you, and His glory will appear over you.
3 Nations will come to your light, and kings to the brightness of your dawn.
4 Lift up your eyes and look around: They all gather and come to you; your sons will come from afar, and your daughters will be carried on the arm.
5 Then you will look and be radiant, and your heart will tremble and swell with joy, because the riches of the sea will be brought to you, and the wealth of the nations will come to you.
6 Caravans of camels will cover your land, young camels of Midian and Ephah, and all from Sheba will come, bearing gold and frankincense and proclaiming the praises of the LORD.
7 All the flocks of Kedar will be gathered to you; the rams of Nebaioth will serve you and go up on My altar with acceptance; I will adorn My glorious house.
8 Who are these who fly like clouds, like doves to their shelters?
9 Surely the islands will wait for Me, with the ships of Tarshish in the lead, to bring your children from afar, with their silver and gold, to the honor of the LORD your God, the Holy One of Israel, for He has glorified you.
10 Foreigners will rebuild your walls, and their kings will serve you. Although I struck you in anger, yet in favor I will show you mercy.
11 Your gates will always stand open; they will never be shut, day or night, so that the wealth of the nations may be brought into you, with their kings being led in procession.
12 For the nation or kingdom that will not serve you will perish; it will be utterly destroyed.
13 The glory of Lebanon will come to you— its cypress, elm, and boxwood together— to adorn the place of My sanctuary, and I will glorify the place of My feet.
14 The sons of your oppressors will come and bow down to you; all who reviled you will fall facedown at your feet and call you the City of the LORD, Zion of the Holy One of Israel.
15 Whereas you have been forsaken and despised, with no one passing through, I will make you an everlasting pride, a joy from age to age.
16 You will drink the milk of nations and nurse at the breasts of royalty; you will know that I, the LORD, am your Savior and your Redeemer, the Mighty One of Jacob.
17 Instead of bronze I will bring you gold; I will bring silver in place of iron, bronze instead of wood, and iron instead of stones. I will appoint peace as your governor and righteousness as your ruler.
18 No longer will violence be heard in your land, nor ruin or destruction within your borders. But you will name your walls Salvation and your gates Praise.
19 No longer will the sun be your light by day, nor the brightness of the moon shine on your night; for the LORD will be your everlasting light, and your God will be your splendor.

20 Your sun will no longer set, and your moon will not wane; for the LORD will be your everlasting light, and the days of your sorrow will cease.
21 Then all your people will be righteous; they will possess the land forever; they are the branch of My planting, the work of My hands, so that I may be glorified.
22 The least of you will become a thousand, and the smallest a mighty nation. I am the LORD; in its time I will accomplish it quickly.

Q: Who is this passage written to, the prophet, exiles in Babylon or someone else?

Q: Consider the list of nations in verses 4-10: What special significance might these particular have? Midian, Ephah, Sheba, Kedar, Nebaioth, the Islands, & Tarshish.

Three patterns that are clear from the text itself

1. **Abraham's other children. Midian, Ephah, Kedar and Nebaioth all descend from Abraham through Keturah or Ishmael, the sons sent away from Isaac (Gen 25:6). In Isaiah 60 they come back to Abraham's house to worship. The family trees make that connection plain. Whether Isaiah meant it as a theme is my inference, but it is a natural one.**
2. **The whole world converging. Camels come from the east and south by land (60:6–7), ships from the west by sea (60:9), and timber from the north (60:13).**
3. **Solomon's golden age, made worldwide. Sheba's gold, Tarshish's ships and Lebanon's cedar are exactly the riches of Solomon's reign in 1 Kings 5 and 10. Isaiah 60 pictures that glory restored and multiplied. Most commentators note this echo.**

Is there a link to the Table of Original Nations in Genesis 10?

Sheba, Tarshish and the isles are Genesis 10 names. Sheba appears there under both Ham and Shem, and Tarshish and the isles under Japheth. So, Isaiah 60 includes people from all three of Noah's sons.

Q: What do verses 11-19 remind you of?

Q: How much of the prophecy in Isaiah 60 has come to pass?

ISAIAH 61 BSB

1 The Spirit of the Lord GOD is on Me,
because the Lord has anointed Me
to preach good news to the poor.
He has sent Me to bind up the brokenhearted,
to proclaim liberty to the captives
and freedom to the prisoners,
2 to proclaim the year of the Lord's favor
and the day of our God's vengeance,
to comfort all who mourn,
3 to console the mourners in Zion —
to give them a crown of beauty for ashes,
the oil of joy for mourning,
and a garment of praise for a spirit of despair.
So they will be called oaks of righteousness,
the planting of the Lord, that He may be glorified.
4 They will rebuild the ancient ruins;
they will restore the places long devastated;
they will renew the ruined cities,
the desolations of many generations.
5 Strangers will stand and feed your flocks,
and foreigners will be your plowmen and vinedressers.
6 But you will be called the priests of the Lord;
they will speak of you as ministers of our God;
you will feed on the wealth of nations,
and you will boast in their riches.
7 Instead of shame, My people will have a double portion,
and instead of humiliation, they will rejoice in their share;
and so they will inherit a double portion in their land,
and everlasting joy will be theirs.
8 For I, the Lord, love justice;
I hate robbery and iniquity;
in My faithfulness I will give them their recompense
and make an everlasting covenant with them.
9 Their descendants will be known among the nations,
and their offspring among the peoples.
All who see them will acknowledge
that they are a people the Lord has blessed.
10 I will rejoice greatly in the Lord,
my soul will exult in my God;
for He has clothed me with garments of salvation
and wrapped me in a robe of righteousness,
as a bridegroom wears a priestly headdress,

as a bride adorns herself with her jewels.
11 For as the earth brings forth its growth,
and as a garden enables seed to spring up,
so the Lord GOD will cause righteousness and praise
to spring up before all the nations.

Isaiah 61 is the passage Jesus chose to define his own mission at the start of his public ministry (Luke 4). Isaiah 60 supplies much of the imagery for the New Jerusalem at the end of the Bible (Revelation 21–22). So the two chapters frame the Christian story from its beginning to its consummation.

The central text: Luke 4:16–21

1. In the Nazareth synagogue Jesus is handed the scroll of Isaiah and finds the place (4:16–17).
2. He reads Isaiah 61:1–2a, **following the Greek wording** ("recovering of sight to the blind"). He inserts a line from Isaiah 58:6 ("to set at liberty them that are bruised") (4:18–19).
3. He stops mid-sentence after "the acceptable year of the Lord." He does not read "the day of vengeance of our God."
4. He then sits down and says: "This day is this scripture fulfilled in your ears" (4:21).
5. He then cites Elijah and Elisha helping Gentiles, a widow of Sidon and Naaman the Syrian (4:25–27). **The crowd tries to throw him off a cliff (4:28–30)**.

Q: Why do you think Jesus stopped reading where he did? Most Christian interpreters, from early on, read it as deliberate: the favor is announced now, and the judgment is deferred to Christ's return. That is an inference from what Jesus omitted. Luke does not explain it. It fits the wider New Testament pattern of "already and not yet," where the kingdom is begun at the first coming and completed at the second.

For Christianity, Isaiah 61 is a mission statement for Jesus, and Isaiah 60 is a picture of where history ends. Here are the main doctrines these chapters feed, with notes on where Christians disagree.

1. Jesus as the Messiah ("Anointed One")
   - "Christ" (Greek christos) and "Messiah" (Hebrew mashiach) both mean "anointed." Isaiah 61:1 is one of very few Old Testament texts where someone is anointed with the Spirit for a mission of release. In Luke, Jesus receives the Spirit at his baptism (3:22) and then claims Isaiah 61 (4:18). Luke presents the baptism as that anointing.
   - Early church writers read 61:1 in Trinitarian terms: the Spirit (rests upon), the Lord GOD (anoints), and "me" (the anointed Son). Irenaeus (about AD 180) makes this point about Christ's anointing; Honesty note: this is a Christian theological reading of the verse, not something the Hebrew author is shown to have intended.

2. The meaning of "gospel"
    - The Greek translation of 61:1 uses euangelizesthai, "to announce good news." The New Testament takes its vocabulary of "gospel" and "evangelize" largely from Isaiah (40:9, 52:7, 61:1). In this passage, the gospel is first good news to the poor and afflicted.
3. Release: forgiveness and freedom
    - Luke 4:18 uses aphesis, "release," twice. Luke uses the same word for "forgiveness" of sins (Luke 1:77; 24:47). The Jubilee language (deror) carries a double sense: release from debt and bondage, and release from sin.
    - Debate: Some traditions stress the spiritual sense (forgiveness, freedom from sin and Satan). Others, including liberation theology and many social-justice readings, stress economic and social release for the poor. The text of Luke supports both: Jesus forgives sins and also heals, feeds and restores outcasts. Choosing only one sense is an interpretive decision, not a requirement of the text.
4. Already, and not yet
    - Jesus announces "the acceptable year" and stops before "the day of vengeance." Christians widely read this as a two-stage fulfillment: grace now, judgment at the Second Coming. As noted in section 5, that is an inference, though a well-grounded one.
5. The inclusion of the nations
    - Isaiah 60 pictures the nations streaming to Zion's light. The church reads this as the Gentile mission, and Western churches read Isaiah 60:1–6 at Epiphany (January 6) alongside the magi.
    - Disagreement on "Zion":
    - (a) Many Catholic, Orthodox, Reformed and amillennial readers see the promises fulfilled in Christ and the church, and finally in the New Jerusalem.
    - (b) Dispensational and many premillennial readers expect a literal future restoration of national Israel and Jerusalem as well.
    - (c) Jewish readers keep the promise focused on Israel and do not see it fulfilled in Jesus. Scripture alone does not settle this disagreement among Christians.
6. New creation
    - Isaiah 60:19–20 (God as everlasting light) becomes Revelation 21:23 and 22:5. The final Christian hope is not escape from the world but God's presence filling a renewed city and earth.
7. A priestly people
    - Isaiah 61:6 ("priests of the LORD") stands with Exodus 19:6 behind the New Testament language of believers as a royal priesthood (1 Peter 2:9). This is a key support for the Protestant "priesthood of all believers," though 1 Peter quotes Exodus, not Isaiah.
8. Comfort and worship
    - "Beauty for ashes" and "garment of praise" (61:3) have shaped Christian pastoral care and worship songs for centuries. The Revised Common Lectionary assigns Isaiah 61:1–4, 8–11 to the Third Sunday of Advent (Year B).