

Section 1

KJV Isaiah 60 with Strong's meanings verse by verse

Section 2

All known Spirit of Prophecy comments on Isaiah 60

The following is a study on Isaiah chapter 60 broken down into Strong's meanings by major words. The purpose is to show that the Bible reveals how the “Children of the East”/Islam are in the Scriptures in **a positive way**. The KJV is used for this study. I would recommend prayerfully reading Isaiah 58 - 66 from your own Bible to establish the context. With all of this fresh in your mind, go back and reread chapter 60 again looking at the meaning word by word. Anytime we read Scripture it is best to bow and pray first before attempting to come to an understanding. May God bless you in your search for truth.

Isaiah 60 Strong's meaning

Isa 60:1 Arise,⁶⁹⁶⁵ shine;²¹⁵ for³⁵⁸⁸ thy light²¹⁶ is come,⁹³⁵ and the glory³⁵¹⁹ of the LORD³⁰⁶⁸ is risen²²²⁴ upon⁵⁹²¹ thee.

H6965 - Arise

A primitive root; to *rise* (in various applications, literally, figuratively, intensively and causatively): - abide, accomplish, X be clearer, confirm, continue, decree, X be dim, endure, X enemy, enjoin, get up, make good, help, hold, (help to) lift up (again), make, X but newly, ordain, perform, pitch, raise (up), rear (up), remain, (a-) rise (up) (again, against), rouse up, set (up), (e-) establish, (make to) stand (up), stir up, strengthen, succeed, (as-, make) sure (-ly), (be) up (-hold, -rising).

H215 - Shine

A primitive root; to *be* (causatively *make*) *luminous* (literally and metaphorically): - X break of day, glorious, kindle, (be, en-, give, show) light (-en, -ened), set on fire, shine.

H3588 - for

A primitive particle (the full form of the prepositional prefix) indicating *causal* relations of all kinds, antecedent or consequent; (by implication) very widely used as a relative conjugation or adverb; often largely modified by other particles annexed: - and, + (forasmuch, inasmuch, where-) as, assured [-ly], + but, certainly, doubtless, + else, even, + except, for, how, (because, in, so, than) that, + nevertheless, now, rightly, seeing, since, surely, then, therefore, + (al-) though, + till, truly, + until, when, whether, while, who, yea, yet,

H216 - thy light

From H215; *illumination* or (concretely) *luminary* (in every sense, including *lightning*, *happiness*, etc.): - bright, clear, + day, light (-ning), morning, sun.

H935 – is come

A primitive root; to *go* or *come* (in a wide variety of applications): - abide, apply, attain, X be, befall, + besiege, bring (forth, in, into, to pass), call, carry, X certainly, (cause, let, thing for) to come (against, in, out, upon, to pass), depart, X doubtless again, + eat, + employ, (cause to) enter (in, into, -tering, -trance, -try), be fallen, fetch, + follow, get, give, go (down, in, to war), grant, + have, X indeed, [in-]vade, lead, lift [up], mention, pull in, put, resort, run (down), send, set, X (well) stricken [in age], X surely, take (in), way.

H3519 – and the glory

From H3513; properly *weight*; but only figuratively in a good sense, *splendor* or *copiousness*: - glorious (-ly), glory, honour (-able).

H3068 – of the LORD

From H1961; (the) *self Existent* or eternal; *Jehovah*, Jewish national name of God: - Jehovah, the Lord. Compare H3050, H3069.

H2224 – is risen

A primitive root; properly to *irradiate* (or shoot forth beams), that is, to *rise* (as the sun); specifically to *appear* (as a symptom of leprosy): - arise, rise (up), as soon as it is up.

H5921 - upon

Properly the same as H5920 used as a preposition (in the singular or plural, often with prefix, or as conjugation with a particle following); *above*, *over*, *upon*, or *against* (yet always in this last relation with a downward aspect) in a great variety of applications: - above, according to (-ly), after, (as) against, among, and, X as, at, because of, beside (the rest of), between, beyond the time, X both and, by (reason of), X had the charge of, concerning for, in (that), (forth, out) of, (from) (off), (up-) on, over, than, through (-out), to, touching, X with.

Isa 60:2 For,³⁵⁸⁸ behold,²⁰⁰⁹ the darkness²⁸²² shall cover³⁶⁸⁰ the earth,⁷⁷⁶ and gross darkness⁶²⁰⁵ the people:³⁸¹⁶ but the LORD³⁰⁶⁸ shall arise²²²⁴ upon⁵⁹²¹ thee, and his glory³⁵¹⁹ shall be seen⁷²⁰⁰ upon⁵⁹²¹ thee.

H3588 - For

A primitive particle (the full form of the prepositional prefix) indicating *causal* relations of all kinds, antecedent or consequent; (by implication) very widely used as a relative conjunction or adverb; often largely modified by other particles annexed: - and, + (forasmuch, inasmuch, where-) as, assured [-ly], + but, certainly, doubtless, + else, even, + except, for, how, (because, in, so, than) that, + nevertheless, now, rightly, seeing, since, surely, then, therefore, + (al-) though, + till, truly, + until, when, whether, while, who, yea, yet,

H2009 - behold

Prolonged for H2005; *lo!*: - behold, lo, see.

H2822 – the darkness

From H2821; the *dark*; hence (literally) *darkness*; figuratively *misery*, *destruction*, *death*, *ignorance*, *sorrow*, *wickedness*: - dark (-ness), night, obscurity.

H3680 – shall cover

A primitive root; properly to *plump*, that is, *fill up* hollows; by implication to *cover* (for clothing or secrecy): - clad self, close, clothe, conceal, cover (self), (flee to) hide, overwhelm. Compare H3780.

H776 – the earth

From an unused root probably meaning to *be firm*; the *earth* (at large, or partitively a *land*): - X common, country, earth, field, ground, land, X nations, way, + wilderness, world.

H6205 – and gross darkness

Probably from H6201; *gloom* (as of a *lowering sky*): - (gross, thick) dark (cloud, -ness).

H3816 – the people

From an unused root meaning to *gather*; a *community*: - nation, people.

H3068 – but the LORD

From H1961; (the) *self Existent* or eternal; *Jehovah*, Jewish national name of God: - Jehovah, the Lord. Compare H3050, H3069.

H2224 – shall arise

A primitive root; properly to *irradiate* (or shoot forth beams), that is, to *rise* (as the sun); specifically to *appear* (as a symptom of leprosy): - arise, rise (up), as soon as it is up.

H5921 - upon

Properly the same as H5920 used as a preposition (in the singular or plural, often with prefix, or as conjugation with a particle following); *above*, *over*, *upon*, or *against* (yet always in this last relation with a downward aspect) in a great variety of applications: - above, according to (-ly), after, (as) against, among, and, X as, at, because of, beside (the rest of), between, beyond the time, X both and, by (reason of), X had the charge of, concerning for, in (that), (forth, out) of, (from) (off), (up-) on, over, than, through (-out), to, touching, X with.

H3519 – and his glory

From H3513; properly *weight*; but only figuratively in a good sense, *splendor* or *copiousness*: - glorious (-ly), glory, honour (-able).

H7200 – shall be seen

A primitive root; to *see*, literally or figuratively (in numerous applications, direct and implied, transitively, intransitively and causatively): - advise self, appear, approve, behold, X certainly, consider, discern, (make to) enjoy, have experience, gaze, take heed, X indeed, X joyfully, lo, look (on, one another, one on another, one upon another, out, up, upon), mark, meet, X be near, perceive, present, provide, regard, (have) respect, (fore-, cause to, let) see (-r, -m, one another), shew (self), X sight of others, (e-) spy, stare, X surely, X think, view, visions.

H5921 - upon

Properly the same as H5920 used as a preposition (in the singular or plural, often with prefix, or as conjugation with a particle following); *above*, *over*, *upon*, or *against* (yet always in this last relation with a downward aspect) in a great variety of applications: - above, according to (-ly), after, (as) against, among, and, X as, at, because of, beside (the rest of), between, beyond the time, X both and, by (reason of), X had the charge of, concerning for, in (that), (forth, out) of, (from) (off), (up-) on, over, than, through (-out), to, touching, X with.

Isa 60:3 And the Gentiles¹⁴⁷¹ shall come¹⁹⁸⁰ to thy light,²¹⁶ and kings⁴⁴²⁸ to the brightness⁵⁰⁵¹ of thy rising.²²²⁵

H1471 – and the Gentiles

Apparently from the same root as H1465 (in the sense of *massing*); a foreign *nation*; hence a *Gentile*; also (figuratively) a *troop* of animals, or a *flight* of locusts: - Gentile, heathen, nation, people.

H1980 – shall come

Akin to H3212; a primitive root; to *walk* (in a great variety of applications, literally and figuratively): - (all) along, apace, behave (self), come, (on) continually, be conversant, depart, + be eased, enter, exercise (self), + follow, forth, forward, get, go (about, abroad, along, away, forward, on, out, up and down), + greater, grow, be wont to haunt, lead, march, X more and more, move (self), needs, on, pass (away), be at the point, quite, run (along), + send, speedily, spread, still, surely, + tale-bearer, + travel (-ler), walk (abroad, on, to and fro, up and down, to places), wander, wax, [way-] faring man, X be weak, whirl.

H216 – to thy light

From H215; *illumination* or (concretely) *luminary* (in every sense, including *lightning*, *happiness*, etc.): - bright, clear, + day, light (-ning), morning, sun.

H4428 – and kings

From H4427; a *king*: - king, royal.

H5051 – to the brightness

From H5050; *brilliancy* (literally or figuratively): - bright (-ness), light, (clear) shining.

H2225 – of thy rising

From H2224; a *rising* of light: - rising.

Isa 60:4 Lift up⁵³⁷⁵ thine eyes⁵⁸⁶⁹ round about,⁵⁴³⁹ and see:⁷²⁰⁰ all³⁶⁰⁵ they gather themselves together,⁶⁹⁰⁸ they come⁹³⁵ to thee: thy sons¹¹²¹ shall come⁹³⁵ from far,^{4480, 7350} and thy daughters¹³²³ shall be nursed⁵³⁹ at⁵⁹²¹ *thy* side.⁶⁶⁵⁴

H5375 – lift up

A primitive root; to *lift*, in a great variety of applications, literally and figuratively, absolutely and relatively: - accept, advance, arise, (able to, [armour], suffer to) bear (-er, up), bring (forth), burn, carry (away), cast, contain, desire, ease, exact, exalt (self), extol, fetch, forgive, furnish, further, give, go on, help, high, hold up, honourable (+ man), lade, lay, lift (self) up, lofty, marry, magnify, X needs, obtain, pardon, raise (up), receive, regard, respect, set (up), spare, stir up, + swear, take (away, up), X utterly, wear, yield.

H5869 – thine eyes

Probably a primitive word; an *eye* (literally or figuratively); by analogy a *fountain* (as the *eye* of the landscape): - affliction, outward appearance, + before, + think best, colour, conceit, + be content, countenance, + displease, eye ([-brow], [-d], -sight), face, + favour, fountain, furrow [from the margin], X him, + humble, knowledge, look, (+ well), X me, open (-ly), + (not) please, presence, + regard, resemblance, sight, X thee, X them, + think, X us, well, X you (-rselves).

H5439 – round about

From H5437; (as noun) a *circle*, *neighbor*, or *environs*; but chiefly (as adverb, with or without preposition) *around*: - (place, round) about, circuit, compass, on every side.

H7200 – and see

A primitive root; to *see*, literally or figuratively (in numerous applications, direct and implied, transitively, intransitively and causatively): - advise self, appear, approve, behold, X certainly, consider, discern, (make to) enjoy, have experience, gaze, take heed, X indeed, X joyfully, lo, look (on, one another, one on another, one upon another, out, up, upon), mark, meet, X be near, perceive, present, provide, regard, (have) respect, (fore-, cause to, let) see (-r, -m, one another), shew (self), X sight of others, (e-) spy, stare, X surely, X think, view, visions.

H3605 - all

From H3634; properly the *whole*; hence *all*, *any* or *every* (in the singular only, but often in a plural sense): - (in) all (manner, [ye]), altogether, any (manner), enough, every (one, place, thing), howsoever, as many as, [no-] thing, ought, whatsoever, (the) whole, whoso (-ever).

H6908 – they gather themselves together

A primitive root; to *grasp*, that is, *collect*: - assemble (selves), gather (bring) (together, selves together, up), heap, resort, X surely, take up.

H935 – they come

A primitive root; to *go* or *come* (in a wide variety of applications): - abide, apply, attain, X be, befall, + besiege, bring (forth, in, into, to pass), call, carry, X certainly, (cause, let, thing for) to come (against, in, out, upon, to pass), depart, X doubtless again, + eat, + employ, (cause to) enter (in, into, -tering, -trance, -try), be fallen, fetch, + follow, get, give, go (down, in, to war), grant, + have, X indeed, [in-]vade, lead, lift [up], mention, pull in, put, resort, run (down), send, set, X (well) stricken [in age], X surely, take (in), way.

H1121 – to thee thy sons

From H1129; a *son* (as a *builder* of the family name), in the widest sense (of literal and figurative relationship, including *grandson*, *subject*, *nation*, *quality* or *condition*, etc., (like H1, H251, etc.): - + afflicted, age, [Ahoh-] [Ammon-] [Hachmon-] [Lev-]ite, [anoint-]ed one, appointed to, (+) arrow, [Assyr-] [Babylon-] [Egypt-] [Grec-]ian, one born, bough, branch, breed, + (young) bullock, + (young) calf, X came up in, child, colt, X common, X corn, daughter, X of first, + firstborn, foal, + very fruitful, + postage, X in, + kid, + lamb, (+) man, meet, + mighty, + nephew, old, (+) people, + rebel, + robber, X servant born, X soldier, son, + spark, + steward, + stranger, X surely, them of, + tumultuous one, + valiant[-est], whelp, worthy, young (one), youth.

H935 – shall come

A primitive root; to *go* or *come* (in a wide variety of applications): - abide, apply, attain, X be, befall, + besiege, bring (forth, in, into, to pass), call, carry, X certainly, (cause, let, thing for) to come (against, in, out, upon, to pass), depart, X doubtless again, + eat, + employ, (cause to) enter (in, into, -tering, -trance, -try), be fallen, fetch, + follow, get, give, go (down, in, to war), grant, + have, X indeed, [in-]vade, lead, lift [up], mention, pull in, put, resort, run (down), send, set, X (well) stricken [in age], X surely, take (in), way.

H4480 - from

For H4482; properly a *part* of; hence (prepositionally), *from* or *out of* in many senses: - above, after, among, at, because of, by (reason of), from (among), in, X neither, X nor, (out) of, over, since, X then, through, X whether, with.

H7350 - far

From H7368; *remote*, literally of figuratively, of place or time; specifically *precious*; often used adverbially (with preposition): - (a-) far (abroad, off), long ago, of old, space, great while to come.

H1323 – and thy daughters

From H1129 (as feminine of H1121); a *daughter* (used in the same wide sense as other terms of relationship, literally and figuratively): - apple [of the eye], branch, company, daughter, X first, X old, + owl, town, village.

H539 - shall be nursed

A primitive root; properly to *build up* or *support*; to *foster* as a parent or nurse; figuratively to *render* (or *be*) *firm* or faithful, to *trust* or believe, to be *permanent* or quiet; morally to *be true* or certain; once (in Isa 30:21; by interchange for H541) to *go to the right hand*: - hence assurance, believe, bring up, establish, + fail, be faithful (of long continuance, stedfast, sure, surely, trusty, verified), nurse, (-ing father), (put), trust, turn to the right.

H5921 - at

Properly the same as H5920 used as a preposition (in the singular or plural, often with prefix, or as conjugation with a particle following); *above*, *over*, *upon*, or *against* (yet always in this last relation with a downward aspect) in a great variety of applications: - above, according to (-ly), after, (as) against, among, and, X as, at, because of, beside (the rest of), between, beyond the time, X both and, by (reason

of), X had the charge of, concerning for, in (that), (forth, out) of, (from) (off), (up-) on, over, than, through (-out), to, touching, X with.

H6654 – thy side

Contracted from an unused root meaning to *sidle* off; a *side*; figuratively an *adversary*: - (be-) side.

Isa 60:5 Then²²⁷ thou shalt see,⁷²⁰⁰ and flow together,⁵¹⁰² and thine heart³⁸²⁴ shall fear,⁶³⁴² and be enlarged;⁷³³⁷ because³⁵⁸⁸ the abundance¹⁹⁹⁵ of the sea³²²⁰ shall be converted²⁰¹⁵ unto⁵⁹²¹ thee, the forces²⁴²⁸ of the Gentiles¹⁴⁷¹ shall come⁹³⁵ unto thee.

H227 - Then

A demonstrative adverb; *at that time or place*; also as a conjugation, *therefore*: - beginning, for, from, hitherto, now, of old, once, since, then, at which time, yet.

H7200 – thou shall see

A primitive root; to *see*, literally or figuratively (in numerous applications, direct and implied, transitively, intransitively and causatively): - advise self, appear, approve, behold, X certainly, consider, discern, (make to) enjoy, have experience, gaze, take heed, X indeed, X joyfully, lo, look (on, one another, one on another, one upon another, out, up, upon), mark, meet, X be near, perceive, present, provide, regard, (have) respect, (fore-, cause to, let) see (-r, -m, one another), shew (self), X sight of others, (e-) spy, stare, X surely, X think, view, visions.

H5102 – flow together

A primitive root; to *sparkle*, that is, (figuratively) *be cheerful*; hence (from the *sheen* of a running stream) to *flow*, that is, (figuratively) *assemble*: - flow (together), be lightened.

H3824 – and thine heart

From H3823; the *heart* (as the most interior organ); used also like H3820: - + bethink themselves, breast, comfortably, courage, ([faint], [tender-] heart([-ed])), midst, mind, X unawares, understanding.

H6342 – shall fear

A primitive root; to *be startled* (by a sudden alarm); hence to *fear* in general: - be afraid, stand in awe, (be in) fear, make to shake.

H7337 – and be enlarged

A primitive root; to *broaden* (intransitively or transitively, literally or figuratively): - be an en- (make) large (-ing), make room, make (open) wide.

H3588 - because

A primitive particle (the full form of the prepositional prefix) indicating *causal* relations of all kinds, antecedent or consequent; (by implication) very widely used as a relative conjugation or adverb; often largely modified by other particles annexed: - and, + (forasmuch, inasmuch, where-) as, assured [-ly], + but, certainly, doubtless, + else, even, + except, for, how, (because, in, so, than) that, + nevertheless, now, rightly, seeing, since, surely, then, therefore, + (al-) though, + till, truly, + until, when, whether, while, who, yea, yet,

H1995 – the abundance

From H1993; a *noise*, *tumult*, *crowd*; also *disquietude*, *wealth*: - abundance, company, many, multitude, multiply, noise, riches, rumbling, sounding, store, tumult.

H3220 – of the sea

From an unused root meaning to *roar*; a *sea* (as breaking in *noisy* surf) or large body of water; specifically (with the article) the Mediterranean; sometimes a large *river*, or an artificial *basin*; locally, the *west*, or (rarely) the *south*: - sea (X -faring man, [-shore]), south, west (-ern, side, -ward).

H2015 – shall be converted

A primitive root; to *turn* about or over; by implication to *change, overturn, return, pervert*: - X become, change, come, be converted, give, make [a bed], overthrow (-turn), perverse, retire, tumble, turn (again, aside, back, to the contrary, every way).

H5921 - unto

Properly the same as H5920 used as a preposition (in the singular or plural, often with prefix, or as conjugation with a particle following); *above, over, upon, or against* (yet always in this last relation with a downward aspect) in a great variety of applications: - above, according to (-ly), after, (as) against, among, and, X as, at, because of, beside (the rest of), between, beyond the time, X both and, by (reason of), X had the charge of, concerning for, in (that), (forth, out) of, (from) (off), (up-) on, over, than, through (-out), to, touching, X with.

H2428 - thee the forces

From H2342; probably a *force*, whether of men, means or other resources; an *army, wealth, virtue, valor, strength*: - able, activity, (+) army, band of men (soldiers), company, (great) forces, goods, host, might, power, riches, strength, strong, substance, train, (+) valiant (-ly), valour, virtuous (-ly), war, worthy (-ily).

H1471 – of the Gentiles

Apparently from the same root as H1465 (in the sense of *massing*); a foreign *nation*; hence a *Gentile*; also (figuratively) a *troop* of animals, or a *flight* of locusts: - Gentile, heathen, nation, people.

H935 – shall come

A primitive root; to *go or come* (in a wide variety of applications): - abide, apply, attain, X be, befall, + besiege, bring (forth, in, into, to pass), call, carry, X certainly, (cause, let, thing for) to come (against, in, out, upon, to pass), depart, X doubtless again, + eat, + employ, (cause to) enter (in, into, -tering, -trance, -try), be fallen, fetch, + follow, get, give, go (down, in, to war), grant, + have, X indeed, [in-]vade, lead, lift [up], mention, pull in, put, resort, run (down), send, set, X (well) stricken [in age], X surely, take (in), way.

Isa 60:6 The multitude⁸²²⁹ of camels¹⁵⁸¹ shall cover³⁶⁸⁰ thee, the dromedaries¹⁰⁷⁰ of Midian⁴⁰⁸⁰ and Ephah;⁵⁸⁹¹ all³⁶⁰⁵ they from Sheba^{4480, 7614} shall come:⁹³⁵ they shall bring⁵³⁷⁵ gold²⁰⁹¹ and incense;³⁸²⁸ and they shall show forth¹³¹⁹ the praises⁸⁴¹⁶ of the LORD.³⁰⁶⁸

H8229 - multitude

Feminine of H8228; *copiousness*: - abundance, company, multitude.

H1581 – of camels

Apparently from H1580 (in the sense of *labor* or *burden bearing*): - camel.

H3680 – shall cover

A primitive root; properly to *plump*, that is, *fill up* hollows; by implication to *cover* (for clothing or secrecy): - clad self, close, clothe, conceal, cover (self), (flee to) hide, overwhelm. Compare H3780.

H1070 – the dromedaries

From H1069 (in the sense of *youth*); a young *camel*: - dromedary.

H4080 – of Midian

The same as H4079; *Midjan*, a son of Abraham; also his country and (collectively) his descendants: - Midian, Midianite.

H5891 – and Ephah

The same as H5890; *Ephah*, the name of a son of Midian, and of the region settled by him; also of an Israelite and of an Israelitess: - Ephah.

H3605 - all

From H3634; properly the *whole*; hence *all*, *any* or *every* (in the singular only, but often in a plural sense): - (in) all (manner, [ye]), altogether, any (manner), enough, every (one, place, thing), howsoever, as many as, [no-] thing, ought, whatsoever, (the) whole, whoso (-ever).

H4480 - from

For H4482; properly a *part* of; hence (prepositionally), *from* or *out of* in many senses: - above, after, among, at, because of, by (reason of), from (among), in, X neither, X nor, (out) of, over, since, X then, through, X whether, with.

H7614 - Sheba

Of foreign origin; *Sheba*, the name of three early progenitors of tribes and of an Ethiopian district: - Sheba, Sabeans.

H935 – shall come

A primitive root; to *go* or *come* (in a wide variety of applications): - abide, apply, attain, X be, befall, + besiege, bring (forth, in, into, to pass), call, carry, X certainly, (cause, let, thing for) to come (against, in, out, upon, to pass), depart, X doubtless again, + eat, + employ, (cause to) enter (in, into, -tering, -trance, -try), be fallen, fetch, + follow, get, give, go (down, in, to war), grant, + have, X indeed, [in-]vade, lead, lift [up], mention, pull in, put, resort, run (down), send, set, X (well) stricken [in age], X surely, take (in), way.

H5375 – they shall bring

A primitive root; to *lift*, in a great variety of applications, literally and figuratively, absolutely and relatively: - accept, advance, arise, (able to, [armour], suffer to) bear (-er, up), bring (forth), burn, carry (away), cast, contain, desire, ease, exact, exalt (self), extol, fetch, forgive, furnish, further, give, go on, help, high, hold up, honourable (+ man), lade, lay, lift (self) up, lofty, marry, magnify, X needs, obtain, pardon, raise (up), receive, regard, respect, set (up), spare, stir up, + swear, take (away, up), X utterly, wear, yield.

H2091 - gold

From an unused root meaning to *shimmer*; *gold*; figuratively something *gold colored* (that is, *yellow*), as *oil*, a *clear sky*: - gold (-en), fair weather.

H3828 - incense

From H3826; *frankincense* (from its *whiteness* or perhaps that of its smoke): - (frank-) incense.

H1319 – and they shall show forth

A primitive root; properly to *be fresh*, that is, *full* (*rosy*, figuratively *cheerful*); to *announce* (glad news): - messenger, preach, publish, shew forth, (bear, bring, carry, preach, good, tell good) tidings.

H8416 - praise

From H1984; *laudation*; specifically (concretely) a *hymn*: - praise.

H3068 - LORD

From H1961; (the) *self Existent* or eternal; *Jehovah*, Jewish national name of God: - Jehovah, the Lord. Compare H3050, H3069.

Isa 60:7 All³⁶⁰⁵ the flocks⁶⁶²⁹ of Kedar⁶⁹³⁸ shall be gathered together⁶⁹⁰⁸ unto thee, the rams³⁵² of Nebaioth⁵⁰³² shall minister⁸³³⁴ unto thee: they shall come up⁵⁹²⁷ with⁵⁹²¹ acceptance⁷⁵²² on mine altar,⁴¹⁹⁶ and I will glorify⁶²⁸⁶ the house¹⁰⁰⁴ of my glory.⁸⁵⁹⁷

H3605 - all

From H3634; properly the *whole*; hence *all*, *any* or *every* (in the singular only, but often in a plural sense): - (in) all (manner, [ye]), altogether, any (manner), enough, every (one, place, thing), howsoever, as many as, [no-] thing, ought, whatsoever, (the) whole, whoso (-ever).

H6629 - flocks

From an unused root meaning to *migrate*; a collective name for a *flock* (of sheep or goats); also figuratively (of men): - (small) cattle, flock (+ -s), lamb (+ -s), sheep ([-cote, -fold, -shearer, -herds]).

H6938 - Kedar

From H6937; *dusky* (of the skin or the tent); *Kedar*, a son of Ishmael; also (collectively) *bedawin* (as his descendants or representatives): - Kedar.

H6908 – shall be gathered together

A primitive root; to *grasp*, that is, *collect*: - assemble (selves), gather (bring) (together, selves together, up), heap, resort, X surely, take up.

H352 – the rams

From the same as H193; properly *strength*; hence anything *strong*; specifically a *chief* (politically); also a *ram* (from his strength); a *pilaster* (as a strong support); an *oak* or other strong tree: - mighty (man), lintel, oak, post, ram, tree.

H5032 – Nebaioth

Feminine plural from H5107; *fruitfulnesses*; *Nebajoth*, a son of Ishmael, and the country settled by him: - Nebaioth, Nebajoth.

H8334 – shall minister

A primitive root; to *attend* as a menial or worshipper; figuratively to *contribute* to: - minister (unto), (do) serve (-ant, -ice, -itor), wait on.

H5927 – they shall come up

A primitive root; to *ascend*, intransitively (*be high*) or active (*mount*); used in a great variety of senses, primary and secondary, literally and figuratively: - arise (up). (cause to) ascend up, at once, break [the day] (up), bring (up), (cause to) burn, carry up, cast up, + shew, climb (up), (cause to, make to) come (up), cut off, dawn, depart, exalt, excel, fall, fetch up, get up, (make to) go (away, up), grow (over), increase, lay, leap, levy, lift (self) up, light, [make] up, X mention, mount up, offer, make to pay, + perfect, prefer, put (on), raise, recover, restore, (make to) rise (up), scale, set (up), shoot forth (up), (begin to) spring (up), stir up, take away (up), work.

H5921 - with

Properly the same as H5920 used as a preposition (in the singular or plural, often with prefix, or as conjugation with a particle following); *above*, *over*, *upon*, or *against* (yet always in this last relation with a downward aspect) in a great variety of applications: - above, according to (-ly), after, (as) against, among, and, X as, at, because of, beside (the rest of), between, beyond the time, X both and, by (reason of), X had the charge of, concerning for, in (that), (forth, out) of, (from) (off), (up-) on, over, than, through (-out), to, touching, X with.

H7522 - acceptance

From H7521; *delight*: - (be) acceptable (-ance, -ed), delight, desire, favour, (good) pleasure, (own, self, voluntary) will, as . . . (what) would.

H4196 – on mine altar

From H2076; an *altar*: - altar.

H6286 – I will glorify

A primitive root; to *gleam*, that is, (causatively) *embellish*; figuratively to *boast*; also to *explain* (that is, make clear) oneself; denominatively from H6288, to *shake* a tree: - beautify, boast self, go over the boughs, glorify (self), glory, vaunt self.

H1004 - house

Probably from H1129 abbreviated; a *house* (in the greatest variation of applications, especially *family*, etc.): - court, daughter, door, + dungeon, family, + forth of, X great as would contain, hangings, home[born], [winter]house (-hold), inside(-ward), palace, place, + prison, + steward, + tablet, temple, web, + within (-out).

H8597 – of my glory

From H6286; *ornament* (abstractly or concretely, literally or figuratively): - beauty (-iful), bravery, comely, fair, glory (-ious), honour, majesty.

Isa 60:8 Who⁴³¹⁰ are these⁴²⁸ that fly⁵⁷⁷⁴ as a cloud,⁵⁶⁴⁵ and as the doves³¹²³ to⁴¹³ their windows?⁶⁹⁹

H4310 - Who

An interrogative pronoun of persons, as H4100 is of things, *who?* (occasionally, by a peculiar idiom, of things); also (indefinitely) *whoever*; often used in oblique construction with prefix or suffix: - any (man), X he, X him, + O that! what, which, who (-m, -se, -soever), + would to God.

H428 - these

Prolonged from H411; *these* or *those*: - an- (the) other; one sort, so, some, such, them, these (same), they, this, those, thus, which, who (-m).

H5774 - fly

A primitive root; to *cover* (with wings or obscurity); hence (as denominative from H5775) to *fly*; also (by implication of dimness) to *faint* (from the darkness of swooning): - brandish, be (wax) faint, flee away, fly (away -), X set, shine forth, weary.

H5645 - cloud

Masculine and feminine; from H5743; properly an *envelope*, that is, *darkness* (or *density*, 2Ch 4:17); specifically a (scud) *cloud*; also a *copse*: - clay, (thick) cloud, X thick, thicket. Compare H5672.

H3123 – doves

Probably from the same as H3196; a *dove* (apparently from the *warmth* of their mating): - dove, pigeon.

H413 - to

(Used only in the shortened constructive form (the second form)); a primitive particle, properly denoting motion *towards*, but occasionally used of a quiescent position, that is, *near*, *with* or *among*; often in general, *to*: - about, according to, after, against, among, as for, at, because (-fore, -side), both . . . and, by, concerning, for, from, X hath, in (-to), near, (out) of, over, through,to (-ward), under, unto, upon, whether, with(-in).

H699 – their windows

Feminine participle passive of H693 (as if for *lurking*); a *lattice*; (by implication) a *window*, *dove cot* (because of the pigeon holes), *chimney* (with its apertures for smoke), *sluice* (with openings for water): - chimney, window.

Isa 60:9 Surely³⁵⁸⁸ the isles³³⁹ shall wait⁶⁹⁶⁰ for me, and the ships⁵⁹¹ of Tarshish⁸⁶⁵⁹ first,⁷²²³ to bring⁹³⁵ thy sons¹¹²¹ from far,^{4480, 7350} their silver³⁷⁰¹ and their gold²⁰⁹¹ with⁸⁵⁴ them, unto the name⁸⁰³⁴ of the LORD³⁰⁶⁸ thy God,⁴³⁰ and to the Holy One⁶⁹¹⁸ of Israel,³⁴⁷⁸ because³⁵⁸⁸ he hath glorified⁶²⁸⁶ thee.

H3588 – surely

A primitive particle (the full form of the prepositional prefix) indicating *causal* relations of all kinds, antecedent or consequent; (by implication) very widely used as a relative conjugation or adverb; often largely modified by other particles annexed: - and, + (forasmuch, inasmuch, where-) as, assured [-ly], + but, certainly, doubtless, + else, even, + except, for, how, (because, in, so, than) that, + nevertheless, now, rightly, seeing, since, surely, then, therefore, + (al-) though, + till, truly, + until, when, whether, while, who, yea, yet,

H339 - Isles

From H183; properly a *habitable* spot (as *desirable*); dry *land*, a *coast*, an *island*: - country, isle, island.

H6960 – shall wait

A primitive root; to *bind* together (perhaps by *twisting*), that is, *collect*; (figuratively) to *expect*: - gather (together), look, patiently, tarry, wait (for, on, upon).

H591 - ships

Feminine of H590; a *ship*: - ship ([-men]).

H8659 - Tarshish

Probably the same as H8658 (as the region of the stone, or the reverse); *Tarshish*, a place on the Mediterranean, hence the epithet of a *merchant* vessel (as if for or from that port); also the name of a Persian and of an Israelite: - Tarshish, Tharshish.

H7223 - first

From H7221; *first*, in place, time or rank (as adjective or noun): - ancestor, (that were) before (-time), beginning, eldest, first, fore [-father] (-most), former (thing), of old time, past.

H935 – to bring

A primitive root; to *go* or *come* (in a wide variety of applications): - abide, apply, attain, X be, befall, + besiege, bring (forth, in, into, to pass), call, carry, X certainly, (cause, let, thing for) to come (against, in, out, upon, to pass), depart, X doubtless again, + eat, + employ, (cause to) enter (in, into, -tering, -trance, -try), be fallen, fetch, + follow, get, give, go (down, in, to war), grant, + have, X indeed, [in-]vade, lead, lift [up], mention, pull in, put, resort, run (down), send, set, X (well) stricken [in age], X surely, take (in), way.

H1121 – thy sons

From H1129; a *son* (as a *builder* of the family name), in the widest sense (of literal and figurative relationship, including *grandson*, *subject*, *nation*, *quality* or *condition*, etc., (like H1, H251, etc.): - + afflicted, age, [Ahoh-] [Ammon-] [Hachmon-] [Lev-]ite, [anoint-]ed one, appointed to, (+) arrow, [Assyr-] [Babylon-] [Egypt-] [Grec-]ian, one born, bough, branch, breed, + (young) bullock, + (young) calf, X came up in, child, colt, X common, X corn, daughter, X of first, + firstborn, foal, + very fruitful, + postage, X in, + kid, + lamb, (+) man, meet, + mighty, + nephew, old, (+) people, + rebel, + robber, X servant born, X soldier, son, + spark, + steward, + stranger, X surely, them of, + tumultuous one, + valiant[-est], whelp, worthy, young (one), youth.

H4480 - from

For H4482; properly a *part of*; hence (prepositionally), *from* or *out of* in many senses: - above, after, among, at, because of, by (reason of), from (among), in, X neither, X nor, (out) of, over, since, X then, through, X whether, with.

H7350 - far

From H7368; *remote*, literally of figuratively, of place or time; specifically *precious*; often used adverbially (with preposition): - (a-) far (abroad, off), long ago, of old, space, great while to come.

H3701 – their silver

From H3700; *silver* (from its *pale* color); by implication *money*: - money, price, silver (-ling).

H2091 – their gold

From an unused root meaning to *shimmer; gold*; figuratively something *gold colored* (that is, *yellow*), as *oil, a clear sky*: - gold (-en), fair weather.

H854 - with

Probably from H579; properly *nearness* (used only as a preposition or adverb), *near*; hence generally *with, by, at, among, etc.*: - against, among, before, by, for, from, in (-to), (out) of, with. Often with another preposition prefixed.

H8034 – unto the name

A primitive word (perhaps rather from H7760 through the idea of definite and conspicuous *position*; compare H8064); an *appellation*, as a mark or memorial of individuality; by implication *honor, authority, character*: - + base, [in-] fame [-ous], name (-d), renown, report.

H3068 - LORD

From H1961; (the) *self Existent* or eternal; *Jehovah*, Jewish national name of God: - Jehovah, the Lord. Compare H3050, H3069.

H430 – thy God

Plural of H433; *gods* in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme *God*; occasionally applied by way of deference to *magistrates*; and sometimes as a superlative: - angels, X exceeding, God (gods) (-dess, -ly), X (very) great, judges, X mighty.

H6918 – to the Holy One

From H6942; *sacred* (ceremonially or morally); (as noun) *God* (by eminence), an *angel, a saint, a sanctuary*: - holy (One), saint.

H3478 - Israel

From H8280 and H410; *he will rule as God; Israel*, a symbolical name of Jacob; also (typically) of his posterity: - Israel.

H3588 - because

A primitive particle (the full form of the prepositional prefix) indicating *causal* relations of all kinds, antecedent or consequent; (by implication) very widely used as a relative conjugation or adverb; often largely modified by other particles annexed: - and, + (forasmuch, inasmuch, where-) as, assured [-ly], + but, certainly, doubtless, + else, even, + except, for, how, (because, in, so, than) that, + nevertheless, now, rightly, seeing, since, surely, then, therefore, + (al-) though, + till, truly, + until, when, whether, while, who, yea, yet,

H6286 – he hath glorified thee

A primitive root; to *gleam*, that is, (causatively) *embellish*; figuratively to *boast*; also to *explain* (that is, make clear) oneself; denominatively from H6288, to *shake* a tree: - beautify, boast self, go over the boughs, glorify (self), glory, vaunt self.

Isa 60:10 And the sons¹¹²¹ of strangers⁵²³⁶ shall build up¹¹²⁹ thy walls,²³⁴⁶ and their kings⁴⁴²⁸ shall minister⁸³³⁴ unto thee: for³⁵⁸⁸ in my wrath⁷¹¹⁰ I smote⁵²²¹ thee, but in my favor⁷⁵²² have I had mercy⁷³⁵⁵ on thee.

H1121 - sons

From H1129; a *son* (as a *builder* of the family name), in the widest sense (of literal and figurative relationship, including *grandson*, *subject*, *nation*, *quality* or *condition*, etc., (like H1, H251, etc.): - + afflicted, age, [Ahoh-] [Ammon-] [Hachmon-] [Lev-]ite, [anoint-]ed one, appointed to, (+) arrow, [Assyr-] [Babylon-] [Egypt-] [Grec-]ian, one born, bough, branch, breed, + (young) bullock, + (young) calf, X came up in, child, colt, X common, X corn, daughter, X of first, + firstborn, foal, + very fruitful, + postage, X in, + kid, + lamb, (+) man, meet, + mighty, + nephew, old, (+) people, + rebel, + robber, X servant born, X soldier, son, + spark, + steward, + stranger, X surely, them of, + tumultuous one, + valiant[-est], whelp, worthy, young (one), youth.

H5236 - strangers

From H5234; *foreign*, or (concretely) a *foreigner*, or (abstractly) *heathendom*: - alien, strange (+ -er).

H1129 – shall build up

A primitive root; to *build* (literally and figuratively): - (begin to) build (-er), obtain children, make, repair, set (up), X surely.

H2346 – thy walls

Feminine active participle of an unused root apparently meaning to *join*; a *wall* of protection: - wall, walled.

H4428 – and their kings

From H4427; a *king*: - king, royal.

H8334 – shall minister

A primitive root; to *attend* as a menial or worshipper; figuratively to *contribute* to: - minister (unto), (do) serve (-ant, -ice, -itor), wait on.

H3588 - for

A primitive particle (the full form of the prepositional prefix) indicating *causal* relations of all kinds, antecedent or consequent; (by implication) very widely used as a relative conjugation or adverb; often largely modified by other particles annexed: - and, + (forasmuch, inasmuch, where-) as, assured [-ly], + but, certainly, doubtless, + else, even, + except, for, how, (because, in, so, than) that, + nevertheless, now, rightly, seeing, since, surely, then, therefore, + (al-) though, + till, truly, + until, when, whether, while, who, yea, yet,

H7110 – in my rath

From H7107; a *splinter* (as *chipped off*); figuratively *rage* or *strife*: - foam, indignation, X sore, wrath.

H5221 – I smote

A primitive root; to *strike* (lightly or severely, literally or figuratively): - beat, cast forth, clap, give [wounds], X go forward, X indeed, kill, make [slaughter], murderer, punish, slaughter, slay (-er, -ing), smite (-r, -ing), strike, be stricken, (give) stripes, X surely, wound.

H7522 – favor

From H7521; *delight*: - (be) acceptable (-ance, -ed), delight, desire, favour, (good) pleasure, (own, self, voluntary) will, as . . . (what) would.

H7355 - mercy

A primitive root; to *fondle*; by implication to *love*, especially to *compassionate*: - have compassion (on, upon), love, (find, have, obtain, shew) mercy (-iful, on, upon), (have) pity, Ruhamah, X surely.

Isa 60:11 Therefore thy gates⁸¹⁷⁹ shall be open⁶⁶⁰⁵ continually;⁸⁵⁴⁸ they shall not³⁸⁰⁸ be shut⁵⁴⁶² day³¹¹⁹ nor night;³⁹¹⁵ that *men* may bring⁹³⁵ unto⁴¹³ thee the forces²⁴²⁸ of the Gentiles,¹⁴⁷¹ and that their kings⁴⁴²⁸ *may be brought*.⁵⁰⁹⁰

H8179 - gates

From H8176 in its original sense; an *opening*, that is, *door* or *gate*: - city, door, gate, port (X -er).

H6605 - open

A primitive root; to *open* wide (literally or figuratively); specifically to *loosen*, *begin*, *plough*, *carve*: - appear, break forth, draw (out), let go free, (en-) grave (-n), loose (self), (be, beset) open (-ing), put off, ungird, unstop, have vent.

H8548 - continually

From an unused root meaning to *stretch*; properly *continuance* (as indefinite extension); but used only (attributively as adjective) *constant* (or adverbially *constantly*); elliptically the *regular* (daily) sacrifice: - alway (-s), continual (employment, -ly), daily, ([n-]) ever (-more), perpetual.

H3808 - not

lo; a primitive particle; *not* (the simple or abstract negation); by implication *no*; often used with other particles: - X before, + or else, ere, + except, ig [-norant], much, less, nay, neither, never, no ([-ne], -r, [-thing]), (X as though . . . , [can-], for) not (out of), of nought, otherwise, out of, + surely, + as truly as, + of a truth, + verily, for want, + whether, without.

H5462 - shut

A primitive root; to *shut up*; figuratively to *surrender*: - close up, deliver (up), give over (up), inclose, X pure, repair, shut (in, self, out, up, up together), stop, X straitly.

H3119 - day

From H3117; *daily*: - daily, (by, in the) day (-time).

H3915 - night

From the same as H3883; properly a *twist* (away of the light), that is, *night*; figuratively *adversity*: - ([mid-]) night (season).

H935 - bring

A primitive root; to *go* or *come* (in a wide variety of applications): - abide, apply, attain, X be, befall, + besiege, bring (forth, in, into, to pass), call, carry, X certainly, (cause, let, thing for) to come (against, in, out, upon, to pass), depart, X doubtless again, + eat, + employ, (cause to) enter (in, into, -tering, -trance, -try), be fallen, fetch, + follow, get, give, go (down, in, to war), grant, + have, X indeed, [in-]vade, lead, lift [up], mention, pull in, put, resort, run (down), send, set, X (well) stricken [in age], X surely, take (in), way.

H413 - unto

(Used only in the shortened constructive form (the second form)); a primitive particle, properly denoting motion *towards*, but occasionally used of a quiescent position, that is, *near*, *with* or *among*; often in general, *to*: - about, according to, after, against, among, as for, at, because (-fore, -side), both . . . and, by, concerning, for, from, X hath, in (-to), near, (out) of, over, through, to (-ward), under, unto, upon, whether, with(-in).

H2428 - forces

From H2342; probably a *force*, whether of men, means or other resources; an *army*, *wealth*, *virtue*, *valor*, *strength*: - able, activity, (+) army, band of men (soldiers), company, (great) forces, goods, host, might, power, riches, strength, strong, substance, train, (+) valiant (-ly), valour, virtuous (-ly), war, worthy (-ily).

H1471 - Gentiles

Apparently from the same root as H1465 (in the sense of *massing*); a foreign *nation*; hence a *Gentile*; also (figuratively) a *troop* of animals, or a *flight* of locusts: - Gentile, heathen, nation, people.

H4428 - kings

From H4427; a *king*: - king, royal.

H5090 - brought

A primitive root; to *drive* forth (a person, an animal or chariot), that is, *lead*, *carry away*; reflexively to *proceed* (that is, impel or guide oneself); also (from the *panting* induced by effort), to *sigh*: - acquaint, bring (away), carry away, drive (away), lead (away, forth), (be) guide, lead (away, forth).

Isa 60:12 For³⁵⁸⁸ the nation¹⁴⁷¹ and kingdom⁴⁴⁶⁷ that⁸³⁴ will not³⁸⁰⁸ serve⁵⁶⁴⁷ thee shall perish;⁶ yea, those nations¹⁴⁷¹ shall be utterly wasted.²⁷¹⁷

H3588 - For

A primitive particle (the full form of the prepositional prefix) indicating *causal* relations of all kinds, antecedent or consequent; (by implication) very widely used as a relative conjugation or adverb; often largely modified by other particles annexed: - and, + (forasmuch, inasmuch, where-) as, assured [-ly], + but, certainly, doubtless, + else, even, + except, for, how, (because, in, so, than) that, + nevertheless, now, rightly, seeing, since, surely, then, therefore, + (al-) though, + till, truly, + until, when, whether, while, who, yea, yet,

H1471 - nation

Apparently from the same root as H1465 (in the sense of *massing*); a foreign *nation*; hence a *Gentile*; also (figuratively) a *troop* of animals, or a *flight* of locusts: - Gentile, heathen, nation, people.

H4467 - kingdom

From H4427; *dominion*, that is, (abstractly) the estate (*rule*) or (concretely) the country (*realm*): - kingdom, king's, reign, royal.

H834 - that

A primitive relative pronoun (of every gender and number); *who*, *which*, *what*, *that*; also (as adverb and conjunction) *when*, *where*, *how*, *because*, *in order that*, etc.: - X after, X alike, as (soon as), because, X every, for, + forasmuch, + from whence, + how (-soever), X if, (so) that ([thing] which, wherein), X

though, + until, + whatsoever, when, where (+ -as, -in, -of, -on, -soever, -with), which, whilst, + whither (-soever), who (-m, -soever, -se). As it is indeclinable, it is often accompanied by the personal pronoun expletively, used to show the connection.

H3808 - not

lo; a primitive particle; *not* (the simple or abstract negation); by implication *no*; often used with other particles: - X before, + or else, ere, + except, ig [-norant], much, less, nay, neither, never, no ([*-ne*], -r, [-thing]), (X as though . . . , [*can-*], for) not (out of), of nought, otherwise, out of, + surely, + as truly as, + of a truth, + verily, for want, + whether, without.

H5647 – serve

A primitive root; to *work* (in any sense); by implication to *serve*, *till*, (causatively) *enslave*, etc.: - X be, keep in bondage, be bondmen, bond-service, compel, do, dress, ear, execute, + husbandman, keep, labour (-ing man), bring to pass, (cause to, make to) serve (-ing, self), (be, become) servant (-s), do (use) service, till (-er), transgress [from margin], (set a) work, be wrought, worshipper.

H6 – shall perish

A primitive root; properly to *wander* away, that is *lose* oneself; by implication to *perish* (causatively, *destroy*): - break, destroy (-uction), + not escape, fail, lose, (cause to, make) perish, spend, X and surely, take, be undone, X utterly, be void of, have no way to flee.

H1471 - nation

Apparently from the same root as H1465 (in the sense of *massing*); a foreign *nation*; hence a *Gentile*; also (figuratively) a *troop* of animals, or a *flight* of locusts: - Gentile, heathen, nation, people.

H2717 – wasted

A primitive root; to *parch* (through drought), that is, (by analogy) to *desolate*, *destroy*, *kill*: - decay, (be) desolate, destroy (-er), (be) dry (up), slay, X surely, (lay, lie, make) waste.

Isa 60:13 The glory³⁵¹⁹ of Lebanon³⁸⁴⁴ shall come⁹³⁵ unto⁴¹³ thee, the fir tree,¹²⁶⁵ the pine tree,⁸⁴¹⁰ and the box⁸³⁹¹ together,³¹⁶² to beautify⁶²⁸⁶ the place⁴⁷²⁵ of my sanctuary;⁴⁷²⁰ and I will make the place⁴⁷²⁵ of my feet⁷²⁷² glorious.³⁵¹³

H3519 - glory

From H3513; properly *weight*; but only figuratively in a good sense, *splendor* or *copiousness*: - glorious (-ly), glory, honour (-able).

H3844 – Lebanon

From H3825; (the) *white* mountain (from its snow); *Lebanon*, a mountain range in Palestine: - Lebanon.

H935 - come

A primitive root; to *go* or *come* (in a wide variety of applications): - abide, apply, attain, X be, befall, + besiege, bring (forth, in, into, to pass), call, carry, X certainly, (cause, let, thing for) to come (against, in, out, upon, to pass), depart, X doubtless again, + eat, + employ, (cause to) enter (in, into, -tering, -trance, -try), be fallen, fetch, + follow, get, give, go (down, in, to war), grant, + have, X indeed, [in-] vade, lead, lift [up], mention, pull in, put, resort, run (down), send, set, X (well) stricken [in age], X surely, take (in), way.

H413 - unto

(Used only in the shortened constructive form (the second form)); a primitive particle, properly denoting motion *towards*, but occasionally used of a quiescent position, that is, *near*, *with* or *among*; often in general, *to*: - about, according to, after, against, among, as for, at, because (-fore, -side), both . . . and, by, concerning, for, from, X hath, in (-to), near, (out) of, over, through, to (-ward), under, unto, upon, whether, with(-in).

H1265 – fir tree

Of uncertain derivation; a *cypress* tree (perhaps); hence a *lance* or a *musical instrument* (as made of that wood): - fir (tree).

H8410 – pine tree

Apparently from H1725; *enduring*; a species of hard wood or *lasting* tree (perhaps *oak*): - pine (tree).

H8391 - box

From H833; a species of *cedar* (from its *erectness*): - box (tree).

H3162 - together

From H3161; properly a *unit*, that is, (adverbially) *unitedly*: - alike, at all (once), both, likewise, only, (al-) together, withal.

H6286 – beautify

A primitive root; to *gleam*, that is, (causatively) *embellish*; figuratively to *boast*; also to *explain* (that is, make clear) oneself; denominatively from H6288, to *shake* a tree: - beautify, boast self, go over the boughs, glorify (self), glory, vaunt self.

H4725 - place

From H6965; properly a *standing*, that is, a *spot*; but used widely of a *locality* (generally or specifically); also (figuratively) of a *condition* (of body or mind): - country, X home, X open, place, room, space, X whither [-soever].

H4720 – sanctuary

From H6942; a *consecrated* thing or place, especially a *palace*, *sanctuary* (whether of Jehovah or of idols) or *asylum*: - chapel, hallowed part, holy place, sanctuary.

H4725 - place

From H6965; properly a *standing*, that is, a *spot*; but used widely of a *locality* (generally or specifically); also (figuratively) of a *condition* (of body or mind): - country, X home, X open, place, room, space, X whither [-soever].

H7272 - feet

From H7270; a *foot* (as used in *walking*); by implication a *step*; by euphemism the *pudenda*: - X be able to endure, X according as, X after, X coming, X follow, ([broken-]) foot ([-ed, -stool]), X great toe, X haunt, X journey, leg, + piss, + possession, time.

H3513 – glorious

A primitive root; to be *heavy*, that is, in a bad sense (*burdensome*, *severe*, *dull*) or in a good sense (*numerous*, *rich*, *honorable*); causatively to *make weighty* (in the same two senses): - abounding with,

more grievously afflict, boast, be chargeable, X be dim, glorify, be (make) glorious (things), glory, (very) great, be grievous, harden, be (make) heavy, be heavier, lay heavily, (bring to, come to, do, get, be had in) honour (self), (be) honourable (man), lade, X more be laid, make self many, nobles, prevail, promote (to honour), be rich, be (go) sore, stop.

Isa 60:14 The sons¹¹²¹ also of them that afflicted⁶⁰³¹ thee shall come¹⁹⁸⁰ bending⁷⁸¹⁷ unto⁴¹³ thee; and all³⁶⁰⁵ they that despised⁵⁰⁰⁶ thee shall bow themselves down⁷⁸¹² at⁵⁹²¹ the soles³⁷⁰⁹ of thy feet;⁷²⁷² and they shall call⁷¹²¹ thee, The city⁵⁸⁹² of the LORD,³⁰⁶⁸ The Zion⁶⁷²⁶ of the Holy One⁶⁹¹⁸ of Israel.³⁴⁷⁸

H1121 - sons

From H1129; a *son* (as a *builder* of the family name), in the widest sense (of literal and figurative relationship, including *grandson*, *subject*, *nation*, *quality* or *condition*, etc., (like H1, H251, etc.): - + afflicted, age, [Ahoh-] [Ammon-] [Hachmon-] [Lev-]ite, [anoint-]ed one, appointed to, (+) arrow, [Assyr-] [Babylon-] [Egypt-] [Grec-]ian, one born, bough, branch, breed, + (young) bullock, + (young) calf, X came up in, child, colt, X common, X corn, daughter, X of first, + firstborn, foal, + very fruitful, + postage, X in, + kid, + lamb, (+) man, meet, + mighty, + nephew, old, (+) people, + rebel, + robber, X servant born, X soldier, son, + spark, + steward, + stranger, X surely, them of, + tumultuous one, + valiant[-est], whelp, worthy, young (one), youth.

H6031 - afflicted

A primitive root (possibly rather identical with H6030 through the idea of *looking* down or *browbeating*); to *depress* literally or figuratively, transitively or intransitively (in various applications). (*sing* is by mistake for H6030.): - abase self, afflict (-ion, self), answer [by mistake for H6030], chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for H6030], speak [by mistake for H6030], submit self, weaken, X in any wise.

H1980 - come

Akin to H3212; a primitive root; to *walk* (in a great variety of applications, literally and figuratively): - (all) along, apace, behave (self), come, (on) continually, be conversant, depart, + be eased, enter, exercise (self), + follow, forth, forward, get, go (about, abroad, along, away, forward, on, out, up and down), + greater, grow, be wont to haunt, lead, march, X more and more, move (self), needs, on, pass (away), be at the point, quite, run (along), + send, speedily, spread, still, surely, + tale-bearer, + travel (-ler), walk (abroad, on, to and fro, up and down, to places), wander, wax, [way-] faring man, X be weak, whirl.

H7817 - bending

A primitive root; to *sink* or *depress* (reflexively or causatively): - bend, bow (down), bring (cast) down, couch, humble self, be (bring) low, stoop.

H413 - unto

(Used only in the shortened constructive form (the second form)); a primitive particle, properly denoting motion *towards*, but occasionally used of a quiescent position, that is, *near*, *with* or *among*; often in general, *to*: - about, according to, after, against, among, as for, at, because (-fore, -side), both . . . and, by, concerning, for, from, X hath, in (-to), near, (out) of, over, through,to (-ward), under, unto, upon, whether, with(-in).

H3605 - all

From H3634; properly the *whole*; hence *all*, *any* or *every* (in the singular only, but often in a plural sense): - (in) all (manner, [ye]), altogether, any (manner), enough, every (one, place, thing), howsoever, as many as, [no-] thing, ought, whatsoever, (the) whole, whoso (-ever).

H5006 – despised

A primitive root; to *scorn*; or (Ecc 12:5) by interchange for H5132, to *bloom*: - abhor, (give occasion to) blaspheme, contemn, despise, flourish, X great, provoke.

H7812 – down

A primitive root; to *depress*, that is, *prostrate* (especially reflexively in homage to royalty or God): - bow (self) down, crouch, fall down (flat), humbly beseech, do (make) obeisance, do reverence, make to stoop, worship.

H5921 - at

Properly the same as H5920 used as a preposition (in the singular or plural, often with prefix, or as conjugation with a particle following); *above*, *over*, *upon*, or *against* (yet always in this last relation with a downward aspect) in a great variety of applications: - above, according to (-ly), after, (as) against, among, and, X as, at, because of, beside (the rest of), between, beyond the time, X both and, by (reason of), X had the charge of, concerning for, in (that), (forth, out) of, (from) (off), (up-) on, over, than, through (-out), to, touching, X with.

H3709 - soles

From H3721; the hollow *hand* or palm (so of the *paw* of an animal, of the *sole*, and even of the *bowl* of a dish or sling, the *handle* of a bolt, the *leaves* of a palm tree); figuratively *power*: - branch, + foot, hand ([-, -ful], -dle, [-led]), hollow, middle, palm, paw, power, sole, spoon.

H7272 – feet

From H7270; a *foot* (as used in *walking*); by implication a *step*; by euphemism the *pudenda*: - X be able to endure, X according as, X after, X coming, X follow, ([broken-]) foot ([-ed, -stool]), X great toe, X haunt, X journey, leg, + piss, + possession, time.

H7121 - call

A primitive root (rather identical with H7122 through the idea of *accosting* a person met); to *call* out to (that is, properly *address* by name, but used in a wide variety of applications): - bewray [self], that are bidden, call (for, forth, self, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim (-ation), pronounce, publish, read, renowned, say.

H5892 - city

From H5782 a *city* (a place guarded by *waking* or a watch) in the widest sense (even of a mere *encampment* or *post*): - Ai [from margin], city, court [from margin], town.

H3068 - LORD

From H1961; (the) *self Existent* or eternal; *Jehovah*, Jewish national name of God: - Jehovah, the Lord. Compare H3050, H3069.

H6726 – Zion

The same (regular) as H6725; *Tsijon* (as a permanent *capital*), a mountain of Jerusalem: - Zion.

H6918 – Holy One

From H6942; *sacred* (ceremonially or morally); (as noun) *God* (by eminence), an *angel*, a *saint*, a *sanctuary*: - holy (One), saint.

H3478 - Israel

From H8280 and H410; *he will rule as God; Israel*, a symbolical name of Jacob; also (typically) of his posterity: - Israel.

Isa 60:15 Whereas⁸⁴⁷⁸ thou hast been¹⁹⁶¹ forsaken⁵⁸⁰⁰ and hated,⁸¹³⁰ so that no man³⁶⁹ went through⁵⁶⁷⁴ thee, I will make⁷⁷⁶⁰ thee an eternal⁵⁷⁶⁹ excellency,¹³⁴⁷ a joy⁴⁸⁸⁵ of many generations.^{1755, 1755}

H8478 – whereas

From the same as H8430; the *bottom* (as depressed); only adverbially *below* (often with prepositional prefix *underneath*), in *lieu of*, etc.: - as, beneath, X flat, in (-stead), (same) place (where . . . is), room, for . . . sake, stead of, under, X unto, X when . . . was mine, whereas, [where-] fore, with.

H1961 – thou hast been

A primitive root (compare H1933); to *exist*, that is, *be* or *become*, *come to pass* (always emphatic, and not a mere copula or auxiliary): - beacon, X altogether, be (-come, accomplished, committed, like), break, cause, come (to pass), continue, do, faint, fall, + follow, happen, X have, last, pertain, quit (one-) self, require, X use.

H5800 - forsaken

A primitive root; to *loosen*, that is, *relinquish*, *permit*, etc.: - commit self, fail, forsake, fortify, help, leave (destitute, off), refuse, X surely.

H8130 – and hated

A primitive root; to *hate* (personally): - enemy, foe, (be) hate (-ful, -r), odious, X utterly.

H369 – so that no man

As if from a primitive root meaning to *be nothing* or *not exist*; a *non-entity*; generally used as a negative particle: - else, except, fail [father-] less, be gone, in [-curable], neither, never, no (where), none, nor (any, thing), not, nothing, to nought, past, un [-searchable], well-nigh, without, Compare H370.

H5674 – went through

A primitive root; to *cross over*; used very widely of any *transition* (literally or figuratively; transitively, intransitively, intensively or causatively); specifically to *cover* (in copulation): - alienate, alter, X at all, beyond, bring (over, through), carry over, (over-) come (on, over), conduct (over), convey over, current, deliver, do away, enter, escape, fail, gender, get over, (make) go (away, beyond, by, forth, his way, in, on, over, through), have away (more), lay, meddle, overrun, make partition, (cause to, give, make to, over) pass (-age, along, away, beyond, by, -enger, on, out, over, through), (cause to, make) + proclaim (-amation), perish, provoke to anger, put away, rage, + raiser of taxes, remove, send over, set apart, + shave, cause to (make) sound, X speedily, X sweet smelling, take (away), (make to) transgress (-or), translate, turn away, [way-] faring man, be wrath.

H7760 – I will make

A primitive root; to *put* (used in a great variety of applications, literally, figuratively, inferentially and elliptically): - X any wise, appoint, bring, call [a name], care, cast in, change, charge, commit, consider, convey, determine, + disguise, dispose, do, get, give, heap up, hold, impute, lay (down, up), leave, look, make (out), mark, + name, X on, ordain, order, + paint, place, preserve, purpose, put (on), + regard, rehearse, reward, (cause to) set (on, up), shew, + stedfastly, take, X tell, + tread down, ([over-]) turn, X wholly, work.

H5769 – thee an eternal

From H5956; properly *concealed*, that is, the *vanishing point*; generally time *out of mind* (past or future), that is, (practically) *eternity*; frequentative adverbially (especially with prepositional prefix) *always*: - always (-s), ancient (time), any more, continuance, eternal, (for, [n-]) ever (-lasting, -more, of old), lasting, long (time), (of) old (time), perpetual, at any time, (beginning of the) world (+ without end). Compare H5331, H5703.

H1347 - excellency

From H1342; the same as H1346: - arrogance, excellency (-lent), majesty, pomp, pride, proud, swelling.

H4885 – a joy

From H7797; *delight*, concretely (the cause or object) or abstractly (the feeling): - joy, mirth, rejoice.

H1755 – of many generations

From H1752; properly a *revolution* of time, that is, an *age* or generation; also a *dwelling*: - age, X evermore, generation, [n-] ever, posterity.

Isa 60:16 Thou shalt also suck³²⁴³ the milk²⁴⁶¹ of the Gentiles,¹⁴⁷¹ and shalt suck³²⁴³ the breast⁷⁶⁹⁹ of kings:⁴⁴²⁸ and thou shalt know³⁰⁴⁵ that³⁵⁸⁸ I⁵⁸⁹ the LORD³⁰⁶⁸ am thy Savior³⁴⁶⁷ and thy Redeemer,¹³⁵⁰ the mighty One⁴⁶ of Jacob.³²⁹⁰

H3243 - Thou shalt also suck

A primitive root; to *suck*; causatively to *give milk*: - milch, nurse (-ing mother), give, make to) suck (-ing child, -ling).

H2461 – the milk

From the same as H2459; *milk* (as the *richness* of kine): - + cheese, milk, sucking,

H1471 – of the Gentiles

Apparently from the same root as H1465 (in the sense of *massing*); a foreign *nation*; hence a *Gentile*; also (figuratively) a *troop* of animals, or a *flight* of locusts: - Gentile, heathen, nation, people.

H3243 – and shalt suck

A primitive root; to *suck*; causatively to *give milk*: - milch, nurse (-ing mother), give, make to) suck (-ing child, -ling).

H7699 – the breast

Probably from H7736 (in its original sense) contracted; the *breast* of a woman or animal (as *bulging*): - breast, pap, teat.

H4428 – of kings

From H4427; a *king*: - king, royal.

H3045 – and thou shalt know

A primitive root; to *know* (properly to ascertain by *seeing*); used in a great variety of senses, figuratively, literally, euphemistically and inferentially (including *observation*, *care*, *recognition*; and causatively *instruction*, *designation*, *punishment*, etc.): - acknowledge, acquaintance (-ted with), advise, answer, appoint, assuredly, be aware, [un-] awares, can [-not], certainly, for a certainty, comprehend, consider, X could they, cunning, declare, be diligent, (can, cause to) discern, discover, endued with, familiar friend, famous, feel, can have, be [ig-] norant, instruct, kinsfolk, kinsman, (cause to, let, make) know, (come to give, have, take) knowledge, have [knowledge], (be, make, make to be, make self) known, + be learned, + lie by man, mark, perceive, privy to, X prognosticator, regard, have respect, skilful, shew, can (man of) skill, be sure, of a surety, teach, (can) tell, understand, have [understanding], X will be, wist, wit, wot.

H3588 - know

A primitive particle (the full form of the prepositional prefix) indicating *causal* relations of all kinds, antecedent or consequent; (by implication) very widely used as a relative conjugation or adverb; often largely modified by other particles annexed: - and, + (forasmuch, inasmuch, where-) as, assured [-ly], + but, certainly, doubtless, + else, even, + except, for, how, (because, in, so, than) that, + nevertheless, now, rightly, seeing, since, surely, then, therefore, + (al-) though, + till, truly, + until, when, whether, while, who, yea, yet,

H589 - I

Contracted from H595; I: - I, (as for) me, mine, myself, we, X which, X who.

H3068 – the LORD

From H1961; (the) *self Existent* or eternal; *Jehovah*, Jewish national name of God: - Jehovah, the Lord. Compare H3050, H3069.

H3467 – thy savior

A primitive root; properly to *be open*, *wide* or *free*, that is, (by implication) to *be safe*; causatively to *free* or *succor*: - X at all, avenging, defend, deliver (-er), help, preserve, rescue, be safe, bring (having) salvation, save (-iour), get victory.

H1350 – and thy Redeemer

A primitive root, to *redeem* (according to the Oriental law of kinship), that is, to *be the next of kin* (and as such to *buy back* a relative's property, *marry* his widow, etc.): - X in any wise, X at all, avenger, deliver, (do, perform the part of near, next) kinsfolk (-man), purchase, ransom, redeem (-er), revenger.

H46 – the mighty One

From H82; *mighty* (spoken of God): - mighty (one).

H3290 – of Jacob

From H6117; *heel catcher* (that is, supplanter); *Jaakob*, the Israelitish patriarch: - Jacob.

Isa 60:17 For⁸⁴⁷⁸ brass⁵¹⁷⁸ I will bring⁹³⁵ gold,²⁰⁹¹ and for⁸⁴⁷⁸ iron¹²⁷⁰ I will bring⁹³⁵ silver,³⁷⁰¹ and for⁸⁴⁷⁸ wood⁶⁰⁸⁶ brass,⁵¹⁷⁸ and for⁸⁴⁷⁸ stones⁶⁸ iron:¹²⁷⁰ I will also make⁷⁷⁶⁰ thy officers⁶⁴⁸⁶ peace,⁷⁹⁶⁵ and thine exactors⁵⁰⁶⁵ righteousness.⁶⁶⁶⁶

H8478 - for

From the same as H8430; the *bottom* (as *depressed*); only adverbially *below* (often with prepositional prefix *underneath*), in *lieu of*, etc.: - as, beneath, X flat, in (-stead), (same) place (where . . . is), room, for . . . sake, stead of, under, X unto, X when . . . was mine, whereas, [where-] fore, with.

H5178 - brass

For H5154; *copper*; hence, something made of that metal, that is, *coin*, a *fetter*; figuratively *base* (as compared with gold or silver): - brasen, brass, chain, copper, fetter (of brass), filthiness, steel.

H935 – I will bring

A primitive root; to *go* or *come* (in a wide variety of applications): - abide, apply, attain, X be, befall, + besiege, bring (forth, in, into, to pass), call, carry, X certainly, (cause, let, thing for) to come (against, in, out, upon, to pass), depart, X doubtless again, + eat, + employ, (cause to) enter (in, into, -tering, -trance, -try), be fallen, fetch, + follow, get, give, go (down, in, to war), grant, + have, X indeed, [in-]vade, lead, lift [up], mention, pull in, put, resort, run (down), send, set, X (well) stricken [in age], X surely, take (in), way.

H2091 - gold

From an unused root meaning to *shimmer*; *gold*; figuratively something *gold colored* (that is, *yellow*), as *oil*, a *clear sky*: - gold (-en), fair weather.

H8478 – and for

From the same as H8430; the *bottom* (as *depressed*); only adverbially *below* (often with prepositional prefix *underneath*), in *lieu of*, etc.: - as, beneath, X flat, in (-stead), (same) place (where . . . is), room, for . . . sake, stead of, under, X unto, X when . . . was mine, whereas, [where-] fore, with.

H1270 - iron

Perhaps from the root of H1269; *iron* (as *cutting*); by extension an iron *implement*: - (ax) head, iron.

H935 – I will bring

A primitive root; to *go* or *come* (in a wide variety of applications): - abide, apply, attain, X be, befall, + besiege, bring (forth, in, into, to pass), call, carry, X certainly, (cause, let, thing for) to come (against, in, out, upon, to pass), depart, X doubtless again, + eat, + employ, (cause to) enter (in, into, -tering, -trance, -try), be fallen, fetch, + follow, get, give, go (down, in, to war), grant, + have, X indeed, [in-]vade, lead, lift [up], mention, pull in, put, resort, run (down), send, set, X (well) stricken [in age], X surely, take (in), way.

H3701 - silver

From H3700; *silver* (from its *pale* color); by implication *money*: - money, price, silver (-ling).

H8478 – and for

From the same as H8430; the *bottom* (as *depressed*); only adverbially *below* (often with prepositional prefix *underneath*), in *lieu of*, etc.: - as, beneath, X flat, in (-stead), (same) place (where . . . is), room, for . . . sake, stead of, under, X unto, X when . . . was mine, whereas, [where-] fore, with.

H6086 - wood

From H6095; a *tree* (from its *firmness*); hence *wood* (plural *sticks*): - + carpenter, gallows, helve, + pine, plank, staff, stalk, stick, stock, timber, tree, wood.

H5178 - brass

For H5154; *copper*; hence, something made of that metal, that is, *coin*, a *fetter*; figuratively *base* (as compared with gold or silver): - *brasen*, brass, chain, copper, fetter (of brass), filthiness, steel.

H8478 – and for

From the same as H8430; the *bottom* (as *depressed*); only adverbially *below* (often with prepositional prefix *underneath*), in *lieu of*, etc.: - as, beneath, X flat, in (-stead), (same) place (where . . . is), room, for . . . sake, stead of, under, X unto, X when . . . was mine, whereas, [where-] fore, with.

H68 – stones

From the root of H1129 through the meaning, to *build*; *a stone*: - + carbuncle, + mason, + plummet, [chalk-, hail-, bead-, sling-] stone (-ny), (divers) weight (-s).

H1270 - iron

Perhaps from the root of H1269; *iron* (as *cutting*); by extension an iron *implement*: - (ax) head, iron.

H7760 – I will also make

A primitive root; to *put* (used in a great variety of applications, literally, figuratively, inferentially and elliptically): - X any wise, appoint, bring, call [a name], care, cast in, change, charge, commit, consider, convey, determine, + disguise, dispose, do, get, give, heap up, hold, impute, lay (down, up), leave, look, make (out), mark, + name, X on, ordain, order, + paint, place, preserve, purpose, put (on), + regard, rehearse, reward, (cause to) set (on, up), shew, + stedfastly, take, X tell, + tread down, ([over-]) turn, X wholly, work.

H6486 – thy officers

Feminine passive participle of H6485; *visitation* (in many senses, chiefly official): - account, (that have the) charge, custody, that which . . . laid up, numbers, office (-r), ordering, oversight, + prison, reckoning, visitation.

H7965 - peace

From H7999; *safe*, that is, (figuratively) *well*, *happy*, *friendly*; also (abstractly) *welfare*, that is, health, prosperity, peace: - X do, familiar, X fare, favour, + friend, X greet, (good) health, (X perfect, such as be at) peace (-able, -ably), prosper (-ity, -ous), rest, safe (-ly), salute, welfare, (X all is, be) well, X wholly.

H5065 – and thine exactors

A primitive root; to *drive* (an animal, a workman, a debtor, an army); by implication to *tax*, *harass*, *tyrannize*: - distress, driver, exact (-or), oppress (-or), X raiser of taxes, taskmaster.

H6666 – righteousness

From H6663; *rightness* (abstractly), subjectively (*rectitude*), objectively (*justice*), morally (*virtue*) or figuratively (*prosperity*): - justice, moderately, right (-eous) (act, -ly, -ness).

Isa 60:18 Violence²⁵⁵⁵ shall no³⁸⁰⁸ more⁵⁷⁵⁰ be heard⁸⁰⁸⁵ in thy land,⁷⁷⁶ wasting⁷⁷⁰¹
nor destruction⁷⁶⁶⁷ within thy borders;¹³⁶⁶ but thou shalt call⁷¹²¹ thy walls²³⁴⁶
Salvation,³⁴⁴⁴ and thy gates⁸¹⁷⁹ Praise.⁸⁴¹⁶

H2555 - violence

From H2554; *violence*; by implication *wrong*; by metonymy unjust *gain*: - cruel (-ty), damage, false, injustice, X oppressor, unrighteous, violence (against, done), violent (dealing), wrong.

H3808 – shall no

lo; a primitive particle; *not* (the simple or abstract negation); by implication *no*; often used with other particles: - X before, + or else, ere, + except, ig [-norant], much, less, nay, neither, never, no ([*-ne*], -r, [-thing]), (X as though . . . , [*can-*], for) not (out of), of nought, otherwise, out of, + surely, + as truly as, + of a truth, + verily, for want, + whether, without.

H5750 - more

From H5749; properly *iteration* or *continuance*; used only adverbially (with or without preposition), *again, repeatedly, still, more*: - again, X all life long, at all, besides, but, else, further (-more), henceforth, (any) longer, (any) more (-over), X once, since, (be) still, when, (good, the) while (having being), (as, because, whether, while) yet (within).

H8085 – be heard

A primitive root; to *hear* intelligently (often with implication of attention, obedience, etc.; causatively to *tell*, etc.): - X attentively, call (gather) together, X carefully, X certainly, consent, consider, be content, declare, X diligently, discern, give ear, (cause to, let, make to) hear (-ken, tell), X indeed, listen, make (a) noise, (be) obedient, obey, perceive, (make a) proclaim (-ation), publish, regard, report, shew (forth), (make a) sound, X surely, tell, understand, whosoever [heareth], witness.

H776 – in thy land

From an unused root probably meaning to *be firm*; the *earth* (at large, or partitively a *land*): - X common, country, earth, field, ground, land, X nations, way, + wilderness, world.

H7701 - wasting

From H7736; *violence, ravage*: - desolation, destruction, oppression, robbery, spoil (-ed, -er, -ing), wasting.

H7667 – nor destruction

From H7665; a *fracture*, figuratively *ruin*; specifically a *solution* (of a dream): - affliction, breach, breaking, broken [-footed, -handed], bruise, crashing, destruction, hurt, interpretation, vexation.

H1366 – within thy borders

From H1379; properly a *cord* (as *twisted*), that is, (by implication) a *boundary*; by extension the *territory* inclosed: - border, bound, coast, X great, landmark, limit, quarter, space.

H7121 – but thou shall call

A primitive root (rather identical with H7122 through the idea of *accosting* a person met); to *call* out to (that is, properly *address* by name, but used in a wide variety of applications): - bewray [self], that are bidden, call (for, forth, self, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim (-ation), pronounce, publish, read, renowned, say.

H2346 – thy walls

Feminine active participle of an unused root apparently meaning to *join*; a *wall* of protection: - wall, walled.

H3444 - Salvation

Feminine passive participle of H3467; something *saved*, that is, (abstractly) *deliverance*; hence *aid*, *victory*, *prosperity*: - deliverance, health, help (-ing), salvation, save, saving (health), welfare.

H8179 – and thy gates

From H8176 in its original sense; an *opening*, that is, *door* or *gate*: - city, door, gate, port (X -er).

H8416 - Praise

From H1984; *laudation*; specifically (concretely) a *hymn*: - praise.

Isa 60:19 The sun⁸¹²¹ shall be¹⁹⁶¹ no³⁸⁰⁸ more⁵⁷⁵⁰ thy light²¹⁶ by day;³¹¹⁹ neither³⁸⁰⁸ for brightness⁵⁰⁵¹ shall the moon³³⁹⁴ give light²¹⁵ unto thee: but the LORD³⁰⁶⁸ shall be¹⁹⁶¹ unto thee an everlasting⁵⁷⁶⁹ light,²¹⁶ and thy God⁴³⁰ thy glory.⁸⁵⁹⁷

H8121 – the sun

From an unused root meaning to be *brilliant*; the *sun*; by implication the *east*; figuratively a *ray*, that is, (architecturally) a notched *battlement*: - + east side (-ward), sun ([rising]), + west (-ward), window. See also H1053.

H1961 – shall be

A primitive root (compare H1933); to *exist*, that is, *be* or *become*, *come to pass* (always emphatic, and not a mere copula or auxiliary): - beacon, X altogether, be (-come, accomplished, committed, like), break, cause, come (to pass), continue, do, faint, fall, + follow, happen, X have, last, pertain, quit (one-) self, require, X use.

H3808 - no

lo; a primitive particle; *not* (the simple or abstract negation); by implication *no*; often used with other particles: - X before, + or else, ere, + except, ig [-norant], much, less, nay, neither, never, no ([-ne], -r, [-thing]), (X as though . . . , [can-], for) not (out of), of nought, otherwise, out of, + surely, + as truly as, + of a truth, + verily, for want, + whether, without.

H5750 - more

From H5749; properly *iteration* or *continuance*; used only adverbially (with or without preposition), *again*, *repeatedly*, *still*, *more*: - again, X all life long, at all, besides, but, else, further (-more), henceforth, (any) longer, (any) more (-over), X once, since, (be) still, when, (good, the) while (having being), (as, because, whether, while) yet (within).

H216 – thy light

From H215; *illumination* or (concretely) *luminary* (in every sense, including *lightning*, *happiness*, etc.): - bright, clear, + day, light (-ning), morning, sun.

H3119 – by day

From H3117; *daily*: - daily, (by, in the) day (-time).

H3808 - neither

lo; a primitive particle; *not* (the simple or abstract negation); by implication *no*; often used with other particles: - X before, + or else, ere, + except, ig [-norant], much, less, nay, neither, never, no ([-ne], -r, [-

thing]), (X as though . . . , [can-], for) not (out of), of nought, otherwise, out of, + surely, + as truly as, + of a truth, + verily, for want, + whether, without.

H5051 – for brightness

From H5050; *brilliancy* (literally or figuratively): - bright (-ness), light, (clear) shining.

H3394 – shall the moon

From the same as H3391; the *moon*: - moon.

H215 – give light

A primitive root; *to be* (causatively *make*) *luminous* (literally and metaphorically): - X break of day, glorious, kindle, (be, en-, give, show) light (-en, -ened), set on fire, shine.

H3068 – but the LORD

From H1961; (the) *self Existent* or eternal; *Jehovah*, Jewish national name of God: - Jehovah, the Lord. Compare H3050, H3069.

H1961 – shall be

A primitive root (compare H1933); *to exist*, that is, *be* or *become*, *come to pass* (always emphatic, and not a mere copula or auxiliary): - beacon, X altogether, be (-come, accomplished, committed, like), break, cause, come (to pass), continue, do, faint, fall, + follow, happen, X have, last, pertain, quit (one-) self, require, X use.

H5769 – unto thee an everlasting

From H5956; properly *concealed*, that is, the *vanishing* point; generally time *out of mind* (past or future), that is, (practically) *eternity*; frequentative adverbially (especially with prepositional prefix) *always*: - always (-s), ancient (time), any more, continuance, eternal, (for, [n-]) ever (-lasting, -more, of old), lasting, long (time), (of) old (time), perpetual, at any time, (beginning of the) world (+ without end). Compare H5331, H5703.

H216 - light

From H215; *illumination* or (concretely) *luminary* (in every sense, including *lightning*, *happiness*, etc.): - bright, clear, + day, light (-ning), morning, sun.

H430 – and thy God

Plural of H433; *gods* in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme *God*; occasionally applied by way of deference to *magistrates*; and sometimes as a superlative: - angels, X exceeding, God (gods) (-dess, -ly), X (very) great, judges, X mighty.

H8597 – thy glory

From H6286; *ornament* (abstractly or concretely, literally or figuratively): - beauty (-iful), bravery, comely, fair, glory (-ious), honour, majesty.

Isa 60:20 Thy sun⁸¹²¹ shall no³⁸⁰⁸ more⁵⁷⁵⁰ go down;⁹³⁵ neither³⁸⁰⁸ shall thy moon³³⁹¹ withdraw itself:⁶²² for³⁵⁸⁸ the LORD³⁰⁶⁸ shall be¹⁹⁶¹ thine everlasting⁵⁷⁶⁹ light,²¹⁶ and the days³¹¹⁷ of thy mourning⁶⁰ shall be ended.⁷⁹⁹⁹

H8121 – thy sun

From an unused root meaning to be *brilliant*; the *sun*; by implication the *east*; figuratively a *ray*, that is, (architecturally) a notched *battlement*: - + east side (-ward), sun ([rising]), + west (-ward), window. See also H1053.

H3808 – shall no

lo; a primitive particle; *not* (the simple or abstract negation); by implication *no*; often used with other particles: - X before, + or else, ere, + except, ig [-norant], much, less, nay, neither, never, no ([*-ne*], -r, [-thing]), (X as though . . . , [*can-*], for) not (out of), of nought, otherwise, out of, + surely, + as truly as, + of a truth, + verily, for want, + whether, without.

H5750 - more

From H5749; properly *iteration* or *continuance*; used only adverbially (with or without preposition), *again, repeatedly, still, more*: - again, X all life long, at all, besides, but, else, further (-more), henceforth, (any) longer, (any) more (-over), X once, since, (be) still, when, (good, the) while (having being), (as, because, whether, while) yet (within).

H935 – go down

A primitive root; to *go* or *come* (in a wide variety of applications): - abide, apply, attain, X be, befall, + besiege, bring (forth, in, into, to pass), call, carry, X certainly, (cause, let, thing for) to come (against, in, out, upon, to pass), depart, X doubtless again, + eat, + employ, (cause to) enter (in, into, -tering, -trance, -try), be fallen, fetch, + follow, get, give, go (down, in, to war), grant, + have, X indeed, [*in-]vade*, lead, lift [up], mention, pull in, put, resort, run (down), send, set, X (well) stricken [in age], X surely, take (in), way.

H3808 - neither

lo; a primitive particle; *not* (the simple or abstract negation); by implication *no*; often used with other particles: - X before, + or else, ere, + except, ig [-norant], much, less, nay, neither, never, no ([*-ne*], -r, [-thing]), (X as though . . . , [*can-*], for) not (out of), of nought, otherwise, out of, + surely, + as truly as, + of a truth, + verily, for want, + whether, without.

H3391 – shall thy moon

From an unused root of uncertain signification; a *lunation*, that is, *month*: - month, moon.

H622 – withdraw itself

A primitive root; to *gather* for any purpose; hence to *receive, take away*, that is, remove (destroy, leave behind, put up, restore, etc.): - assemble, bring, consume, destroy, fetch, gather (in, together, up again), X generally, get (him), lose, put all together, receive, recover [another from leprosy], (be) rereward, X surely, take (away, into, up), X utterly, withdraw.

H3068 – the LORD

From H1961; (the) *self Existent* or eternal; *Jehovah*, Jewish national name of God: - Jehovah, the Lord. Compare H3050, H3069.

H1961 – shall be

A primitive root (compare H1933); to *exist*, that is, *be* or *become, come to pass* (always emphatic, and not a mere copula or auxiliary): - beacon, X altogether, be (-come, accomplished, committed, like), break, cause, come (to pass), continue, do, faint, fall, + follow, happen, X have, last, pertain, quit (one-) self, require, X use.

H5769 – thine everlasting

From H5956; properly *concealed*, that is, the *vanishing* point; generally time *out of mind* (past or future), that is, (practically) *eternity*; frequentative adverbially (especially with prepositional prefix) *always*: - always (-s), ancient (time), any more, continuance, eternal, (for, [n-]) ever (-lasting, -more, of old), lasting, long (time), (of) old (time), perpetual, at any time, (beginning of the) world (+ without end). Compare H5331, H5703.

H216 - light

From H215; *illumination* or (concretely) *luminary* (in every sense, including *lightning*, *happiness*, etc.): - bright, clear, + day, light (-ning), morning, sun.

H3117 – and the days

From an unused root meaning to *be hot*; a *day* (as the *warm* hours), whether literally (from sunrise to sunset, or from one sunset to the next), or figuratively (a space of time defined by an associated term), (often used adverbially): - age, + always, + chronicles, continually (-ance), daily, ([birth-], each, to) day, (now a, two) days (agone), + elder, X end, + evening, + (for) ever (-lasting, -more), X full, life, as (so) long as (... live), (even) now, + old, + outlived, + perpetually, presently, + remaineth, X required, season, X since, space, then, (process of) time, + as at other times, + in trouble, weather, (as) when, (a, the, within a) while (that), X whole (+ age), (full) year (-ly), + younger.

H60 – of thy morning

From H56; *lamentation*: - mourning.

H7999 – shall be ended

A primitive root; to *be safe* (in mind, body or estate); figuratively to *be* (causatively *make*) *completed*; by implication to *be friendly*; by extension to *reciprocate* (in various applications): - make amends, (make an) end, finish, full, give again, make good, (re-) pay (again), (make) (to) (be at) peace (-able), that is perfect, perform, (make) prosper (-ous), recompense, render, requite, make restitution, restore, reward, X surely.

Isa 60:21 Thy people⁵⁹⁷¹ also *shall be* all³⁶⁰⁵ righteous:⁶⁶⁶² they shall inherit³⁴²³ the land⁷⁷⁶ forever,⁵⁷⁶⁹ the branch⁵³⁴² of my planting,⁴³⁰² the work⁴⁶³⁹ of my hands,³⁰²⁷ that I may be glorified.⁶²⁸⁶

H5971 – thy people

From H6004; a *people* (as a congregated *unit*); specifically a *tribe* (as those of Israel); hence (collectively) *troops* or *attendants*; figuratively a *flock*: - folk, men, nation, people.

H3605 – also shall be all

From H3634; properly the *whole*; hence *all*, *any* or *every* (in the singular only, but often in a plural sense): - (in) all (manner, [ye]), altogether, any (manner), enough, every (one, place, thing), howsoever, as many as, [no-] thing, ought, whatsoever, (the) whole, whoso (-ever).

H6662 - righteous

From H6663; *just*: - just, lawful, righteous (man).

H3423 – they shall inherit

A primitive root; to *occupy* (be *driving* out previous tenants, and *possessing* in their place); by implication to *seize*, to *rob*, to *inherit*; also to *expel*, to *impoverish*, to *ruin*: - cast out, consume, destroy, disinherit, dispossess, drive (-ing) out, enjoy, expel, X without fail, (give to, leave for) inherit (-ance, -or), + magistrate, be (make) poor, come to poverty, (give to, make to) possess, get (have) in (take) possession, seize upon, succeed, X utterly.

H776 – the land

From an unused root probably meaning to *be firm*; the *earth* (at large, or partitively a *land*): - X common, country, earth, field, ground, land, X nations, way, + wilderness, world.

H5769 - forever

From H5956; properly *concealed*, that is, the *vanishing* point; generally time *out of mind* (past or future), that is, (practically) *eternity*; frequentative adverbially (especially with prepositional prefix) *always*: - always (-s), ancient (time), any more, continuance, eternal, (for, [n-]) ever (-lasting, -more, of old), lasting, long (time), (of) old (time), perpetual, at any time, (beginning of the) world (+ without end). Compare H5331, H5703.

H5342 – the branch

From H5341 in the sense of *greenness* as a striking color; a *shoot*; figuratively, a *descendant*: - branch.

H4302 – of my planting

From H5193; something *planted*, that is, the place (a *garden* or vineyard), or the thing (a *plant*, figuratively of men); by implication the act, *planting*: - plant (-ation, -ing).

H4639 – the work

From H6213; an *action* (good or bad); generally a *transaction*; abstractly *activity*; by implication a *product* (specifically a *poem*) or (generally) *property*: - act, art, + bakemeat, business, deed, do (-ing), labour, thing made, ware of making, occupation, thing offered, operation, possession, X well, ([handy-, needle-, net-]) work, (-ing, -manship), wrought.

H3027 – of my hands

A primitive word; a *hand* (the *open* one (indicating *power*, *means*, *direction*, etc.), in distinction from H3709, the *closed* one); used (as noun, adverb, etc.) in a great variety of applications, both literally and figuratively, both proximate and remote: - (+ be) able, X about, + armholes, at, axletree, because of, beside, border, X bounty, + broad, [broken-] handed, X by, charge, coast, + consecrate, + creditor, custody, debt, dominion, X enough, + fellowship, force, X from, hand [-staves, -y work], X he, himself, X in, labour, + large, ledge, [left-] handed, means, X mine, ministry, near, X of, X order, ordinance, X our, parts, pain, power, X presumptuously, service, side, sore, state, stay, draw with strength, stroke, + swear, terror, X thee, X by them, X them-selves, X thine own, X thou, through, X throwing, + thumb, times, X to, X under, X us, X wait on, [way-] side, where, + wide, X with (him, me, you), work, + yield, X yourselves.

H6286 – that I may be glorified

A primitive root; to *gleam*, that is, (causatively) *embellish*; figuratively to *boast*; also to *explain* (that is, make clear) oneself; denominatively from H6288, to *shake* a tree: - beautify, boast self, go over the boughs, glorify (self), glory, vaunt self.

Isa 60:22 A little one⁶⁹⁹⁶ shall become¹⁹⁶¹ a thousand,⁵⁰⁵ and a small one⁶⁸¹⁰ a strong⁶⁰⁹⁹ nation:¹⁴⁷¹ I⁵⁸⁹ the LORD³⁰⁶⁸ will hasten²³⁶³ it in his time.⁶²⁵⁶

H6996 – a little one

From H6962; *abbreviated*, that is, *diminutive*, literally (in quantity, size or number) or figuratively (in age or importance): - least, less (-ser), little (one), small (-est, one, quantity, thing), young (-er, -est).

H1961 – shall become

A primitive root (compare H1933); to *exist*, that is, *be* or *become*, *come to pass* (always emphatic, and not a mere copula or auxiliary): - beacon, X altogether, be (-come, accomplished, committed, like), break, cause, come (to pass), continue, do, faint, fall, + follow, happen, X have, last, pertain, quit (one-) self, require, X use.

H505 – a thousand

Properly the same as H504; hence (an ox's head being the first letter of the alphabet, and this eventually used as a numeral) a *thousand*: - thousand.

H6810 – and a small one

From H6819; *little*; (in number) *few*; (in age) *young*, (in value) *ignoble*: - least, little (one), small (one), + young (-er, -est).

H6099 – a strong

Passive participle of H6105; *powerful* (specifically a *paw*); by implication *numerous*: - + feeble, great, mighty, must, strong.

H1471 - nation

Apparently from the same root as H1465 (in the sense of *massing*); a foreign *nation*; hence a *Gentile*; also (figuratively) a *troop* of animals, or a *flight* of locusts: - Gentile, heathen, nation, people.

H589 - I

Contracted from H595; I: - I, (as for) me, mine, myself, we, X which, X who.

H3068 – the LORD

From H1961; (the) *self Exist*ent or eternal; *Jehovah*, Jewish national name of God: - Jehovah, the Lord. Compare H3050, H3069.

H2363 – will hasten

A primitive root; to *hurry*; figuratively to *be eager* with excitement or enjoyment: - (make) haste (-n), ready.

H6256 – it in his time

From H5703; *time*, especially (adverbially with preposition) *now*, *when*, etc.: - + after, [al-] ways, X certain, + continually, + evening, long, (due) season, so [long] as, [even-, evening-, noon-] tide, ([meal-], what) time, when.

Many of the known Ellen G. White statements regarding references to Isaiah 60 are listed here.

Isaiah 60 – Ellen G. White

MR No. 196 - Material on Reaching the Wealthy
"Lessons from the Sixtieth Chapter of Isaiah," Oct. 28, 1908

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." Isa. 60:1-5. {3MR 284.1}

Let us bear all these words in mind; for our faith and expectation must be enlarged to look for the fulfillment of these glorious promises. {3MR 284.2}

"The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on Mine altar, and I will glorify the house of My glory. Who are these that fly as a cloud, and as the doves to their windows? {3MR 284.3}

"Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee. And the sons of strangers shall build up thy walls, and their kings (page 285) shall minister unto thee; for in My wrath I smote thee, but in My favor have I had mercy on thee." Verses 6-10. {3MR 284.4}

In these words are outlined the possibilities that are before the people of God, if they shall faithfully perform the work that He has given them to do. With such a prospect before us, shall we, who should be workers together with God, hover about our large centers, saying by our actions if not by our words, "Do not disturb me: I do not wish to leave this pleasant place. Let me remain here, and enjoy the privileges I have in the church." {3MR 285.1}

God has work to be done outside of the church. There are privileges for the Christian in service in every city or town or village. It is not enough for you to remain in the church because you enjoy the preaching. There are many who need the very truths that you have heard, and which you should be imparting to others. May God put upon the members of His church a burden to labor for souls as they that must give an account. {3MR 285.2}

"Therefore thy gates shall be open continually: they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought." Isa. 60:11. {3MR 285.3}

This means that kings and nobles shall be gathered into the kingdom of the Lord. In the third angel's message we have a truth that is to be worldwide. It must be carried from village to village, and from city to city. Then do not, because you have a comfortable home and good church privileges, keep your light under a bushel. Let it shine forth, that it may give light to all. God bids you hunt up the people that know not the truth of the Word of God, that you may acquaint them with it. (page 286) {3MR 285.4}

"Thy gates shall be open continually." Invite the people in. Go in their houses, and tell them that you have an important message, a message that must go to all the world, and that you feel a solemn responsibility to give this message to all that will hear it. {3MR 286.1}

"For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together [these represent persons], to beautify the place of My sanctuary; and I will make the place of My feet glorious." Isa 60:12, 13. {3MR 286.2}

God wants us to go right to the people, realizing that they have souls to save or to lose, and tell them that you desire them to have a life that measures with the life of God--an eternal life in the kingdom of glory. Then you may sit down with them and ask them if they will listen to some precious truths from the Scriptures. But few will refuse you, and then you will have an opportunity to open to them the glorious gospel message. {3MR 286.3}

"The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." Verses 14, 15. {3MR 286.4}

It is the workers in the churches who are to bring about these conditions that are so much desired.
{3MR 286.5}

I remember reading of a young man who felt that he must go and speak of Jesus to the crowds in the street. Some said to him, "They will abuse you." (page 287) "Well," he replied, "they abused my Lord, and I can suffer no more than He did." So he spoke to the people. They did abuse him. They cast eggs at him. The eggs broke in his face and on his clothes. He took out his handkerchief and wiped them off, and continued to speak. He did not retaliate in any way. They soon found that they could not stop him by abuse, and so they let him alone. That man's work resulted in the conversion of hundreds, because he would never allow himself to be annoyed. Some of the very ones who were his bitterest opposers at first were converted and united with him. {3MR 286.6}

We may not be treated in that way, but like this man, we are to show an interest for those who know not the truth and have no interest in it. We are to labor earnestly for their salvation. {3MR 287.1}

"Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory." Isa. 60:16-19. {3MR 287.2}

How is this great work of reformation to be brought about? In the next chapter we are told: {3MR 287.3}

"The Spirit of the Lord God is upon Me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent Me to bind up the (page 288) broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." Isa. 61:1,2. {3MR 287.4}

Every one of us is invited to be a laborer together with God. Christ estimated the human family as of such value as to lead Him to leave the royal courts, laying aside His royal robe and kingly crown, and clothing His divinity with humanity, to come to this world. He was born of poor and humble parentage. The people did not know that He was one from the royal courts of heaven. Yet He did not seek a high position. His only purpose was to seek and to save that which was lost, and in this work He wants our help today. {3MR 288.1}

For you and for me, our Saviour hung on Calvary's cross. What are we willing to do and to sacrifice for His sake? Let every soul make some sacrifice for Christ. He has given His life for us; He has risen from the dead, and is now at the right hand of God. He is still at work for the salvation of men and women. Who will unite with Him in labor? {3MR 288.2}

As Christ traveled from place to place, He met the poor and the afflicted. There were no sanitariums then where the sick could come to be healed. But they appealed to Christ, and they did not plead in vain. He healed them of their infirmities, and they joined the crowds that followed Him. On one occasion we read that there were as many as five thousand men, beside women and children. {3MR 288.3}

There are people all around us who are just as much in darkness as are the heathen in faraway countries. Many of our neighbors are unsaved. Who is willing to suffer inconvenience, perhaps to leave his home, in order to be a (page 289) missionary for the Master? Who will take the place of Christ, and

extend the Bible invitation? He taught from the Word wherever He went. The Jews would not let Him into the Synagogues, but He gave instruction as He was walking along the way. He educated the people, and after His death and resurrection many of those who had heard Him took their position as Christians. {3MR 288.4}

In the medical institutions that have been established among us we want to carry out the very purpose of God. We want a tenderness and a Christlike love, that we may do all in our power to bring the sick and suffering to a state of health. As we minister to them, many, through our influence, will learn of Christ. {3MR 289.1}

I know that in many of our institutions we have felt conscious of the presence of Jesus Christ. We have felt it here at this sanitarium. I know that the doctor's heart is drawn out earnestly for the patients, that they may see the light of truth. We expect to meet in the kingdom of heaven many who have been patients at our sanitarians. {3MR 289.2}

We have many interests to be developed. We have come into possession of institutions in various places. In southern California we have three sanitarians that have proved to be a great blessing to many. Through the providence of God we shall continue to come into possession of institutions in various places. We must extend our influence as widely as possible. {3MR 289.3}

Another matter has been given to me. There are wealthy men who have in trust the Lord's money, and we have a perfect right to ask them to help us in our missionary work. We have a work to be carried on in all parts of the world, and must have means. Will not some of these wealthy men come to our help? The scripture we have read encourages us to believe that they will. (page 290) There are some who would consider it a privilege. Some of us are so delicate that we are afraid to ask these men for means to help sustain the work of the Lord. {3MR 289.4}

We are not to spend means unnecessarily, but we must do an extensive work to gather in souls, for time is short. The Lord is coming. He that is to come will come and will not tarry. We are not told the appointed time, but we know that the coming is very near. We have been so backward in giving the real message! Unless we arouse, we can not be saved ourselves, for we have not gained the experience of being workers together with God. We are to be His instrumentalities, His agents. With all the strength of our influence, we are to try to bring souls to a knowledge of the truth. {3MR 290.1}

When Christ shall appear, then we all want to stand with the redeemed. The gates of the city will swing back on their glittering hinges, and the nations that have kept the truth will enter in. A crown will be placed on every head. The words will be spoken, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. Whom is it prepared for? For the obedient--those who keep His commandments to do His will. {3MR 290.2}

Now is our time to win souls to Christ. Let us not use our means foolishly. Every one of us is amenable to God for every dollar in our possession. What have you done with the talents that have been entrusted to you? Have you worked as Christ worked? Read the story of His life, and see how He toiled. {3MR 290.3}

God wants to put the harp in your hand and the crown of gold on your head. As holy angels touch their harps, He wants you to follow, singing the (page 291) song of triumph in the city of God. There you will see souls saved through your influence. That will be happiness.--Ms 113, 1908, pp. 1-8. ("Lessons from the Sixtieth Chapter of Isaiah," Oct. 28, 1908.)

Released March 7, 1967. {3MR 290.4}

Upon the foundation that Christ Himself had laid, the apostles built the church of God. In the Scriptures the figure of the erection of a temple is frequently used to illustrate the building of the church. Zechariah refers to Christ as the Branch that should build the temple of the Lord. He speaks of the Gentiles as helping in the work: "They that are far off shall come and build in the temple of the Lord;" and Isaiah declares, "The sons of strangers shall build up thy walls." Zechariah 6:12, 15; Isaiah 60:10. {AA 595.2}

The word comes to me in the night season to speak to the churches that know the truth: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isaiah 60:1. {CET 219.1}

The words of the Lord in the fifty-fourth chapter of Isaiah are for us: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame. . . . For thy Maker is thine husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall He be called." Isaiah 54:2-5. {CET 219.2}

We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazarus house filled with victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths. Those who have been enlightened by the truth are to be light bearers to the world. To hide our light at this time is to make a terrible mistake. The message to God's people today is, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isaiah 60:1. {CH 425.1}

On every hand we see those who have had much light and knowledge deliberately choosing evil in the place of good. Making no attempt to reform, they are growing worse and worse. But the people of God are not to walk in darkness. They are to walk in the light, for they are reformers. {CH 425.2}

When God's people so fully separate themselves from evil that He can let the light of heaven rest upon them in rich measure, and shine forth from them to the world, then there will be fulfilled more fully than it has ever been fulfilled in the past the prophecy of Isaiah, . . . "The Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . The abundance of the sea shall be converted unto thee, and the force of the Gentiles shall come unto thee" (Isa. 60:3-5). {HP 313.6}

Then she told them how the matter had been presented to her in vision. Sometimes the multitudes in our world, to whom is sent the warning message from the word of God that Christ is soon coming, were presented to her as enveloped in mists and clouds and (page 295) dense darkness, even as described by Isaiah, who wrote, "Behold, the darkness shall cover the earth, and gross darkness the people." Isa. 60:2. {LS 294.4}

As in the vision she looked upon this scene with intense sorrow, her accompanying angel said, "Look ye," and as she looked again, there were to be seen little jets of light, like stars shining dimly through the darkness. As she watched them, their light grew brighter, and the number of lights increased, because each light kindled other lights. These lights would sometimes come together as if for the encouragement of one another; and again they would scatter out, each time going farther and lighting more lights. Thus the work went on until the whole world was illuminated with their brightness. {LS 295.1}

There are wealthy men who have in trust the Lord's money, and we have a perfect right to ask them to help us in our missionary work. We have a work to be carried on in all parts of the world, and must have means. Will not some of these wealthy men come to our help? The scripture we have read [ISAIAH, CHAPTER 60.] encourages us to believe that they will. There are some who would consider it a privilege.--MS. 113, 1908. {MM 329.3}

The prophet heard the voice of God calling His church to her appointed work, that the way might be prepared for the ushering in of His everlasting kingdom. The message was unmistakably plain:

"Arise, shine; for thy light is come,
And the glory of the Lord is risen upon thee.

"For, behold, the darkness shall cover the earth,
And gross darkness the people:
But the Lord shall arise upon thee,
And His glory shall be seen upon thee.
And the Gentiles shall come to thy light,
And kings to the brightness of thy rising.

"Lift up thine eyes round about, and see:
All they gather themselves together, they come to thee:
Thy sons shall come from far,
And thy daughters shall be nursed at thy side."

"And the sons of strangers shall build up thy walls,
And their kings shall minister unto thee:
For in My wrath I smote thee,
But in My favor have I had mercy on thee.
Therefore thy gates shall be open continually;
They shall not be shut day nor night;
That men may bring unto thee the forces of the Gentiles,
And that their kings may be brought."

"Look unto Me, and be ye saved, all the ends of the earth:
For I am God, and there is none else."

Isaiah 60:1-4, 10, 11;45:22. {PK 375.1}

These prophecies of a great spiritual awakening in a time of gross darkness are today meeting fulfillment in the advancing lines of mission stations that are reaching out into the benighted regions of earth. The groups of missionaries in heathen lands have been likened by the prophet to ensigns. (page 376) {PK 375.2}

"In that day," says Isaiah, "there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people. . . . And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isaiah 11:10-12. {PK 376.1}

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isaiah 60:1. Christ is coming with power and great glory. He is coming with His own glory and with the glory of the Father. And the holy angels will attend Him on His way. While all the world is plunged in darkness, there will be light in every dwelling of the saints. They will catch the first light of His second appearing. The unsullied light will shine from His splendor, and Christ the Redeemer will be admired by all who have served Him. While the wicked flee, Christ's followers will rejoice in His presence. {PK 720.2}

Then it is that the redeemed from among men will receive their promised inheritance. Thus God's purpose for Israel will meet with literal fulfillment. That which God purposes, man is powerless to disannul. Even amid the working of evil, God's purposes have been moving steadily forward to their accomplishment. It was thus with the house of Israel throughout the history of the divided monarchy; it is thus with spiritual Israel today. {PK 720.3}

The seer of Patmos, looking down through the ages to the time of this restoration of Israel in the earth made new, testified: {PK 720.4}

"I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and (page 721) tongues, stood before the throne, and before the Lamb, clothed with white robes,

and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. {PK 720.5}

Many were the messages of comfort given the church by the prophets of old. "Comfort ye, comfort ye My people" (Isaiah 40:1.), was Isaiah's commission from God; and with the commission were given wonderful visions that have been the believers' hope and joy through all the centuries that have followed. Despised of men, persecuted, forsaken, God's children in every age have nevertheless (page 723) been sustained by His sure promises. By faith they have looked forward to the time when He will fulfill to His church the assurance, "I will make thee an eternal excellency, a joy of many generations." Isaiah 60:15. {PK 722.2}

Often the church militant is called upon to suffer trial and affliction; for not without severe conflict is the church to triumph. "The bread of adversity," "the water of affliction" (Isaiah 30:20), these are the common lot of all; but none who put their trust in the One mighty to deliver will be utterly overwhelmed. "Thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name, thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in My sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life." Isaiah 43:1-4. {PK 723.1}

There is forgiveness with God; there is acceptance full and free through the merits of Jesus, our crucified and risen Lord. Isaiah heard the Lord declaring to His chosen ones: "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins. Put Me in remembrance: let us plead together: declare thou, that thou mayest be justified." "Thou shalt know that I the Lord (page 724) am thy Saviour and thy Redeemer, the Mighty One of Jacob." Verses 25, 26; 60:16. {PK 723.2}

Then she told them how the matter had been presented to her in vision. Sometimes the multitudes in our world, to whom is sent the warning message from the word of God that Christ is soon coming, were presented to her as enveloped in mists and clouds and dense darkness, even as described by Isaiah, who wrote, "Behold, the darkness shall cover the earth, and gross darkness the people." Isa. 60:2. {PM 39.2}

As in the vision she looked upon this scene with intense sorrow, her accompanying angel said, "Look ye," and as she looked again, there were to be seen little jets of light, like stars shining dimly through the darkness. As she watched them, their light grew brighter, and the number of lights increased, because each light kindled other lights. These lights would sometimes come together as if for the encouragement of one another; and again they would scatter out, each time going farther and lighting more lights. Thus the work went on until the whole world was illuminated with their brightness. {PM 39.3}

In conclusion, she said: "This is a picture of the work you are to do. 'Ye are the light of the world.' Matt. 5:14. Your work is to hold up the light to those around you. Hold it firmly. Hold it a little higher. Light other lights. Do not be discouraged if yours is not a great light. If it is only a penny taper, hold it up. Let it shine. Do your very best, and God will bless your efforts."--LS 294, 295. {PM 39.4}

As with life, so it is with growth. It is God who brings the bud to bloom and the flower to fruit. It is by His power that the seed develops, "first the blade, then the ear, after that the full corn in the ear." Mark 4:28. And the prophet Hosea says of Israel, that "he shall grow as the lily." "They shall revive as the corn, and grow as the vine." Hosea 14:5, 7. And Jesus bids us "consider the lilies how (page 68) they grow." Luke 12:27. The plants and flowers grow not by their own care or anxiety or effort, but by receiving that which God has furnished to minister to their life. The child cannot, by any anxiety or power of its own, add to its stature. No more can you, by anxiety or effort of yourself, secure spiritual growth. The plant, the child, grows by receiving from its surroundings that which ministers to its life --air, sunshine, and food.

What these gifts of nature are to animal and plant, such is Christ to those who trust in Him. He is their "everlasting light," "a sun and shield." Isaiah 60:19; Psalm 84:11. He shall be as "the dew unto Israel." "He shall come down like rain upon the mown grass." Hosea 14:5; Psalm 72:6. He is the living water, "the Bread of God . . . which cometh down from heaven, and giveth life unto the world." John 6:33. {SC 67.3}

Our ministers should call upon the church members to let the truth triumph. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isaiah 60:1-3. Unity and love will accomplish wonderful things for the believers. Will not our churches arouse and give the last warning message to the world? {9T 70.3}

It is thus that God's purpose in calling His people, from Abraham on the plains of Mesopotamia to us in this age, is to reach its fulfillment. He says, "I will bless thee, . . . and thou shalt be a blessing." Genesis 12:2. The words of Christ through the gospel prophet, which are but re-echoed in the Sermon on the Mount, are for us in this last generation: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isaiah 60:1. If upon your spirit the glory of the Lord is risen, if you have beheld His beauty who is "the chiefest among ten thousand" and the One "altogether lovely," if your souls has become radiant in the presence of His glory, to you is this word from the Master sent. Have you stood with Christ on the mount of transfiguration? Down in the plain there are souls enslaved by Satan; they are waiting for the word of faith and prayer to set them free. {MB 43.1}

Many were the messages of comfort given the church by Isaiah. "Comfort ye, comfort ye my people" (Isa. 40:1) was the prophet's commission from God; and with the commission were given wonderful visions that have been the believers' hope and joy through all the centuries that have followed. Despised of men, persecuted, forsaken, God's children in every age have nevertheless been sustained by his sure promises. By faith they have looked forward to the time when he will fulfill to his church the assurance, "I will make thee an eternal excellency, a joy of many generations." Isa. 60:15. {RH, July 1, 1915 par. 2}

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The world is our field. God's children who feel a burden for the work of the message are to be allowed to work where the Spirit directs them. Let not a forbidding power be exercised to restrict them in their work. Let God accomplish His work through the agencies that He chooses. A great mistake has been made in the exercise of human authority in God's work, and I am bidden to proclaim the message: "Break

every yoke, and let the oppressed go free." I am bidden to say to church members, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isaiah 60:1). {8MR 204.1}

Then she told them how the matter had been revealed to her in vision. The multitudes in our world, to whom is sent the warning message that Christ is soon coming, were presented as enveloped in mists and clouds and dense darkness, even as described by Isaiah, who wrote, "Behold, the darkness shall cover the earth, and gross darkness the people" (Isa. 60:2). {EGWE 223.2}

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