

Lesson 40 Isaiah 60 The Coming Glory

Introduction

Isaiah					
"He will lift up a standard for the nations...he will set a sign among the peoples."					
Book of the Anointed Conqueror 56-66					
The Coming of the Anointed Conqueror 59:14-63:6					
Divine Commitment to Salvation and Vengeance 59:14-20	The Covenant Mediator 59:21	The Coming Glory 60:1-22	Transforming Power, Present and Future 61:1-9	The Commitment of the Anointed One 61:10-62:12	The Day of Vengeance and Victory 63:1-6

Alec Motyer. The Prophecy of Isaiah (InterVarsity Press, 1996).

Isaiah 60 begins, "Arise, shine; for your light has come, and the glory of the Lord has risen upon you." The glory of God is inseparably connected to the glory of His people: not because God is dependent on His people, but because God chose to make promises. Promises like the one in Genesis 9:11, "I establish my covenant with you; and all flesh shall never again be cut off by the water of the flood." And the one in Genesis 12:3, "I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth shall be blessed." God has staked His fame, His reputation, His glory on the fulfillment of promises made to sinful people.

The vision of God as divine warrior in Isaiah 59 cannot be a vision of God bringing divine wrath on all sinful people. Who would be left? There must be someone left. God made promises to protect and provide for the children of Abraham. God comes as a divine warrior, not only to pour wrath onto the wicked but also to establish a holy and righteous people of His own possession.

But what does a holy, righteous, sinless people look like? Can the ideal of Zion be established on Earth? Can there be a people holy and pleasing to God? How so? When? Is the Kingdom now? Is the Kingdom future? Isaiah 60 explores the relationship between God, the Anointed Conqueror, and His people.

We've not yet considered the structure of this middle section of the Book of the Conqueror. So, let's do that before we get into the text of chapter 60. Our big picture structure of the Book has three sections. Motyer titled the first major section, "The Ideal and the Actual: the needs and the sins of God's People." We ended that section with a description of the depravity of Judah and a prayer of confession by Isaiah on behalf of his generation. "Justice is far from us and righteousness does not overtake us...for our transgressions are with us, and we know our iniquities...speaking oppression and revolt, conceiving in and uttering from the heart lying words."

This actual reality is nowhere near the ideal. Following that section, Motyer titles the middle section of the book, "The Coming of the Anointed Conqueror." Motyer divides this middle section into six parts. We started last week with the vision of the divine warrior who girds himself with righteousness and truth. Motyer calls that first subsection in 59:15b-20, "Divine Commitment to Salvation and Vengeance." God surveys the nations and, seeing that there is no man to intercede for His people, He brings justice Himself.

Motyer separates off the lone verse 59:21 off as the second subsection. That is the odd prose verse we looked at last time that summarizes God's commitment to action by identifying a covenant mediator whose offspring will follow him as one anointed by the Spirit and speaking God's word. So, we have this curious interplay between God girding Himself to bring justice because there is no human intercessor and then the identification of a human intercessor who will establish covenant for God's people.

Motyer titles our third subsection in chapter 60, "the Coming Glory". That's our chapter for this lesson. We are going to see an inseparable link between God's own glory and the glorification of His people. The remaining three subsections are 61:1-9, which gives us another glimpse of the Messianic conqueror, then 61:10-62:12, which describes the commitment of the Messiah to bring God's glory

to His people, and finally 63:1-6, the closing subsection that parallels the opening one with a vision of God as divine warrior.

The text between the opening and closing divine warrior sections weaves together several themes. Oswalt summarizes the many themes under one main idea. These is the idea he believes to be central to the Book of the Conqueror. Quoting Oswalt,

“Isaiah has now moved beyond the issues raised by the exile to address the ultimate concerns of the book: the significance of Israel’s experience with God for all of human history. These issues are implicit in the prophet’s call. If it is true that Israel’s God is the only Holy One, that it is his glory alone that fills the earth, and that he is King of the universe, then what does that mean for Israel both in relation to God and in relation to world? In many ways, the rest of the book is an exploration of those issues, and in chs. 60–62 they come to their broadest expression and resolution.”¹

I find Oswalt’s insight very helpful in putting together the thought that connects the key players of chapters 60-62. What do these have in common? We have God, we have the Anointed One, we have the people of Zion, we have the nations. God does not come as divine warrior simply to wipe out sinfulness on the Earth. That would require another worldwide cleansing like the Flood. God will not wipe out all of human kind again. He made the promise. And He tied the well-being of His people together with His own glory. He promised to bless Abraham and his descendants. God’s name, His glory, His justice is tied up with His own people because He made promises. And that’s what we’re going to see in the center of the Book of the Conqueror. We have the beginning and the ending sections that depict God as divine warrior girding Himself to conquer, and in between those two sections we now have the glory of God intertwined with the glory of His people. Oswalt breaks the pattern of these chapters down into eight themes.

- (1) God will save His people.
- (2) He will give light to them.
- (3) He will share His glory with them.
- (4) The nations will be drawn to what they see of God in Israel.
- (5) The nations will restore Zion’s children to her.
- (6) They will bring their wealth to give to Israel’s God.
- (7) Those who had oppressed Israel will be brought low and she will be exalted over them.
- (8) And Israel will both experience and exemplify the righteousness of God.²

These eight themes don’t occur chronologically. All eight themes are present in chapter 60. But since Isaiah has woven the themes together, it’s difficult to make out one clear structure for the chapter. Motyer sees a ten-part chiasm. I’m going to go with a five-part structure that is loosely chiasmic. At the beginning and end, the themes of light and glory are dominant. In the center, the rebuilding of Zion and the punishment of rebellious nations is dominant. And in the two inner frames, the tribute from the nations is dominant.

The passage opens in 60:1-3 with light and glory.

Isaiah 60:1-22 The Coming Glory

Light and glory (1-3)

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| ¹ “Arise, shine; for your light has come, | And the glory of the LORD has risen upon you. |
| ² “For behold, darkness will cover the earth
But the LORD will rise upon you | And deep darkness the peoples;
And His glory will appear upon you. |
| ³ “Nations will come to your light, | And kings to the brightness of your rising. |

¹ J. N. Oswalt. *NICOT: The Book of Isaiah, Chs 40-66*. (Grand Rapids, MI: Wm. B. Eerdmans, 1998) 535.

² Oswalt 535.

without the Sun, is a dark rock. It has no light of its own. The Moon reflects the light of the Sun. The light of Israel is not her own light. God is the source of light. The light seen by the nations in Israel is the light of God that shines on, transforms, and is reflected through His people. He is the Sun. Israel is the Moon.

In these verses, we have these two ideas. God shines on Israel in such a way that His people are transformed, and the nations see and respond to that transformation by coming to Israel. Our next section develops these two ideas with the idea of tribute from the nations. This is Isaiah 60:4-9.

Tribute from the nations (4-9)

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| ⁴ “Lift up your eyes round about and see;
Your sons will come from afar, | They all gather together, they come to you.
And your daughters will be carried in the arms. |
| ⁵ “Then you will see and be radiant,
Because the abundance of the sea will be turned
to you, | And your heart will thrill and rejoice;
The wealth of the nations will come to you. |
| ⁶ “A multitude of camels will cover you,
All those from Sheba will come;
They will bring gold and frankincense, | The young camels of Midian and Ephah;
And will bear good news of the praises of the LORD. |
| ⁷ “All the flocks of Kedar will be gathered together
to you,
They will go up with acceptance on My altar, | The rams of Nebaioth will minister to you;
And I shall glorify My glorious house. |
| ⁸ “Who are these who fly like a cloud | And like the doves to their lattices? |
| ⁹ “Surely the coastlands will wait for Me;
To bring your sons from afar,
For the name of the LORD your God, | And the ships of Tarshish <i>will come</i> first,
Their silver and their gold with them,
And for the Holy One of Israel because He has
glorified you. |

Verse 3 speaks of nations and kings coming to Zion. Verse 4 now includes the scattered sons and daughters of Israel returning. In the poetic movement from verse 4 to verse 5, the people of Israel are told to lift their eyes to see the incoming. And when they see, they will be radiant. That’s a description of joy, “your heart will thrill and rejoice.” Why? Because of the abundance pouring in to Israel? Well, yes and no. They thrill and rejoice because scattered Israel and the peoples of the world are now giving homage to the one true God, to Yahweh. Israel does not just rejoice in the riches for the sake of riches. They rejoice in the worship of Yahweh and in their role in that worship. The last phrase of verse 6 makes this point. The peoples will not come in chains forced along in some kind of Roman triumph. They will come freely, “and will bear good news and praises of the Lord.”

Verse 7 says, “They will go up with acceptance on my altar, and I shall glorify my glorious house.” The significance of that first phrase is easy for us to miss: that Gentiles can go into the Temple. Now, we live post-Jesus. The veil has been torn down. But this is something exceptional that Isaiah is saying. These Gentile peoples will bring their tribute to the holy altar of the Temple of God. They will “go up with acceptance.” Not only do they praise God: their praise is fully accepted by God. Verse 8 describes the incoming of these peoples as birds flying in a flock like a cloud and as doves returning to their lattices. The incoming is a homecoming. Scattered Israel and all the nations are like birds returning to their natural roost.

Did you notice that, along with tribute of camels and flocks and silver, that verse 7 also specifically mentions gold and frankincense? Yeah, it’s hard not to think of the wise men who brought gifts to Jesus. I have heard this particular passage referenced to challenge the idea that the men came from Persia because Sheba and Midian are in the south, not the northeast, where Persia is going to be. But that argument misses two points.

First, the nations mentioned here are described coming from all directions, Sheba and Midian to the south; Ephah to the east of the Persian gulf; Kedar and Nebaioth to the east in the Arabian desert; the coastlands to the west; and Tarshish further west in modern day Spain. The “where” of the

tribute is from all points of the compass. The “when” is another question. This is the second point, and we will address the “when” more fully after we have considered the whole chapter. I am going to say that we are looking towards the second coming of Jesus, not the first coming of Jesus. So don’t let the bringing of gold and frankincense throw you off. The bringing of gold and frankincense by Gentile wise men at the birth of Jesus affirms the future fulfillment of this prophecy. Jesus’ first coming is a preliminary establishment of His Kingdom that will reign on Earth, but it is not the completed establishment of a New Heaven and New Earth. That happens after His second coming. So just as the miracles of healing done by Jesus at His first coming pointed ahead to an eventual removal of all illness, all sickness, all sin, all death in the eternal Kingdom, the coming of the wise men with frankincense and gold is an instance of the in-gathering that is going to come from all nations of the globe when Jesus returns as the Anointed Conqueror.

Verse 9a brings us back to the theme of God’s glory shining through Israel as the cause of this worldwide incoming. The nations bring tribute...

For the name of the LORD your God,

And for the Holy One of Israel because He has glorified you.

God’s people are central to God’s agenda, to His mission to redeem peoples from every nation. He is not satisfied to establish justice by wiping out all of humankind – which would be just. It would be good, but He has made promises. He will purify for Himself a people that shine with the light of His glory. The importance of His people - of Zion - is emphasized in the middle of the passage. This is 60:10-14.

Centrality of Zion (10-14)

¹⁰ “Foreigners will build up your walls,
For in My wrath I struck you,

And their kings will minister to you;
And in My favor I have had compassion on you.

¹¹ “Your gates will be open continually;
So that *men* may bring to you the wealth of
the nations,

They will not be closed day or night,
With their kings led in procession.

¹² “For the nation and the kingdom which will not serve you will perish, and the nations will be utterly ruined.

¹³ “The glory of Lebanon will come to you,
To beautify the place of My sanctuary;

The juniper, the box tree and the cypress together,
And I shall make the place of My feet glorious.

¹⁴ “They will come bowing to you,
And all those who despised you will bow themselves
And they will call you the city of the LORD,

at the soles of your feet;
Zion of the Holy One of Israel.

There is a positive response to God, expressed through tribute to Israel. The foreigners building the walls of Zion are not slaves. They contribute voluntarily to the rebuilding. And that is playing on the image of exile. The walls need to be rebuilt for this reason, “For in my wrath I struck you.” One possibility for the “when” of this passage is the return of Israel from the Babylonian exile. But the latter half of the chapter strongly points to a reality beyond the physical rebuilding of Jerusalem. This principle stated in 10a, “for in my wrath I struck you, and in my favor I have had compassion on you,” does fit with the whole idea of the exile. But it also extends past the exile. It can be summed up by Paul in Romans 11, where he describes a giving over to the Jews because they reject Jesus until the time of the Gentiles is complete and the Jews experience an incoming of their own. So that’s another instance of this principle of God’s wrath disciplining His people but then followed by favor on His people. So this passage doesn’t have to be about the Babylonian exile. It has a broader application. And it fits very well with God’s judgment on the Jewish people after the coming of Christ, which is going to be followed by favor.

And this principle that favor will follow wrath is deeply rooted in Old Testament promise. God told Abraham, “I will bless those who bless you. I will curse the one who curses you.” And in you all the families of the earth will be blessed. (Genesis 12:3.) That must happen. He also told Abraham, “I will

greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed will possess the gate of their enemies (Genesis 22:17).” That must happen. So far, the vision of chapter 60 has focused on Israel being a blessing and Israel being blessed. They are a blessing because the glory of God is reflected out of them as a witness to peoples who come to praise Yahweh and bring tribute that then blesses Israel.

Not all nations respond that way. There will be those who curse Zion and so are cursed themselves. That point is set in the center of the whole passage and is even written out as prose instead of poetry to give it particular emphasis. It is in verse 21.

For the nation and the kingdom which will not serve you will perish, and the nations will be utterly ruined.

Salvation is within the walls of Zion. These people are not punished for rejecting Israel *per se*. As Jesus said, “they are not rejecting you, they are rejecting me.” They are punished for rejecting the God of Israel. Israel is the light that shines as a witness. In rejecting the truth and goodness of that light, they reject the reflection of God’s nature. This is the unforgivable sin. If you reject the witness of salvation, you cannot be saved. You have made the choice to continue in rebellion. You have chosen the city of man over the city of God; the tower of Babel instead of the Covenant with Abraham. This choice of self-definition and control against submission to God is a choice for evil against good. These peoples that choose to not serve God are going to mock and denigrate the light that shines from the people that God has transformed. But in the end, when God’s patience against wickedness, injustice, and rebellion are over those people who have rejected the light of God are going to be utterly ruined.

I noted at the outset that chapter 60 is arranged chiasmically. We have moved from light and glory, to the tribute of the nations, to the centrality of Zion. Now we move back out from the centrality of Zion to the tribute of the nations, and then to light and glory. The second tribute passage furthers the description of God’s blessing on His people, verses 15-18.

Tribute from the nations (15-18)

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| 15 | “Whereas you have been forsaken and hated
I will make you an everlasting pride, | With no one passing through,
A joy from generation to generation. |
| 16 | “You will also suck the milk of nations
Then you will know that I, the LORD, am your Savior | And suck the breast of kings;
And your Redeemer, the Mighty One of Jacob. |
| 17 | “Instead of bronze I will bring gold,
And instead of wood, bronze,
And I will make peace your administrators | And instead of iron I will bring silver,
And instead of stones, iron.
And righteousness your overseers. |
| 18 | “Violence will not be heard again in your land,
But you will call your walls salvation, | Nor devastation or destruction within your borders;
and your gates praise. |

While I have to admit to being uncomfortable with the image of Israel as a baby sucking the breasts of kings, if I step back from what feels uncomfortable to me, the poetic imagery is classic Isaiah. It’s striking, it’s articulate, and it’s memorable. A mother’s milk is fatty and rich, sustaining food. The baby at a mother’s breast is an intimate image of motherly care that contrasts the initial idea of abandonment in verse 15. Because of her depravity, God forsakes Zion and the majority of Israel. He saves only a remnant in a foreign land. His city and His people have been abandoned. They have experienced God’s hatred in the sense of righteous wrath, of just punishment for sin.

But some great reversal has now lifted Israel from this desolate state into the arms of God. As a favored child, she will become an everlasting pride, a joy to God. She will be cradled and fed in His loving arms. The nations, formerly God’s tool for just wrath, are now God’s instrument of care and blessing. And this experience, this intimate experience of God’s protection and provision is going to affirm Israel in her relationship with God. Verse 16b,

Then you will know that I, the LORD, am your Savior And your Redeemer, the Mighty One of Jacob.

goodness and truth of God. Israel largely rejects Jesus. The nations do not stream towards the light of Zion with praise and tribute to God. Peace and righteousness do not replace government administration. Violence does not cease. God does not dwell physically with His people to replace the light of Sun and Moon, and mourning over sin and death is not eliminated.

So if the “when” is not during the life of Jesus Christ, is the “when” at Pentecost when the Church is born? Well, it is not clear that this prophecy intends for the church to replace Zion. That’s not the language Isaiah uses. While all peoples are welcome, he maintains a distinction between Israel and the peoples of the world. But let’s grant that perspective for the moment and say that we are supposed to interpret this chapter in light of the New Covenant people of God. The Church is Zion. The sons and daughters brought home to Zion are men and women of any race who have become children by faith in Jesus Christ.

Even so, the day of Pentecost gives only a tiny taste of that reality. Representatives of the nations respond, lives are transformed, but God’s presence is not among us visibly as light. Violence has not ceased. And the letters of the New Testament do not show a state of transformation among Christians that suggests righteousness and peace alone are adequate for government administration.

So if this vision has not been realized during the life of Jesus or in the early Church, is this a vision that can be realized by the Church or by a particular expression of the Church at some point in time? Should this be our mission, our agenda to create a society like the one pictured here? Should we be striving to establish a society where there is no violence, where righteousness reigns, where everyone believes?

I would say “yes” and “no,” a little more “no” than “yes.”

This is a vision of the New Heaven and the New Earth. There is no mourning over sin. No need for courts and prisons. Righteousness and peace rule our hearts and behavior. Violence and oppression do not exist. There is complete security. God dwells among His people in physical presence. This is a radically transformed society. Can any community live up to this ideal in our present human reality?

It’s important to note that we have the same problem with Isaiah’s language about Zion as we do when the New Testament speaks about the Kingdom of Heaven. Present reality in some ways echoes a future reality. The Kingdom of Heaven really was present on Earth in a preliminary way when Jesus Christ was here Himself. That was a period of transition from Old Covenant to New Covenant. That is when the light of Isaiah 9 rose on Galilee of the Gentiles. That is when the son was born whose government would ever increase. Then He died, He rose, and He ascended into Heaven. Fifty days later the Church was born as a spiritual expression of that Kingdom, but not as a complete, physical manifestation of that Kingdom. His Kingdom is now and not yet. And just as our individual salvation is now and not yet - we wait for the redemption of our bodies so that we might live in a sinless state - we also wait for the redemption of the Earth, so that the Kingdom of Heaven might exist on Earth in a sinless state. The full consummation of Heaven on Earth is future. There must be a radical transformation of individuals and a radical transformation of our physical environment - sin must be completely removed - for mourning to cease, and righteousness to reign, and Jesus to dwell with us. That will come about when the Conqueror returns a second time. Jesus comes as the Anointed Conqueror twice. He conquered death and sin on the cross as the Suffering Servant. He will come again to conquer all continuing forms of resistance, human and spiritual. More about Jesus as Conqueror in chapter 61. back to my “yes and no” answer.

In light of the first coming of Jesus, should we now try to realize this vision of Zion on Earth? Or, if this vision is future, after the second coming, does that let us off the hook? Are we free from any obligation to pursue this reality? My “yes” is that, yes, we should pursue this reality in a way that makes sense for our not-yet-redeemed state. Isaiah meant it when he wrote in 56:1, “preserve justice and do righteousness,” and in 58:7-8, “divide your bread with the hungry and bring the homeless poor into the house; when you see the naked, cover him, then your light will break out like the dawn.” Jesus also meant it when He said, turn the other cheek, love your enemy, forgive as I

have forgiven you, “Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven (Matthew 5:16).”

God has begun to transform us in a very real way that enables us to be a light that will attract some to Him, to His glory because of what they see in us. And this future vision of Zion should work to motivate us to be the Moon that reflects the light of the Sun; to live in truth and goodness; to let the image of God in us shine forth, so that people will see His character. This vision does motivate us. This is our future inheritance. This is what will be, so we should embrace it as we can now.

At the same time, it is important to understand that the full realization of this vision is not possible now on Earth. People are sinful. Believers and non-believers both. The utopian dream of a society where there is no government, no police force, no courts, where righteousness and peace reign, that kind of society is not possible. That’s a rejection of the reality of sin nature. If we can imagine a kind of society where all human beings, who are rebellious at heart, believe in God and try to live for God, that kind of society is only accomplishable through strict totalitarian rule. That’s the only way to guarantee that everybody believes, is if we make them. A place where all human beings believe the same thing is a place where no dissent is tolerated, a place where contrary ideas are forbidden. There is only no violence in the streets when there is the threat and practice of extreme violence at the top. In our current reality, righteousness and peace can reign in a society only by name. We can call it righteousness and peace but it’s imposed righteousness, it’s an imposed peace. It’s not an internal state of well-being.

The Puritan settlers of America believed in some sort of New Heaven in the New World. But if they wanted the native Americans to participate in a new Zion, they would have to force them to believe and act according to God’s Word. It would not come naturally just by the light of Puritan life. And even if they closed native Americans outside the walls of a new Zion, they still brought their own sin with them. That is true of the first generation, but it becomes more and more apparent as their children reach adulthood. Some embraced the vision of their parents, but some not. Like-mindedness in any nation is an illusion only mimicked by force.

Communism shares the same problem. The Marxist vision of an inevitable overturn of the capitalist middle class by the working class fails to understand the basics about the sinful human nature. Utopia is not inevitable, quite the reverse. People will go their own way. They will not be motivated to share everything they have. They will want to keep what they have earned. People are not going to give up their vacation home out of the goodness of their own heart. Lenin faced this problem by arguing for an elite ruling class that would bring about the vision of Marx by force. This elite would enforce the ideology. They would make everyone share. And then, theoretically, they would give up their power to the working class at the appropriate time, but that giving up of power has never happened in a Communist society. The people will never be ready for a natural Utopia.

Tom Holland, not Spiderman Tom Holland, but English historian Tom Holland, made this point on a history podcast I enjoy listening to called, “The Rest is History.” Keep in mind as I read the quote that, even though Tom Holland believes Christianity has made a huge impact on human society, neither he nor his co-host Dominic Sandbrook are Christians. Still, they agree on this point. I am quoting Tom Holland from the Communism episode, March 28, 2021. He says,

“I think it is impossible to build Jerusalem on earth. I think Augustine is right that we are fallen, however you want to put it. Humans are not capable of living like that. And it is true of Communists. It’s true of Christians. It’s true of Muslims. Wherever you try and build the ideal state without acknowledging the fact that humans are humans and things are going to go wrong, you end up with disaster.”³

³ Tom Holland and Dominic Sandbrook. “Communism,” *The Rest Is History* (podcast), March 28, 2021, accessed April 16, 2023. 33:53.

That's from non-Christian historians looking at the history of the world and why utopia will not work. The whole of the Old Testament reveals an inability of God's people to establish a righteous and just kingdom on earth. External law does not make good human beings.

This is why I say "yes" and "no" to the question of whether we should pursue this particular vision of Zion, and I am saying mostly "no."

I would say that our primary aim as Christians is not to establish a new Israel in the sense of a geopolitical nation that enforces belief in Jesus. I would say the fundamental expression of God's Kingdom on Earth is not a political community. It is a spiritual community, a voluntary community. It is the Church, made up of all those who truly believe in Jesus. Our aim should bring about the existence of spiritual communities made up of believers in Christ in every nation on Earth. And we should strive to make an impact in every society, influencing law and government, education and entertainment, caring for the poor and needy, giving witness to the goodness of God. We hold to a closed set of foundational beliefs centered on Jesus Christ. But we do not require others to agree with our beliefs. We respect those disagree with us. We see the image of God in them. We yearn for them to know Jesus. We also understand that people cannot be forced into faith. We want freedom of religion, freedom of speech in our society so that people can investigate beliefs sincerely and honestly. We also want some kind of checks and balances in government because we believe in the depravity of man, and that power corrupts. We want a police force because we do not believe in the natural goodness of man. We can't live as though this vision of Zion is possible until Christ comes back to remove evil, the demonic, sickness, sin within us, and death.

We do seek to be a light, a city on a hill, according to the fallen reality we live in. And we are strengthened by our firm hope in a future reality where sin and evil will be completely removed and the people of God will be fully transformed into the kind of people whose hearts and minds fully recognize and embrace the goodness and truth of God. This is our future, and it gives us great hope.

I'll end with Revelation 21:1-4, a sister passage to Isaiah 60. The two communicate the same reality: our hope for new Jerusalem.

¹ Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer *any* sea. ² And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. ³ And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, ⁴ and He will wipe away every tear from their eyes; and there will no longer be *any* death; there will no longer be *any* mourning, or crying, or pain; the first things have passed away."