

ISAIAH 60

All Poetry

- Verse 1
(and) Arise, shine; for thy light is come,
The glory of the Lord is risen upon thee!
- Verse 2
(For) **Behold** (Although):
(the) Darkness shall cover the earth,
(and) Gross darkness shall cover the people.
(But) The Lord shall arise upon thee,
(and) The Lord's glory shall be seen upon thee.
- Verse 3
(And the) Gentiles (Nations) shall come to thy light,
(and) Kings shall come to the brightness of thy rising.

Nils W. Lund – Chiasmus Structure (UI pg. 534):

- A. Arise,
 - B. Shine,
 - C. For thy light is come,
 - D. And the glory
 - E. Of Yahweh
 - F. Upon thee is risen
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- G. For behold, darkness shall cover the earth,
 - G. And gross darkness the people.
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- F. But upon thee will arise
 - E. Yahweh,
 - D. And his glory upon thee be seen,
 - C. And nations shall come to thy light,
 - B. And kings to the brightness
 - A. Of thy rising.

Verse 4

Lift up thine eyes round about and see!:

All they gather themselves together,
All they come to thee.

- (and) Thy sons shall come from far,
Thy daughters shall be nursed at thy side.

Verse 5

Then shalt thou see and flow together,
Then shalt thine fear ^(awe) be enlarged.

(Then, when you see it, your face will light up, your heart swell with awe.)

(because)

The abundance of the sea shall be converted unto thee,
^(merchants and ships)

The forces of the Gentiles ^(nations) shall come unto thee.

Verse 6

A multitude of camels shall cover thee ^{(cover your land),}

The dromedaries ^(young camels) of Midian and Ephah shall cover
thee ^{(cover your land).}

A All they from Sheba shall come,

B Bringing gold and incense and shewing forth the praises of the
Lord.

^(Gold and incense are features of the Lord's temple)

Pulpit Commentary

Verse 6. - **The multitude of camels**; rather, **a multitude - a continual stream of caravans** (Kay). These would be composed of merchants from Midian and Ephah, and would bring goods from Sheba. The Midianite caravans of camels are mentioned as early as the time of Jacob, when they carried "spicery and balm and myrrh" from the land of Gilead into Egypt ([Genesis 37:25, 28, 36](#)). Ephah is a sub-tribe of Midian ([Genesis 25:4](#)). These nomads would visit the distant Sheba, in Happy Arabia, for purposes of trade, and would procure there gold and incense, which they would convey to Palestine. The "Sheba" intended is doubtless that whose queen visited Solomon, and brought with her gold in abundance, and "of spices very great store, and precious stones" ([1 Kings 10:10](#)). The Egyptians appear to have called the kingdom of the Shebaim (Sabaeans) "Punt," and to have traded with it from a very early time, especially for frankincense ('Records of the Past,' vol. 10. pp. 14-19; Rawlinson, 'History of Ancient Egypt,' vol. ii. pp. 132-134, 221-224). **The dromedaries**; rather, **the young camels**, or **the camel colts**. **All they from Sheba shall come**; rather, **they** (i.e. the camels of Midian and Ephah) **shall come all together from Sheba**.

Verse 7

A All the flocks of Kedar shall be gathered together unto thee,

B The rams of Nebaioth shall minister unto thee.

(and)

They shall come up with acceptance on mine altar,
I will glorify my House of Glory. ^(Temple)

Pulpit Commentary

Verse 7. - **Kedar... Nebaioth**. Arab tribes, like the Midianites and Sabaeans. (With respect to Kedar, see the comment on Isaiah 21:15.) "Nebaioth" stands for the tribe called by the Greeks and Romans the "Nabataeans," and by the Assyrians the "Nabaiti," who were one of the most powerful in the peninsula. About B.C. 645 Nathan, their king, warred with Asshur-bani-pal (Smith's 'Hist. of Asshur-bani-pal,' pp. 256-298). During the Maccabee period we find the Nabataeans in alliance with the Jews, and giving them some valuable assistance (1 Macc. 5:25 1 Macc. 9:35). The locality of the Nabataeans was northern Arabia, or the tract lying between the Elanitic Gulf and the Lower Euphrates. The wealth of the Nabataeans and the Kedarenes was in their flocks and herds; and this wealth, it is prophesied, they will place, at the disposal of Israel. **Mine altar... the house of my glory**. The renovated Zion contains a glorious temple, and the temple has in it an altar, to which the sheep and rams are brought - not, however, to be offered in sacrifice, but to be presented to God and become a part of the wealth of the Church.

Verse 8

(and)

Who are these ^(aloft) as a cloud?

Who are these that fly as the doves to their windows?

Pulpit Commentary

Verse 8. - **Who are these**, etc.? The prophet beholds the waters of the Mediterranean Sea covered with numerous ships, whose sails remind him of white clouds moving across the blue expanse of heaven, and again of doves wending their way homewards to their

accustomed dove-cotes. The "windows" of the dove-cotes are the openings through which the birds pass into the towers where they breed.

Verse 9

A Surely *(those of)* the isles shall *(gather to)* me, and the ships of Tarshish first *(in the lead)*.

B To bring thy sons from far, their silver and their gold with them.

(and)

To bring glory to the name of the Lord thy God,

(and)

To bring glory to the Holy One of Israel, because he hath glorified thee.

Pulpit Commentary

Verse 9. - **Surely the isles shall wait for me.** The "isles," or maritime countries of the West, have long waited for a Redeemer ([Isaiah 41:1](#); [Isaiah 42:4](#); [Isaiah 49:1](#); [Isaiah 51:5](#), etc.). They shall send their sons, and their gifts, in ships, which will come from far, and cover the Mediterranean (see the preceding verse). The ships of Tarshish. Either ships belonging to the people of Tartessus, in Spain, who had a widely extended commerce in ancient times ([Herod.](#), 1:163; 4:152; [1 Kings 10:22](#); [Ezekiel 27:12](#); [Jonah 1:3](#); etc.), or ships of a peculiar class, such as were considered suitable for the long and dangerous voyage to the distant Western port (see the comment on [Isaiah 2:16](#)).

Verse 10

(And)

The sons of strangers *(foreigners)* shall build up thy walls,

(and)

The kings of strangers shall minister unto thee.

(for)

(Though) in my wrath I smote thee,

(but)

In my favour have I had mercy on thee.

Verse 11

(Therefore)

Thy gates shall be open continually,
Thy gates shall not be shut day nor night.

That men may bring unto thee the forces of the Gentiles *(nations)*,

(and)

That their kings may be brought *(escorted in)*.

Verse 12

(For)

The nation and kingdom that will not serve thee shall perish,

(yea)

(Such) nations shall be utterly wasted.

Verse 13

A The Glory of Lebannon shall come unto thee - the fir tree, the pine tree and the box together - to beautify the place of my sanctuary,

(and)

B I will make the place of my feet glorious. *(My footstool - Temple)*

Verse 14

The sons also of them that afflicted thee shall come bending unto thee,

(and)

They that despised thee shall bow themselves down at the soles of thy feet.

(and)

They shall call thee, "The City of the Lord,"

They shall call thee, "The Zion of the Holy One of Israel."

(They are) the branch of my planting,
(They are) the work of my hands, (in which) I am glorified.

Verse 22

(and)

A little one shall become a thousand,

A small one a strong nation.

(The least of them shall become a clan, the youngest a mighty nation.) (Abrahamic Covenant)

*I, the Lord, will hasten it,
I, will hasten it in its time.*

