

Salvation Light
Isaiah 60: 1 – 22

Our sermon text this morning is Isaiah chapter 60. We're going to look at the whole chapter. Before I read it, we'll pray. Please join me in prayer.

Our Father in heaven, Scripture assures us that your word is eternal, that it speaks to your people throughout the ages. We ask, Father, that you would speak to us now. I ask that you would help me as I speak. I ask that you would help us all as we listen. May we be given worshipful hearts, meek and humble and willing to receive the word of God for what it truly is, and that is the very word of God. Father in heaven, we ask these things in Jesus' name. Amen.

Isaiah 60, starting at verse 1: “¹ Arise, shine, for your light has come, and the glory of the LORD has risen upon you. ² For behold, darkness shall cover the earth, and thick darkness the peoples; but the LORD will arise upon you, and his glory will be seen upon you. ³ And nations shall come to your light, and kings to the brightness of your rising.

“⁴ Lift up your eyes all around, and see; they all gather together, they come to you; your sons shall come from afar, and your daughters shall be carried on the hip. ⁵ Then you shall see and be radiant; your heart shall thrill and exult, because the abundance of the sea shall be turned to you, the wealth of the nations shall come to you. ⁶ A multitude of camels shall cover you, the young camels of Midian and Ephah; all those from Sheba shall come. They shall bring gold and frankincense, and shall bring good news, the praises of the LORD. ⁷ All the flocks of Kedar shall be gathered to you; the rams of Nebaioth shall minister to you; they shall come up with acceptance on my altar, and I will beautify my beautiful house.

“⁸ Who are these that fly like a cloud, and like doves to their windows? ⁹ For the coastlands shall hope for me, the ships of Tarshish first, to bring your children from afar, their silver and gold with them, for the name of the LORD your God, and for the Holy One of Israel, because he has made you beautiful.

“¹⁰ Foreigners shall build up your walls, and their kings shall minister to you; for in my wrath I struck you, but in my favor I have had mercy on you. ¹¹ Your gates shall be open continually; day and night they shall not be shut, that people may bring to you the wealth of the nations, with their kings led in procession. ¹² For the nation and kingdom that will not serve you shall perish; those nations shall be utterly laid waste. ¹³ The glory of Lebanon shall come to you, the cypress, the plane, and the pine, to beautify the place of my sanctuary, and I will make the place of my feet glorious. ¹⁴ The sons of those who afflicted you shall come bending low to you, and all who despised you shall bow down at your feet; they shall call you the City of the LORD, the Zion of the Holy One of Israel.

“¹⁵ Whereas you have been forsaken and hated, with no one passing through, I will make you majestic forever, a joy from age to age. ¹⁶ You shall suck the milk of nations; you shall nurse at

the breast of kings; and you shall know that I, the LORD, am your Savior and your Redeemer, the Mighty One of Jacob.

“¹⁷ Instead of bronze I will bring gold, and instead of iron I will bring silver; instead of wood, bronze, instead of stones, iron. I will make your overseers peace and your taskmasters righteousness. ¹⁸ Violence shall no more be heard in your land, devastation or destruction within your borders; you shall call your walls Salvation, and your gates Praise.

“¹⁹ The sun shall be no more your light by day, nor for brightness shall the moon give you light; but the LORD will be your everlasting light, and your God will be your glory. ²⁰ Your sun shall no more go down, nor your moon withdraw itself; for the LORD will be your everlasting light, and your days of mourning shall be ended. ²¹ Your people shall all be righteous; they shall possess the land forever, the branch of my planting, the work of my hands, that I might be glorified. ²² The least one shall become a clan, and the smallest one a mighty nation; I am the LORD; in its time I will hasten it.” Amen. And may God bless His word.

Isaiah chapter 60 is quite similar in some ways to Isaiah chapter 59. Remembering last week, those who were here, from Isaiah chapter 59, the complaint of the people was that they were in darkness. Looking at Isaiah 59, from verse 9, we read, “Therefore justice is far from us, and righteousness does not overtake us; we hope for light, and behold, darkness, and for brightness, but we walk in gloom. ¹⁰ We grope for the wall like the blind; we grope like those who have no eyes; we stumble at noon as in the twilight, among those in full vigor we are like dead men.”

The people were in a condition of being under the dominion of sin. They were slaves to their sin. Isaiah 59, verse 2, tells us, “but your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear.”

Once again, we look at Isaiah chapter 60, at verse 2: “For behold, darkness shall cover the earth, and thick darkness the peoples; but the LORD will arise upon you, and his glory will be seen upon you.” Darkness shall cover the earth, and *thick* darkness. What are we to make of this?

Well, the idea of darkness, of thick darkness, in Scripture has to do with God’s judgment, God’s righteous judgment. Remember when Moses brought the Law of God down from the mountain. He brought the Ten Commandments down. Let’s just turn there for a moment, in Exodus chapter 20. The people feared and trembled. Why? Well, let’s have a look. Exodus 20, and we’re going to start reading at verse 18: This is just after the giving of the Ten Commandments:

“¹⁸ Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled, and they stood far off ¹⁹ and said to Moses, ‘You speak to us, and we will listen; but do not let God speak to us, lest we die.’ ²⁰ Moses said to the people, ‘Do not fear, for God has come to test you, that the fear of him may be before you, that you may not sin.’ ²¹ The people stood far off, while Moses drew near to

the thick darkness where God was.” The thick darkness—God has just given to the Israelites His Ten Commandments.

Now, the Ten Commandments—let’s put it in its context. If a person could perfectly obey the law of God, a person has no need of salvation in Jesus Christ. It’s as simple as that. The law of God reveals God’s righteousness to us. The law of God reveals to us the things that we need to be doing in order to please God. But the truth is, no person keeps that law. No person perfectly keeps the law of God.

Even if you may actually manage to restrain yourself from some particular sin in action, the truth is that in heart, and in terms of the spirit of the law, we break the law. The law, for example, says, “You shall not commit adultery.” And I’m sure there are many of us here who can say, “I have never been with anyone but my spouse.” That’s good. I’m not saying that’s bad. That’s good. That’s the way it’s supposed to be.

But then Jesus comes along, and in the Sermon on the Mount, what does He say? “Anyone who looks at another woman”—or if we were speaking of a woman, we would say, any woman who looks at another man, “with lust in his eye, he has already committed adultery in the heart.” So although we can point to certain things from which we have been restrained, and say, “I have never committed adultery, I have never committed murder.” I have never committed murder, but Jesus said, If you have hatred in your heart for your brother, you’ve already committed murder.

And what about the Tenth Commandment, the great stumbler, I think it is, the great tripper? The Tenth Commandment says, “Thou shalt not covet.” Now have you ever wondered how hard it is to control your desire for things? How difficult it is to be contended with what you get? “Thou shalt not covet. Thou shalt not want more than God gives you. You shall be satisfied.” That’s a commandment that actually doesn’t deal with an action. A person can covet without doing a single thing. It deals with the heart. It goes straight to the heart. What’s your heart like?

The Tenth Commandment says, “How’s your heart, folks? How’s that very center of your being? How’s that before God? Are you contented? Do you give thanks and glory to God for all that He has given you? Are you satisfied with all that He has given you?” And all of us fall short. None of us love the Lord our God with all of our heart and with all of our might and with all of our mind. None of us love the Lord our God the way we should. None of us worships truly in an of our own selves. That’s what the law does. And after the giving of the law, God was known to the people in thick darkness.

Well, here’s the thing. Isaiah knows that God has a plan of salvation, that God is willing to save. And the people of God have always thought that because they were the children of Abraham, therefore, they had salvation. But ultimately, the Scripture tells us that only those who are the sons of Abraham through faith are the ones who are saved. Even though you’re a Jew, even though you’re born and you can trace your ancestry back to Abraham, if you don’t have the faith that Abraham had, you don’t have the salvation that Abraham had. It was really that simple.

Though they had the law, though they had the temple, though they had the Scriptures that we call the Old Testament Scriptures, though God sent them His prophets—only those who were of faith were the ones who were saved.

So you get this picture of darkness covering the earth, and thick darkness the peoples. You see, God was not only interested in Israel. Though He made them in the old covenant His covenant people, though He poured out His blessings upon them, God was looking at the whole earth. God was looking at the whole earth, looking as He said earlier in Isaiah, looking for righteousness, looking for one man who could stand in the breach. And He found none. He found nobody. Darkness covers all the earth, why? Because all the earth is in sin. All the earth is in slavery to its own sins. Thick darkness.

I read to us at the start of the service from Psalm 97, where once again, it speaks of the thick darkness—the thick darkness behind which God dwells, the darkness which covers all the earth. And it spoke of His glory being a thing that brings light to the earth. Just the same as the introduction to chapter 60 of Isaiah: “¹ Arise, shine, for your light has come, and the glory of the LORD has risen upon you. ² For behold, darkness shall cover the earth, and thick darkness the peoples; but the LORD will arise upon you, and his glory will be seen upon you. ³ And nations shall come to your light, and kings to the brightness of your rising.” “Nations—nations shall come to your light.”

Isaiah sees this salvation going out into all the earth. All the earth is under the judgment of God, as the Apostle Paul tells us in Romans chapter 3—not just the Jew, but the Gentile. All the earth is under the judgment of God, and God sends forth His light into all the earth. Jesus has come to save the faithful from all of the nations. As I’ve said already, five times Isaiah chapter 60 is referenced in the book of Revelation. I hope you notice some of those—the fact that the gates will always be open, that nations will be drawn to your light, that kings will bring their wealth and their abundance into that city.

Looking at Isaiah 60, verse 1, we read “Arise, shine, for your light has come.” In Ephesians chapter 5, verse 14, the Apostle Paul is probably citing that verse rather loosely. Turn to the book of Ephesians, and look at Ephesians chapter 5. We’ll start reading at verse 12. “For it is shameful even to speak of the things that they do in secret. ¹³ But when anything is exposed by the light, it becomes visible, ¹⁴ for anything that becomes visible is light. Therefore it says, ‘Awake, O sleeper, and arise from the dead, and Christ will shine on you.’”

Now, “arise” and “shine”—those two words are the two words that link Ephesians chapter 5, verse 14, back to Isaiah chapter 60, verse 1. In the Septuagint, they’re translated by exactly the same words. There’s no exact verse that says exactly that: “Awake, O sleeper, and arise from the dead, and Christ will shine on you.” But all the commentators, all the scholars, are fairly much in agreement what Paul had in mind there is Isaiah chapter 60, verse 1: “Arise, shine, for your light has come.”

“Arise and shine.” What’s that? It’s a commandment. People are being told to do something, just like Lazarus was told to come forth out of the tomb. And in his natural state, which is dead, he was unable to. But when the command is given with God’s power, a person is enabled to obey that command. And here in Isaiah 60, verse 1, people here are being called to faith. “Arise, shine, for your light has come.” Come and give glory to God. He has come to save. And think of what Jesus said of Himself: “I am the light of the world.” Light has come.

While you’ve got your Bibles in your lap, turn for example to Acts chapter 26. Now in Acts chapter 26, Paul re-tells his testimony of his conversion. We’ll start reading at verse 15, Paul speaking: “¹⁵ And I said, ‘Who are you, Lord?’ And the Lord said, ‘I am Jesus whom you are persecuting. ¹⁶ But rise and stand upon your feet, for I have appeared to you for this purpose, to appoint you as a servant and witness to the things in which you have seen me and to those in which I will appear to you,¹⁷ delivering you from your people and from the Gentiles—to whom I am sending you ¹⁸ to open their eyes,’—now listen to this—‘so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.’”

What’s Paul’s mission? God’s sent him out into the world to do something—to go to Gentiles, those people who were not Jews and had never heard the Scriptures preached. What’s Paul being told to do? “Bring them from darkness to light.” And then God explains to Paul exactly what He means when He says, “Bring them from darkness to light”—Bring them from the power of Satan to the power of God, “that they may receive forgiveness and a place among those who are sanctified by faith.” Notice, “by faith.”

By faith they received that same gift that was promised in ages past to Abraham, Isaac, and Jacob—an eternal dwelling place in the presence of God. They receive the covenantal promises that have been built into the Old Testament over thousands of years—by faith. And so that which turns aside darkness is trusting in the Lord. This is a command: “Arise, shine, put your trust in God. Turn aside from the darkness. Turn aside from Satan, who dominates you.”

We don’t kind of like to think about it. We don’t kind of like to talk about it very much, but you’ve got to understand something. Satan is a conquered and defeated enemy. Jesus has destroyed him, in a manner of speaking. He has defeated him. Jesus defeated death. He went to the cross in perfect obedience. He rose from the dead because He was sinless and without spot or blemish, because Satan had no hold upon Him. From that moment on, all who are in Christ are hidden in Christ’s righteousness. We’re hidden in His eternal life. His life is our life.

Satan is defeated, but Satan is still a king on this earth, or probably a better word, a prince. He’s a conquered king, he’s a conquered prince. He still has his own subjects. His own subjects are all those people who are outside of the church. All of those people who do not have faith, they are under his dominion. They are under his domination. And the church is rescuing people from behind the very gates of hell. In Matthew chapter 16, where Peter makes his confession, “You

are the Christ, the Son of the living God,” what does Jesus say to him? “Upon this rock I will build my church, and the gates of hell will not prevail against it.”

Why would Jesus say that? What’s He saying? Well obviously—“prevail”—it’s a word of conflict, it’s a word of pressure, it’s a word of contesting. When someone prevails over someone else, they’ve won the match. Jesus says, “The gates of hell shall not prevail over my church.”

So what’s the church, therefore, doing? It’s coming up against the gates of hell. The church is coming against the gates. The purpose of a gate in ancient times, the gate of the city which was closed every night, the purpose was to repel invaders, to protect those behind it. Or if it was the gate of a prison—and that’s a better picture here for those who are under Satan’s dominion—it’s to stop people escaping. Jesus said, “The gates of hell shall not prevail against my church.”

The church is literally taking people through the preaching of the gospel, plucking people out from under the dominion of Satan, dragging people out from behind the gates of hell, dragging them into the light, dragging them into the eternal city of God. That’s our ministry. That’s our role in the earth. All the earth is under this thick darkness of sin, and we as God’s people are lighting the earth and we as God’s church are dragging people out from behind the gates of hell. And the gates of hell shall not prevail against it.

So we’ve got to face up to the fact that when we were born again, when we were given this new life, we were born into an army. We were born into a battlefield. We weren’t born into a nice, easy way. We weren’t born into a lovely, gentle place where every step we take is over strewn rose petals, and everything’s nice and sweet and easy. We’re born into warfare, my friends.

Now as a Christian, especially a new convert—and I remember this particularly myself—for the first six months or so, everything was great, easy, just wonderful. But the battles start. They come. That’s the way it is in this Christian life. You’re born into an army, and you don’t get a choice in the matter. We’re at war with the forces of darkness upon this earth. Though that Evil One is subjugated, though he’s dominated by Christ and he must do everything that Christ commands him to do, Christ has left him on this earth for a purpose. The Evil One dominates his people, and we as the servants of Christ are to be calling people out from that dominion, into Christ’s own dominion.

And we get this picture of the world in thick darkness. But God rises upon His people like the sun. “Arise, shine, for your light has come, and the glory of the LORD has risen upon you.” And then what are we told? In this reflected light, the nations—verse 3 of Isaiah 60—“the nations shall come to your light, and kings to the brightness of your rising.” Notice we’re told that God is going to rise upon us. “The glory of the LORD has risen upon you.”

Now I just ask you—and I know that you know the answer, but have these things in your mind—What is the revelation of the glory of God? It’s Jesus. Jesus is the glory of the Father revealed to

us. Okay. So the glory of God rises upon us. But then notice exactly the same word at the end of verse 3, “The nations shall come to your light, and kings to the brightness of *your* rising.”

“Your” rising. The nations come to our light, to the brightness of *our* rising. What’s happening? The church is becoming like Jesus. The church is giving off the very light of Christ into the world. The people who are Christ’s become like Christ. We become righteous in the sight of God. We’re given the gift of justification. We’re granted righteousness.

But then we’re sanctified, we’re made righteous, we’re made to be truly holy. It’s a long, slow process in this life. It’s not that easy to walk away from sin. But every Christian should know that in their life, they’re growing in holiness. They’re growing in genuine, actual righteousness—being sanctified.

I don’t want to go through every verse of the passage. It’s a long one, and it covers so much ground that we’ve covered before—these thrilling promises of the glory of God being poured out upon His church, and the blessings that He’s going to pour out upon His people. I want us to jump to verse 12. Look at verse 12: “For the nation and kingdom that will not serve you shall perish; those nations shall be utterly laid waste.” The nation and the kingdom that will not serve you shall perish; those nations shall be utterly laid waste.

Many nations have risen and many nations have fallen since Jesus walked the earth, since Jesus ascended on high to heaven, since Jesus poured out the Holy Spirit upon His church. Kingdoms have come and kingdoms have gone, and every kingdom has served its role in the life of the church.

The Roman kingdom was used by God to send the gospel into all of the world—all of the known world at that time. The kingdom that was Rome built highways out and into Europe and Northern Europe. The gospel followed those highways. Where Rome was, the preachers went. But then Rome falls. “The nation that will not serve you shall perish.”

God raises up other nations. Come into more recent history. Think, for example, of the British Empire. They said the sun never set on the British Empire. Now think carefully about this. Look at all the nations in the world today. Ask yourself, Which nations would I like to live in? Where would I like to live? Almost without exception, you’re going to find its those nations which were once British colonies. Even the USA is counted amongst that number. They were once British colonies. Why?

Well, what went forth with the British Empire as they conquered? Now I’m not saying it’s good that they conquered, and I’m not saying it’s good that they killed. They sent their armies and wherever they wanted something, they saw it, they took it. But God used that rapacious greed to do what? To open a pathway for the gospel out into the nations. The gospel went where the British Empire went.

You look around the world today. Most of the functioning democracies in the world where people have rights and where people actually would want to live were once British colonies. Why? Because it's only the word of God that teaches people what they are: deliberate creations made in the image of God. And it's only on that basis that you have any reason to respect any other human being. Because that person bears the image of God, you should therefore not assault the image of God. That's the basis of all true morality.

But, what happened with Britain? From the 1850s through to the early 1900s, the church drifted. The church strayed. It turned from the word of God. Though there were faithful preachers and faithful churches there, and there still are today, their influence declines. Ministers, more and more ministers, turned away from the truth and they started to preach and teach lies. And the nation lost its character, and it lost its spine, it lost its backbone. Eventually, that must result in the nation losing its power.

The British Empire is no more. There's a thing called the Commonwealth of nations, which is basically just nations that were once British colonies and that share many things in common. But the British Empire—finished! They ceased to serve their God. They ceased to serve God, and they perished. And even now, they've been laid waste—they've been destroyed.

What's happening in our nation? Well, at one time, Australia was a very Christian nation. At one time, we had practically 50% church attendance. There have been revivals in Australia, there have been missionary outreaches all over the nation. Great things have happened in Australia. Churches in Australia were once largely faithful gospel-preaching churches.

But now, where do you find largely faithful gospel-preaching churches? Well, you'll find a lot of false ones. We've ceased to serve our God. We think we're wiser than God. Our laws reflect the very fact that we think we're wiser than God. In the beginning, God created them male and female. In His own image He made them. That's way back there in the book of Genesis, isn't it? Way back in the very beginning, God made them male and female.

What do our laws say now? "Don't care what God said. Hmph—not interested. Sin as you please, and we'll give it the official government stamp of approval. Do what you want." No one is supposed to say anything's wrong, and no one's supposed to say anything's sin. Our nation is saying, "We are wiser than God. We know better than God." Our nation has ceased to serve God. What's being taught in the schools, a government school system? Lies, evil, and wickedness. But the church will be exalted, and the world will be made to serve the church.

Just turn quickly to Romans chapter 16, as Paul closes out the book of Romans, and look at verse 20: "The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you." The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you. You see, that's another one of those things that Paul often does—that which applies to Jesus, He applies to the church.

Where's Jesus? Jesus is risen from the dead, ascended on high, reigning at the right hand of the Father. Jesus is basically ruling over all of God's creation. His enemies are under His feet. And Paul says, "Okay, we're the body of Christ." He never forgot that. In Acts chapter 9, where Paul's converted, Jesus asks Paul, "Why are you persecuting me?" Paul was going around the towns looking for Christians—Christians to hit, Christians to hurt, Christians to persecute, to have Christians put to death. And Jesus says to Paul, "Why are you persecuting *me*?" Me.

Why did He say that? Because Christians are in Christ. Because the church is the body of Christ. Because we're one with Jesus. Whatever applies to Jesus, apart from those things which are exclusively His, due to His divinity—for example, I will never reign over all of creation at the right hand of God personally; I'm not the divine Son of God—but whatever applies to Christ the man applies to His church.

So Christ now rules over all creation, and Satan is placed under His feet. He's doing exactly and only what Jesus permits him to do. And Paul says, "My friends, the church in Rome, the God of peace will soon crush Satan under *your* feet. His victory is your victory. That which He won is that which He won on our behalf. His blessings are our blessings. His eternal life is our eternal life. His righteousness in our righteousness. His rule over all the powers and the principalities is to become our rule over all the powers and principalities."

So looking back into your Old Testament, there you see Isaiah say, "The nation and kingdom that will not serve you shall perish." Those nations shall be utterly laid waste. I don't think Isaiah had much of an idea of the passage of time. People often use the illustration that it was as though the Old Testament prophets were looking at series of mountain ranges. They could see the peaks, but they couldn't see how wide the valleys between them were. That kind of makes sense. You know, I don't think Isaiah had any idea how far in history these things were to be, how far forward in history these things were to happen, but he saw them, and he knew that they were coming, because God had told him they were coming.

Let's have a look at Isaiah chapter 60, verse 21. This salvation, this rising of the Lord as the sunrise, is going to be a transforming salvation. People who were in darkness will no longer be in darkness. People who were enslaved to sin shall no longer be enslaved to sin. We'll start reading at verse 19, but what I want us to look at there is in verse 21.

"¹⁹ The sun shall be no more your light by day, nor for brightness shall the moon give you light; but the LORD will be your everlasting light, and your God will be your glory. ²⁰ Your sun shall no more go down, nor your moon withdraw itself; for the LORD will be your everlasting light, and your days of mourning shall be ended. ²¹ Your people shall all be righteous; they shall possess the land forever, the branch of my planting, the work of my hands, that I might be glorified."

Verse 21, first line: "Your people shall all be righteous." Think about that. Your people shall all be righteous. I ask you the question, Was there ever a time in recorded history where all of the people of the nation of Israel, all of the children of Abraham, were righteous? Never a time. Has there ever been a time since our Lord ascended to heaven and the church has been on earth that

we've seen that "your people shall all be righteous"? The answer again is, No—not the visible church, at any rate.

We know that there is, if you want to put it this way, the visible church and the invisible church. What's the visible church? It's what everyone in the world sees. It's the gathering of people who come to church. It's what everyone sees as the church. What's the invisible church? It is those who are truly regenerate, those who truly worship the Lord Jesus Christ, those who are truly saved. Just because someone's in the visible church does not mean that they are in the invisible church. It does not mean that they are worshipers in spirit and truth. But all those who worship in spirit and truth shall be righteous—shall be righteous.

So I ask you the same old question: How is a person made righteous in the sight of God, when you consider that we're all born in sin, that we're all born in wickedness, that none of us measures up to the righteousness of God? None of us has what we need, in and of our own selves, to enter into the very presence of God. Remember Isaiah 59, verse 2: "Your sins have made a separation between you and your God"—your sins, my sins, our sins, the sins of all humanity, the sins of all of our fathers, the sins of all of our mothers, the sins of all of humanity, from the beginning until now. They've made a separation between us and our God.

Turn back in your Bibles to Isaiah chapter 53, looking at verse 10. Now this is a Song of the Servant, the suffering servant. Isaiah 53, verse 10: "Yet it was the will"—and I just make a point there, it could say, "It was the pleasure."—"It was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand. ¹¹ Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities."

Who are the righteous ones—the righteous ones that possess the land forever, those who have a righteousness that stands in the very presence of God? Well, it's not necessarily the religious people. It's not necessarily the people who give it their best shot. The righteous ones are the ones who have been made righteous through the work of the servant.

It says, "By his knowledge shall the righteous one, my servant, make many to be *accounted* righteous, and he shall bear their iniquities." To be accounted righteous, to be considered righteous, to have righteousness credited to them—my friends, salvation is by faith in Christ. By no other way can a person be saved. You don't "get" to be justified.

Justified means pronounced innocent in the sight of God. In theological terms, to be justified is to be proclaimed innocent, or righteous, in the sight of God. You don't get to have that righteousness by any other means than by the servant—His sufferings, the things that He does in obedience to the will of the Father, the things that He does that please God—by doing those things, "many are accounted righteous."

So looking here in Isaiah 60, verse 21, “Your people shall all be righteous.” Let’s work it out. Going from the book of Isaiah, of whom is He speaking? “Your people”—who do they belong to? Well they must belong to the servant. Who’s the servant? Jesus. They are accounted righteous. Why? Why are they considered to be righteous in the sight of God? Because of what Jesus has done for them. He shed His blood. He’s that perfect, spotless Lamb, the one who pleases God, the offering that actually takes away sin.

So how does one enter into the eternal city? Through faith in Christ. No other way. There’s no other way into this eternal city, this place where God dwells with His people. And the brightness is so great that we no longer need the sun or the moon to see. We no longer need light that comes from some other source. We have God. Now you know that I would read that somewhat figuratively. I believe that the new earth is going to be planet; that planet is going to have sunshine. But in terms of spiritual light, in terms of what we know, we’re going to be in the very presence of God. We’re going to be taught by God Himself. If we’re going to behold the face of God, there will be no more sins, sufferings, or wickedness in that place. None whatsoever. All will be in obedience to God. All will be worshipers in spirit and truth. All will live by the light of God’s revelation. Praise God for the salvation that He gives to us!

Turn to Romans chapter 5, and after this will finish. Paul has been comparing Adam to Christ—the first man to Christ. Romans 5, verses 15 to 17: “¹⁵ But the free gift,” which is the free gift of salvation, “is not like the trespass. For if many died through one man’s trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. ¹⁶ And the free gift is not like the result of that one man’s sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. ¹⁷ For if, because of one man’s trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.”

Notice that we reign, the free gift of righteous. they reign in life through that one man Jesus Christ? What did Isaiah chapter 60 say? “The nation and the kingdom that will not serve you shall perish; those nations shall be utterly laid waste.” We reign in the righteousness that is what? The free gift of God. How do we get it? Through the one man, Jesus Christ—that free gift of God that comes through faith in Christ. “Your people shall all be righteous.” Who are the righteous ones? The righteous ones are those who have the faith in Christ

So what have we got here? Isaiah sees far into the future. From where he is, he sees into eternity. He sees God’s church, the faithful church, the believing church, growing and being blessed by God, being preserved. At times it’s small and it’s weak. In the day that he was preaching, it was a remnant who were faithful—a remnant so small that Isaiah wondered, Could they survive? And God said, “Yes, I’ll keep you alive, you’ll survive, and you will return. And when my Son, when the servant comes to the earth, there will be faithful people in the earth.”

What does the gospel of Luke tell us? Remember it speaks of people who were just and righteous. Now who were just and righteous in the sight of God? Only those who had faith in Christ, who believed in the coming Messiah—the parents of John the Baptist, Mary herself, Joseph, the people who were waiting for the Messiah to come into the temple, Simeon and the widow. They're there, waiting for Jesus. They had faith. They're the faithful remnant. They're the church that was accounted righteous in its time. And there were others in that nation of Judah at that time.

Isaiah sees the church throughout the ages, and then he sees all the way to the end. As I've said, the Apostle John in the book of Revelation, chapters 21 and 22, cites from Isaiah chapter 60. He takes references from Isaiah 60 and uses them to describe to us the coming eternal kingdom of God, that kingdom where we will all live eternally in the very presence of God. It's the same gospel, my friends, that's been preached to the church throughout all the ages.

Adam and Eve—what did they trust in after they had sinned and God called them to salvation? What did they trust in? The Seed of the woman who would crush the head of the serpent. What did Abraham trust in? He trusted in the promise of God, that one day one of his offspring, one who was born of his loins, would have a reign that lasts forever and ever, that He would be a blessing to all the world. And what does Paul tell us in the book of Galatians? That offspring was Jesus—Jesus, the answer, the one who is the Amen. Second Corinthians chapter 1, verse 20, tells us that all the promises of God find their Yes in Him, in Jesus. All the promises of God find their fulfillment, their Yes, in the works of the Lord Jesus Christ.

My friends, the call of the gospel, the call of the Scriptures, the call of Isaiah to all who hear his words, is, Put your faith and your trust in Jesus. Life is to be found nowhere else. Light is to be found nowhere else. All the world is under thick darkness, but the glory of the Lord is rising upon the earth. And it's rising now through the church. Remember, that glory which rose in the person of the servant now rises in His church. Jesus, in the gospel of Matthew, speaks of the fact that you don't light a lamp to put it under a basket, and that the church is to be a light upon a hill.

And here we are, in the unfolding of gospel history, the servants of God, serving God, preaching the gospel—the gospel of salvation by faith in Christ. Faith in Christ, and in Christ alone. And through that faith, my friends, you receive eternal life and the promise of God that you'll dwell with Him forever in the eternal city. Let's close in prayer.

Father in heaven, we thank you for the good things that you promise to your people in the Holy Scriptures, and we thank you that every day of our lives we walk in all the blessings that you pour out upon us. Father, may we be faithful in our proclamation of the gospel. May we be obedient to you in all things. We seek your help. We seek, Father, to know you and to love you, and to serve you as we should. All of these things we ask in Jesus' name. Amen.