**“Insights into Isaiah”—Chapters 60-62**

**Chapter 60—The Light of God’s Kingdom…The Gentiles Bless Zion**

1. **In verses 1-3, Isaiah paints a beautiful picture of the glorious light of God’s kingdom. Detail that description in your own words. Refer also to Isaiah 59:9-10.1-3).**
	1. **Compare with Matthew 17:2.**
	2. **Describe the Gentiles ‘coming to the light.’**
	3. **Who are the kings?**
	4. **Verse 2 refers to Amos 8:11, where there “the darkness covers the earth,” refers to a “famine of the Word of God” on the earth. Discuss.**
		1. **Could this also point to one of the plagues of Egypt? Nine of them. Exodus**
2. **The description of millennial life occurs in verse 4-13. List some of the details.**

**A regathering of the Jewish people from every corner of the earth to Israel. Parallel that with the “foreshadowing” of Israel’s re-gathering in 1948.** The present day regathering of Israel is a precious preview of this ultimate and complete regathering.

* 1. **The Gentiles’ wealth will come to Israel. Why? Reference Exodus 12:35-36.**
		1. **Where are Midian? Ephaha? Sheba? Kedat? Nebaith? Tarshish? Lebanon?**
		2. **What happens to nations who do not serve Israel in this period?** For the nation and kingdom which will not serve you shall perish, and those nations shall be utterly ruined.
		3. **Their wealth is used to beautify God’s Temple, the Millennial Temple. Read Ezekiel 40-47.** There will apparently also be priests and sacrifices at the temple, but not for atonement - because atonement was finished at the cross. The sacrifices are for worship, consecration, and perhaps historical reenactment.
		4. **iv. What seems to be missing in verse 6? There is gold (king) and frankincense (priest), but no myrrh.**
			1. **Why the exclusion? Because His death will be behind them…..this is the Millennium.**
	2. **Who is Kedar in verse 7? Second son of Ishmael….Kedar is Kuwait….Sadam Hussein is from this tribe, and so is Mohammed.**
	3. **Where is Tarshish? Verse 9…..may be Britain.**
	4. **Comment on the statement, “for in My wrath I struck you, but in My favor I have had mercy on you.”**
1. **In verse 12, is there a reference to Matthew 25’s “sheep and goat judgment?” See Matthew 25:31-46.**
2. **There is a description of the how the nations of the world treated Israel in verses 14-18, also how they will respond to Israel in the Millennium. Comment.**
	1. **Does verse 14 seem to echo the fulfillment of Joseph’s dream in Genesis 37:9-10?**
	2. **Why do the foreign nations call Jerusalem in this time period?** The City of the Lord, Zion of the Holy One of Israel.
	3. **What is God’s promise for the “New Jerusalem?”** Whereas you have been forsaken and hated, so that no one went through you, I will make you an eternal excellence, a joy of many generations.
	4. **What is the “milk of the Gentiles?” Verse 16….provision……same as “El Shaddai”—means breast, or “nursing at His breast,” the Almighty Provider or Almighty God.**
	5. **Describe how God will change the entire “look” of the Old Jerusalem.** Instead of bronze I will bring gold, instead of iron I will bring silver, instead of wood, bronze, and instead of stones, iron.
	6. **What happens to Israel’s corrupt leaders?** I will also make your officers peace, and your magistrates righteousness.
	7. **Discuss this imagery: “but you shall call your walls Salvation, and your gates Praise.” Contrast with Isaiah 59:6-8.** From the violence and bloodshed of Isaiah 59:6-8 to perfect peace.
	8. **Why does God do all this transformation? Does Israel deserve this? He does it that You shall know that I, the Lord, am your Savior and your Redeemer, the Mighty One of Jacob. He does a work so great that all know it is His doing.**
3. **A description of the Millennial Kingdom’s people and light source occurs in verses 19-22. Review.**
	1. **Compare with Revelation 21:22-23 with verse 19 The sun shall no longer be your light by day . . . but the Lord will be to you an everlasting light**: **This is like the light of the New Jerusalem described in Revelation 21:23, where the Lord Himself is the light. And Revelation 12.**
	2. **Talk about “God your glory.”**
	3. **Who is the “everlasting light?”**
	4. **Verse 21 says, “Also your people shall ALL be righteous.” Discuss.**
	5. **Why does Israel inherit this new land forever? Do they deserve it?**
		1. **Who is the Branch? See Isaiah 11:1, Jeremiah 23:5, Zechariah 6:12-13, and John 15:5.**
		2. **Who does the planting?**

**Chapter 61—From the Mouth of the Messiah**

1. **To start this chapter: Read Luke 4:16-22….this is paralleled in Isaiah 61:1-2a.**
	1. **Jesus stopped at the comma, why? He read the first part of the passage, leaving out the last phrase, “and the day of vengeance of our God.” This was omitted because it hadn’t happened…Joel 2.**
	2. **Comment on Luke 4:23-28. Why this example? The widow is a Gentile, from Sidon….only one who is helped is a Gentile. Elijah’s flood was 3 ½ years. Elisha—only Naman cleansed, a Syrian, was Gentile…….God said
	“I will save who I will save.” God chose Gentiles. Romans 9:15.**
2. **In verse 1, the Messiah Himself speaks. Recount His words. The Spirit of the Lord God is upon Me**: Here, Isaiah prophetically speaks for the Messiah, and the Messiah announces that He is blessed and empowered by **the Spirit of the Lord God**.
	1. **Refer to I Samuel 2:10. Because the Lord has anointed Me**: This identifies the speaker as the Messiah, because *Messiah* means “Anointed One.” Passages such as 1 Samuel 2:10 refer to the Messiah as *His anointed*.
	2. **Review Luke 4:16-22.** .In Luke 4:16-22, Jesus spoke in the synagogue of Nazareth, His hometown. He opened up the scroll to Isaiah 61 - perhaps an assigned reading, perhaps chosen by Him - and read from the beginning of the chapter through the first line of verse 2. When He sat down, He simply said *today this Scripture is fulfilled in your hearing*. Jesus is the person described in Isaiah 61:1-3 and He is the one **the Spirit of the Lord God is upon**.
		1. **Why did He “leave out” the last phrase of this passage?** Significantly, Jesus stopped reading before this sentence. He stopped in the middle of the prophecy, because to **proclaim . . . the day of vengeance of our God** is relevant to His *Second Coming*, not to His first coming. The comma in **year of the Lord, and the day of vengeance** has stood for almost 2,000 years. This shows us something of the nature of Biblical prophecy: it may shift gears and time frames quickly, and without warning.
		2. **The comma in verse 2 separates the first and second coming of Jesus. Comment.**
		3. **What does the word ‘anoint’ mean? See Exodus 28:41.** The word anoint means *to rub or sprinkle on; apply an unguent, ointment, or oily liquid to*. Persons in the Old Testament were often literally anointed with oil. For example, priests were anointed for their special service to the Lord ([Exodus 28:41](http://www.studylight.org/desk/index.cgi?q1=Exodus+28:41&t1=en_nas)). Literal oil would be applied, but as a sign of the Holy Spirit upon their lives and service. The oil on the head was only the outward representation of the real, spiritual work going on inside them.
			1. **How does ‘anoint’ apply to Christians in the new Covenant? Review I John 2:20.** As Christians under the New Covenant, we also have an anointing: *But you have an anointing from the Holy One* ([1 John 2:20](http://www.studylight.org/desk/index.cgi?q1=1%20John+2:20&t1=en_nas)). In the New Testament sense, *anointing* has the idea of being filled with, and blessed by, the Holy Spirit. This is something that is the common property of *all* Christians, but something we can and should become more submitted and responsive to.
3. **Verses 4-8 speak of the Kingdom blessings. List them.**
4. **What is the ministry of the Messiah?** (1b-3) the ministry of the Messiah. To preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all who mourn, to console those who mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of the Lord, that He may be glorified.
	1. **List the deeds of the Messiah. See the similarities to Luke 4:18.**
		1. **i. To preach good tidings to the poor—parallel with Luke 4:18.**
		2. **To heal the brokenhearted—relate to Psalm 147:3**
		3. **iii. Proclaim liberty to the captives—see Luke 4:18.**
		4. **Opening of the prison to those who are bound—examine Matthew 25:35-46 and Luke 4:18.**
		5. **v. Proclaim the acceptable year of the Lord—parallel with Luke 4:19.**
		6. **Proclaim the day of vengeance of our God—see Luke 4:19**
		7. **Comfort all who mourn—review Matthew 5:4**
		8. **Console those who mourn in Zion—compare with Isaiah 51:3,**
		9. **Give them beauty for ashes..see Exodus 39:28, Isaiah 3:20, and 2 Samuel 13:19**
		10. **Give them oil of joy for mourning—see Hebrews 1:9, Psalm 45:7, and I John 1:4.**
		11. **Give them the garment of praise for the spirit of heaviness—review Isaiah 52:1-15, Matthew 9:21.**
		12. **xii. Call them the trees of righteousness—see Leviticus 23:40, Joshua 10:26, and Romans 9:30.**
5. **Discuss the rebuilding of the earth by God’s people in verse 4.**
	1. **Are the foreigners in the Millennium servants to Israel? Verses 5-7**
6. Who are the priests of the Lord, according to verse 6? Servants of God? **You shall be named the Priests of the Lord, men shall call you the Servants of our God**: Gods people, under the anointing of the Spirit and the ministry of the Messiah, have a holy occupation. They are **Priests of the Lord**, and **Servants of our God**. God provides others to take care of the **flocks** and to be **your plowmen and your vinedressers**.
	1. **See Revelation 5:10, I Peter 2:10, Romans 5:17 and Revelation 1:6.** ISRAEL IS LABELED AS “PRIESTS AND SERVANTS.” THE CHURCH IS CALLED “PRIESTS AND KINGS.”
		1. **Who is Melchizedek in Psalm 110:4, Hebrew 6:30, 7:1-3, 15-17, 21-15?**
	2. **Who are Israel’s servants?**
7. **Discuss the everlasting joy in verse 7.**
8. **Why “double honor?” verse 7**
9. **What is God’s covenant with Israel? See Genesis 15:1-6.**
	1. **Review Hebrews 13:20-21.** The writer to the Hebrews pronounces a blessing regarding this **everlasting covenant**: *Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.* ([Hebrews 13:20-21](http://www.studylight.org/desk/index.cgi?q1=Hebrews+13:20-21&t1=en_nas))
10. **Describe verse 8’s description of what God loves and hates**. **For I, the Lord, love justice; I hate robbery for burnt offering**: The Lord explains how sacrifices such as a **burnt offering** can really just amount to **robbery** if the heart isn’t right. Instead, **the Lord loves justice**. Sacrifices alone, and the sacrificial system in itself, are not enough.
	1. **Tie that in to what happened when Israel sacrificed to pagan idols.**
	2. **See Jeremiah 31:31-32. New Covenant.**
11. **Compare verse 10 with Philippians 4:4.** **I will greatly rejoice in the Lord**: The blessed ones joy isn’t in the blessing itself, but **in the Lord**. He must have been reading [Philippians 4:4](http://www.studylight.org/desk/index.cgi?q1=Philippians+4:4&t1=en_nas), where Paul writes *Rejoice in the Lord always. Again I will say, rejoice!*
12. **What are the “garments of salvation” and the “robe of righteousness?” See Job 29:14, Revelation 19:1, 7-8, 21:2, Isaiah 59:17, Psalm 132:9, 16, 2 Chronicles 6:41 and Romans 13:14.**
13. **Sum-up Chapter 61, using verse 11 as the pivot point. Discuss “so the Lord will cause righteousness and praise to spring forth.**
	1. **Why are “righteousness and praise” coupled together throughout this passage?**

**Chapter 62—Assurance of Zion’s Salvations**

1. **Discuss the time period of this prophecy in Isaiah. I will not rest, until her righteousness goes forth as brightness**: Isaiah prophesied in a time when Jerusalem was still a functioning city, but was spiritually corrupt. Here, he looks forward to the time when Jerusalem is desolate because she has been conquered by the Babylonians, and prophetically speaks comfort and assurance to her discouraged and downcast citizens. The Lord assures them that He **will not rest** until Jerusalem is restored in a shining **righteousness**.
2. **Define “Zion.” “Judaism or Zion is the Hebrew name for the Temple Mount in Jerusalem and was the seat of the first and second Holy Temple. It is the most holy place in the world for Jews, seen as the connection between God and humanity.”**
	1. **Refer to Psalm 87:2-3. “The Lord loves the gates of Zion more than all the other dwelling of Jacob. Glorious things are said of you, city of God.” According to this verse, Zion is synonymous with ‘city of God,’ and is a place that God loves. Zion is Jerusalem, and Mount Zion is the high hill on which David build a citadel. It is on the southeast side of the city. The word, “Zion,” occurs 150 times in the Bible and refers to both the city of David and the city of God. It also has a spiritual meaning.** This prophecy is directed towards **Zion** and **Jerusalem**. Although God is concerned with that area as an actual material place, it also stands as a representation of Israel, and in an even more general sense, as a representation of all God’s people.
	2. **Review 2 Samuel 5:7, Psalm 2:6, 48:2, and Jeremiah 31:6.**
3. **In verse 2, there is a reference to “a new name.” Compare that with Revelation 2:17 and 3:12.**
	1. **Parallel the phrase “crown of glory,” with what Paul says in Ephesians 1:8.** Paul uses a similar twist on a familiar idea in Ephesians 1:8, where he says that the believer should understand *what are the riches of the glory of His inheritance in the saints*. The idea is not of our inheritance in the Lord, but in His inheritance in *us*. We often have only a superficial understanding of how precious we are to God.
	2. **What is “royal diadem” in the hand of your God?**
	3. **Why are names important to God? See Exodus 3:14, Psalm 25:11, Matthew 17:6, and Matthew 23:39.**
		1. **Discuss “Praising His name” in Hebrews 13:15.**
		2. **Talk about why God assigns names…Isaac, John the Baptist, Jesus**
		3. **Why does God changes names?….Abram, Simon, Paul, Sarai**
		4. **Discuss God naming all the stars. See Psalm 147:4-5.**
4. **The imagery of verse 4-5 contrast the desolation of a scorned/deserted woman to one who is happily married to God. Comment.** (4-5) The Lord loves Zion as a bridegroom loves a bride.
	1. **What does “Hephzibah” (wife of Hezekiah) and “Beulah” (married) stand for?** The days of **Forsaken** and **Desolate** will one day pass. There will come a day when Zion and God’s people will know that God delights in them (**Hephzibah means “My delight is in her**”). There will come a day when Zion and God’s people will know the unbroken presence and love of God, as a wife should know the presence and love of her **husband (Beulah means “Married”).**
	2. **Isaiah’s words depict how intimate Zion will be with the Lord. Examine the Marriage of the Lamb in Revelation 19:7. Comment.**
		1. **See also Zephaniah 3:17 and Ephesians 3:18-19.**
5. **Verse 6-9 detail the Lord’s promises to protect Zion.**
	1. **Who are the watchmen? Are they angelic protectors? Are they human?**
		1. **Human—see 2 Samuel 18:24 and Song 5:7.**
		2. **Angelic—“watcher”—see Daniel 4:13.**
6. **Describe the “new Jerusalem” in verse 7.**
7. **Why the strange idiom of the Lord “swearing by His right hand and arm of His strength” in verse 8? Genesis 22—God swears by Himself….HERE IS THE ONLY PLACE IN THE BIBLE WHERE GOD SWEARS BY HIS RIGHT HAND….JESUS CHRIST. Refer to Mark 16:19 and Luke 16:69.**
	1. **See Psalm 16:8, 63:8, 48:10, and Exodus 15:12.**
8. **Verses 10-12 again describe the Millennial Kingdom. Detail.** . Since His salvation is coming, they must **prepare the way for the people**. They need to **build up the highway**, so a smooth road without obstacles is ready to usher people to the Lord’s salvation.
	1. **There will be a highway leading into Jerusalem. Does this portray the Millennial Kingdom?**
	2. **Many nations will travel to Jerusalem. Who are they?** Not only must the way be prepared, but it must also be *marked* by **a banner for the peoples**. Then not only will they be *able* to come, but they will also be *attracted* to come.
	3. **Jerusalem will be honored and rewarded. Why?**
		1. **Jesus’ rewards are with Him, verse 11. Compare with Revelation 22:12. Behold, His reward is with Him**: When the Messiah comes to Zion, **His reward is with Him**. Revelation 22:12 is a quotation from this verse: *And behold, I am coming quickly, and My reward is with Me, to give to everyone according to his work*
		2. **Examine also I Corinthians 3:8.** Paul continues this idea in 1 Corinthians 3:8-14, saying how when we appear before the Lord, we will be judged according to our work for and with Him. On that day, *each one will receive his own reward according to his own labor.* (1 Corinthians 3:8).
9. **The last statement of Isaiah 62, verse 12, seems to sum up this chapter. Comment.**
10. **How do these chapters, Isaiah 60-62, apply to us today?**

**And, here are “The Promises”……**

![C:\Users\Linda\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.IE5\O2OYS1GH\heart_png_by_goldensebbe-d31ttsw[1].png]()Isaiah 61:1-3, “The Spirit of the Lord God *is* upon Me,
Because the Lord has anointed Me
To preach good tidings to the poor;
He has sent Me to heal the brokenhearted,
To proclaim liberty to the captives,
And the opening of the prison to *those who are* bound;
2To proclaim the acceptable year of the Lord,
And the day of vengeance of our God;
To comfort all who mourn,
3To console those who mourn in Zion,
To give them beauty for ashes,
The oil of joy for mourning,
The garment of praise for the spirit of heaviness;
That they may be called trees of righteousness,
The planting of the Lord, that He may be glorified.”