

The Tombstone Reads:

**“Remember me as you pass by
for as you are, so once was I,
but as I am, you too will be,
so be content to follow me”**

Under the inscription a way fairing man scratched:

**“To follow you, I would be content ...
If only I was sure, which way you went?”**

Isaiah 60, 61 & 62

This chapter begins a discussion of the glorious state of the New Israel, that is, the Church of Jesus Christ, during the reign of Christ upon this earth. It is the Glorious reign of the King of Kings and Lord of Lords in the heart of His disciples. This is the reign of a government called the Kingdom of God that began on the first Pentecost after the Resurrection of Jesus Christ the Son of God. For ages, this has been the accepted position of Christian commentators on this prophecy.

Isaiah 60:1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

Arise, shine; for thy light is come ..." . "This prophecy received its highest fulfillment at the coming of Christ, the true Light of the World.

John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Isaiah 60:2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

The advent of the Messiah, His ministry, the Gospel and Pentecost 30 AD was followed by a great ingathering of the Gentile nations into the churches of Christ ... which is the people of Christ united in one body.

We must not be deceived by the language that has the appearance of being literal when it is actually figurative in this chapter. Language concerning the Old Testament ordinances and of the literal city of Jerusalem must be translated into the terms of the New Testament definitions of these terms and the new Jerusalem above. Paul says:

Galatians 4:24-27 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. 25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. 26 But Jerusalem which is above is free, which is the mother of us all. 27 For it is written, Rejoice, [thou] barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

... and also of that radiant city of eternity described in Revelation 21 and pictured as “the new and new earth” and by the Hebrew writer:

Hebrews 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

At the birth of Christ we see:

Luke 2:9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

Christ’s glorious resurrection unleashed the Holy Spirit light in us:

II Corinthians 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, [*even*] as by the Spirit of the Lord.

Isaiah 60:2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

The light which suddenly bursts upon mankind in this chapter, Will appear at a time when the Gentile nations dwell in darkness. In the midst of that distressing condition, the LORD will arise upon Zion in the person of His Son. In Christ, the glory of God will be revealed.

Isaiah 60:3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

The religion of Jesus Christ dispersed the darkness that lay over the minds of men; and all nations turned to it. From that near-universal acceptance of Christ, the clock of the whole wide world was divided into B.C. and A.D. The holy light that came from the face of Christ was the "Star" that created what men call civilization. If the Light of Christ is ever obscured from the world, what is called "civilization" will disappear from the earth! Drop down to verse 6.

Isaiah 60:6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.

The mention of "kings" coming to the brightness of the rising of that Light received a token fulfillment at the birth of Christ, when the "wise men" from the East came with gifts of gold, and frankincense, and myrrh cf: Matthew chapter 2 ... but the ultimate fulfillment came when the wisest and greatest men of the earth believed on Him and received His word into their hearts following Him in a life of faithfulness.

In chapter 61 the speaker is not Isaiah, but the Great Messiah is an interpretation that derives from the highest possible authority, the words of Jesus of Nazareth ... No secondary application can at all satisfy any other view. We will see the Christ Himself unequivocally applied this passage to his own commission.

Isaiah 61:1 The Spirit of the Lord GOD [*is*] upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent

me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [*them that are*] bound;

The Holy Spirit descended and remained upon Jesus at His Baptism cf

Matthew 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

John 1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

The Hebrew word “anointed” is: *Messiah* what was Jesus anointed with?

Acts 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

Preach Good Tidings, Same Words in The New Testament is Gospel. Isaiah before cf:

Isaiah 52:7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

Romans 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Luke 4:18-19 The Spirit of the Lord [*is*] upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and

**recovering of sight to the blind, to set at liberty them that are bruised,
19 To preach the acceptable year of the Lord.**

The place where it was written ... This was Isaiah 61:1 which we are studying. In which the great prophet had foretold the coming of Messiah and His kingdom in these words read by Jesus. There are two ways of misunderstanding this prophecy: (1) by those who view Christianity as merely being a revolutionary movement intent on emptying jails & prisons and raising the economic standards, and (2) by those who fail to accept the Christian fundamentals of aiding the poor and relieving the afflicted. Nevertheless, the great stress of the kingdom of Christ is spiritual, the "poor" including even the rich who know not the Lord, "captives" being primarily those who are taken captive by the devil to do his will II Timothy 2:26, and "the blind" having certain references to such people as the secular and materialistic Pharisees, of whom Jesus said, "I came into this world, that they that see not may see" John 9:39.

The Masoretic Text M.T. (Jew Text) omits "recovery of sight to the blind" while the following Greek Septuagint translation of the Old Testament agrees with Luke vs. Masoretic Text M.T. cf Septuagint:

Isaiah 61:1 The Spirit of the Lord is upon me, because he has anointed me; he has sent me to preach glad tidings to the poor, to heal the broken in heart, to proclaim liberty to the captives, and recovery of sight to the blind; (Septuagint translation).

Thus both the Septuagint and Luke agree with the previous Isaiah passage of when the Messiah comes He will heal the blind ... This was one of Jesus' greatest miracles. The Dead Sea Scrolls also include the phrase "recovery of sight to the blind" thus proving that the Jews dropped one of Jesus' greatest miracles from the Masoretic Text M.T.

John 9:32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

All of this fully agrees with Isaiah's previous prophecy of the healing ministry of the Messiah when He comes into the world cf: Isaiah 35.

Isaiah 35:5-8 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. 6 Then shall the lame [man] leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. 7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, [shall be] grass with reeds and rushes. 8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it [shall be] for those: the wayfaring men, though fools,

Isaiah 61:1 The Spirit of the Lord GOD [is] upon me; because the LORD hath anointed me to preach good tidings unto the meek;

Meek

Matthew 5:5 Blessed [are] the meek: for they shall inherit the earth.

Isaiah 61:1 The Spirit of the Lord GOD [is] upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound;

Liberty To the Captives Hebrew: *Pe-kach Ko-ach* which is Perfect Liberty

This is better than the earthly 7th Sabbatical year of Jubilee the 50th year of release of slaves and all bondage ... the returning of all land to the family. The Opening of Prison to ... bound those spiritually bound by Satan

Matthew 12:29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

The Dead Sea Scrolls document: 11 Q Melchizedek. This first century BC work is composed of thirteen small fragments from Qumran Cave 11. It takes the form of an eschatological (last days) interpretation, on parts of Isaiah. It sees Isaiah's proclamation of liberty to the captives at the end of days (Isa 61:1) as part of a general "year of jubilee" (shenat ha-yovel).

In M.T. it is pictured as a work the Messiah does by the power of the Spirit. Here in DSS 11Q Mel. it is pictured as a work Melchizedek but in Psalm 146 it is pictured as a work YHWH (Yahweh) The LORD does.

Psalm 146:7-8 Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners: 8 The LORD openeth [the eyes of] the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:

In the Torah, every seventh year was a sabbath year (Lev 25:3-4), in which the land was given rest from being planted or pruned. There was also a jubilee year, actually the 50th year following a succession of seven sabbatical years (7x7), in which all property was restored to its original owner and all debts were cancelled (Lev 25:13; Deut 15:2). All Hebrew slaves were also to be set free.

The Jubilee or Yovel began on the Day of Atonement and was announced by the blowing of trumpets throughout the land. Yovel was thus a marvelous picture of ultimate redemption and freedom from every bondage.

Heavenly Origins

The author of 11QMelch says the agent of the future Jubilee salvation will be a heavenly deliverer, Melchizedek. In this scroll, he is an exalted divine being, to whom are applied biblical titles generally reserved for God alone: El and Elohim (both of which are also applied to angelic or divine beings in Scripture).

In 11QMelch the mysterious king-priest of Shalem stands in the place of God in the final judgment.

In the author's citation of Isaiah 61:2 (which speaks of "the year of the YHWH's favor") the name Melchizedek is substituted for YHVH, the name of Israel's God. In addition, Melchizedek is said to atone for the sins of the righteous and to execute judgment upon the wicked — actions usually associated with God himself. The author also quotes Psalm 82:1 ("Elohim stands in the council of El") but inserts "Melchizedek" in place of "Elohim" (God).

It is clear this Melchizedek isn't merely human. Just how divine he is, how close he is to God himself, is ambiguous. Other Jewish works of this era reflect a common belief that Someone operated in close proximity to God and shared his authority and even name, though he was not fully God himself. (See the article Visions of the Heavenly Council in the Hebrew Bible.)

Melchizedek (whose name means "king of righteousness" or "righteous king") also presides over the final judgment and condemnation of his demonic counterpart: Belial, Satan, the Prince of Darkness.

(A further Study & translation of this Dead Sea Scroll can be found of the web under Sources at the end of this lesson.)

Isaiah 61:2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

Notice the contrast of "acceptable year" & "day of vengeance". With the acceptable year of the Lord, Jesus will open up a long period in which men are acceptable

II Corinthians 6:2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

But "Day of Vengeance", there will be a short period in which God will punish the Jews ... from 66-70 AD with destruction of the Jewish

nation, the city of Jerusalem and the Temple along with its entire worship system was taken away on the 9th of Av in 70 AD cf: Matthew 24, Mark 13 & Luke 22. This was the very same day Nebuchadnezzar King of Babylon destroyed Jerusalem and the Temple in 586 BC ... thus bringing on the 70 years of the Babylonian captivity prophesied by cf: Jeremiah 25:11 & 29:10. Jesus speaking of the coming destruction of Jerusalem in 70 AD.

Luke 21:22 For these be the days of vengeance, that all things which are written may be fulfilled.

“Comfort All That Mourn” Jesus said in the sermon on the mount

Matthew 5:4 Blessed [are] they that mourn: for they shall be comforted.

Isaiah 61:3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

beauty for ashes, the oil of joy for mourning,

Psalm 23:5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

trees of righteousness,

Psalm 1:3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

Isaiah 60:21 Thy people also [shall be] all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

Isaiah 61:4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

Here the prophet returns to the previous themes cf:

Isaiah 58:12 And [they that shall be] of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

Isaiah 61:5-6 And strangers shall stand and feed your flocks, and the sons of the alien [*shall be*] your plowmen and your vinedressers. 6 But ye shall be named the Priests of the LORD: [*men*] shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

The Gentiles will be gathered into the new coming Kingdom of Priests of the Lord, Ministers of our God as Peter says cf:

I Peter 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Revelation 1:6 And hath made us kings and priests unto God and his Father; to him [*be*] glory and dominion for ever and ever. Amen.

Isaiah 61:7-8 For your shame [*ye shall have*] double; and [*for*] confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. 8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

Jeremiah 31:31-34 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of

Judah: 32 Not according to the covenant that I made with their fathers in the day [that] I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 33 But this [shall be] the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Isaiah 61:9-10 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they [are] the seed [which] the LORD hath blessed. 10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh [himself] with ornaments, and as a bride adorneth [herself] with her jewels.

Revelation 19:7-8 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

NKJV “For the fine linen is the righteous acts of the saints”

Revelation 19:8 New King James Version (NKJV) 8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

Isaiah 61:11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

Chapter 62 is a continuation of the same theme which has dominated several of the preceding chapters, namely, the blessings of God under the New Covenant or Testament. The speaker is the Lord Jesus Christ the Suffering Servant, the message is that of God Himself. The close connection with the preceding chapter is evident.

Isaiah 62:1-2 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp [*that*] burneth. 2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

The great high point in this chapter is the New Name God promised to give his people ... of course the New Name is, CHRISTIAN.

True to Isaiah's pattern of "here a little and there a little" (Isaiah 28:10 & 13), the prophet here returns to the revelation regarding that new name, mentioned before cf:

Isaiah 56:5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

We find ourselves absolutely astounded that so many present-day commentators profess not to know what God's name for his people really is. We shall certainly attempt to clarify that.

This chapter, of course, is a continuation of the same theme which has dominated several of the preceding chapters, which is the blessings of God for Jew & Gentile under the New Covenant. For this prophecy to be fulfilled we just need to look in the New Testament when did the Gentiles come to God under the New covenant?

Acts 11:1 And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.

Acts 11:26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

Acts 26:28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

I Peter 4:16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

Acts 4:10-12 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, [even] by him doth this man stand here before you whole. 11 This is the stone which was set at nought of you builders, which is become the head of the corner. 12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

What about the Jews? What will be their relationship to God if they don't accept the New Covenant?

Isaiah 65:15 You shall leave your name as a curse to My chosen; For the Lord GOD will slay you, And call His servants by another name;

Isaiah 62:3-4 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. 4 Thou shalt no more be termed Forsaken; neither shall thy land anymore be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.

Beulah: means married.

Heph'-zi-bah means: my Delight is in her

Isaiah 62:5-6 For [as] a young man marrieth a virgin, [so] shall thy sons marry thee: and [as] the bridegroom rejoiceth over the bride, [so] shall thy God rejoice over thee. 6 I have set watchmen upon thy walls, O Jerusalem, [which] shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,

Jeremiah 6:17 ... picks up the theme of watchmen and Ezekiel carries the metaphor forward.

Isaiah 62:7-9 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth. 8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn [to be] meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: 9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

Isaiah 62:10 Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

Here we return to the metaphors of the Messianic chapter 11

Isaiah 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Again the prophet uses the highway metaphor from chapter 35 cf:

Isaiah 35:8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it [*shall be*] for those: the wayfaring men, though fools, shall not err [*therein*].

Isaiah 40:3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

Isaiah 62:11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward [is] with him, and his work before him.

Zechariah 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he [is] just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Matthew 21:1-5 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose [them], and bring [them] unto me. 3 And if any [man] say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

Isaiah 62:12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

Sources: KJV Bible, theWord.com, Coffman's & Adam Clark's Commentaries, Hebrew streams Melchizedek: Angel, Man or Messiah?