

Isaiah

Chapter 61

Christ Church

Winter 2026

- Unlike Baskin-Robbins there is only one flavor of Christianity - **JOY**



- The ongoing, besetting problem in Isaiah is the people of God's inability to live righteously
- In Isaiah 61 we are introduced once again to the means by which God will enable His people to live in righteousness – The Messiah!

- In vv. 1-3a we get our last Messianic prophecy
- Notice in 61:1 the prophet gives us another reference to the Trinity
 - “Spirit”
 - “Sovereign Lord”
 - “Me” “anointed” (*Moshiach*)
- Proto-trinitarian – God, Spirit, Lord
 - Isaiah 11:2
 - Isaiah 6:8
 - Isaiah 48:11-17
 - Isaiah 61:1
 - Isaiah 63:7-19

- The Anointed One receives a definite calling from the Spirit
 - ‘to preach the good news’ – v. 1
 - To provide ‘beauty’ instead of ‘ashes’, ‘gladness’ instead of ‘mourning’, and ‘praise’ instead of ‘despair’ – v. 3



- The Spirit of the Lord is prophesied throughout Isaiah
 - Isaiah 9:1-7; 11:1-16; 16:5; 32:1-7; 33:13-19

- Throughout the Old Testament when someone is marked with a different kind of skill/ability/motivation, it is attributed to the Spirit of the Lord
 - Joseph – Genesis 41:38
 - Bezalel – Exodus 31:3
 - Othniel – Judges 3:10
 - David – I Samuel 16:13
 - Micah – Micah 3:8
- The Spirit is the means by which God's people will be able finally to keep the covenant with God – Ezekiel 36:47

- In vv. 3b-7 the results of Messiah's work is detailed
- It begins with God's people becoming 'oaks of righteousness'
 - This is the exact opposite of what Isaiah said in 1:27-31
 - 'sacred oaks' = Asherah poles
 - 'fading leaves'



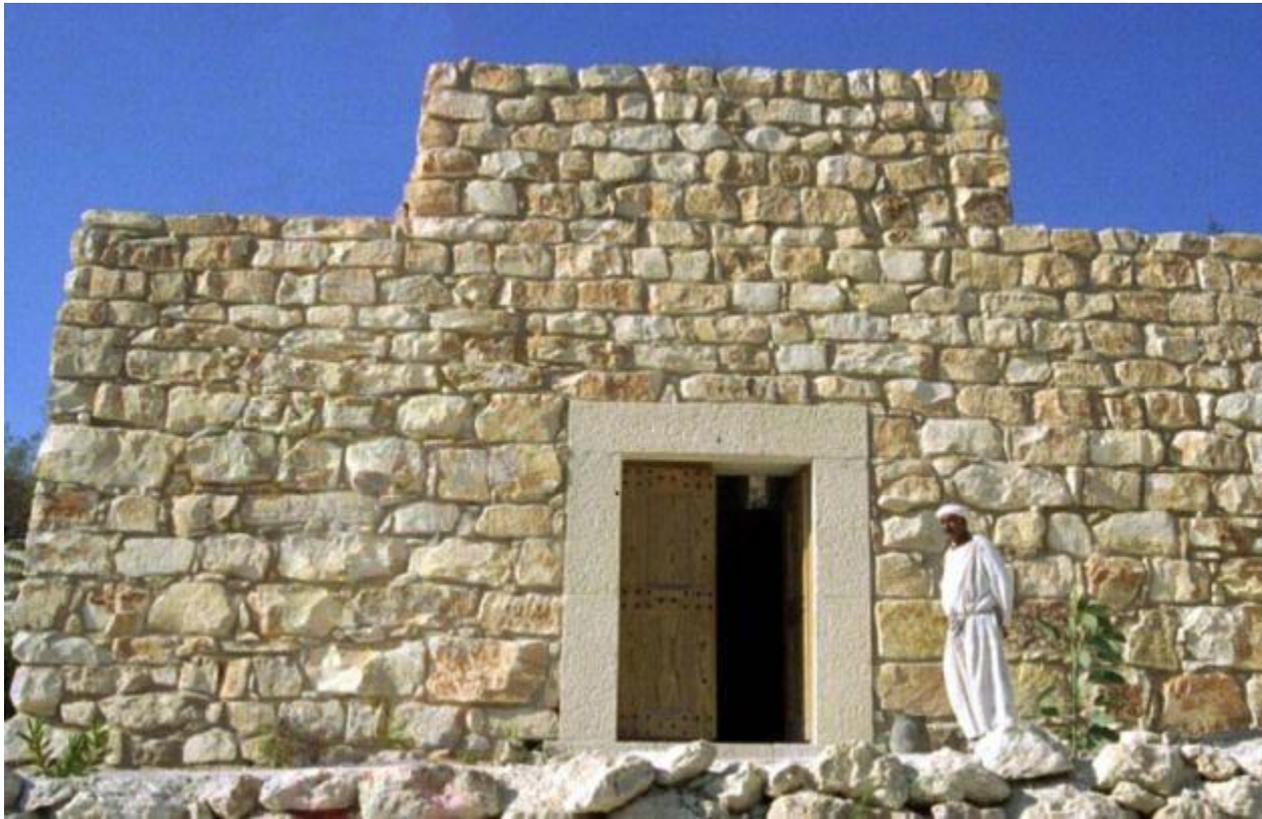


- At Jesus' birth the angel announced: "...good news of a great *joy* that will be for all people." (Luke 2:10)



- For your own amusement – Isaiah 61:1-3 is one long sentence in Hebrew
- Another long passage is Ephesians 1:3-14
- Both the prophet and the apostle draw a deep breath and “*his speech pours out of his mouth in a continuous cascade. He neither pauses for breath, nor punctuates his words with full stops.*” Stott, Ephesians, p. 32

- Jesus identified with this passage so closely that He launched His entire ministry by reading it in His childhood synagogue in Nazareth – **Read** Luke 4:16-21



- In a Sabbath service the order of worship would be the responsibility of the '**Hazzan**'
 - He would pick the Torah readers (longer reading from Moses' writings).
 - The **Hazzan** would also pick the reader for the **Haftorah** passage (usually a shorter reading from Isaiah, Jeremiah). For Isaiah 61 it would come from Genesis 1. Think of the connections – Spirit hovering, New Creation
 - Lastly, the **Hazzan** would get someone for the **Dereshah** (a short sermon on the Haftorah passage)
- This is the back story to the Luke story. Note the 'attendant' in v. 20 is the **Hazzan**

- Jesus served as the preacher of the *Dereshah*



- In Leviticus God was already giving hints about the ‘proclaiming good news; liberty’
 - 700+ years before Isaiah
- In Leviticus 25:8-55 the Lord established the institution called The Year of Jubilee
 - Every 50th year Israel took off a whole year
 - Cancelled all debt
 - Returned any family property that had been sold to the original owners
 - Generally, it was a year to be kind and generous
 - **Read** Leviticus 25:10 – that is what Israel was to practice

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- Jubilee foreshadowed Jesus' liberation of man. Read Galatians 5:1
- Note that Jesus omits a portion of Isaiah 61:2 – ‘and the day of vengeance of our God’. **Why?**
- Jesus fulfills all three verses (vv.1-3), BUT not all at the same time
 - His first coming brings in the year of the Lord's favor
 - His second coming will bring the day of vengeance
 - **Read** II Thessalonians 1:5-10

- There is a gap between Isaiah 61:2a and 2b
- We're living in that interval
- Study the three things that are 'bestowed' in v. 3
 - 'crown of beauty'
 - 'oil of gladness'
 - 'garment of praise'
- Who is being described? What is the Lord making of His people? **Read** I Peter 2:9-10

- In Isaiah 1:1-3a Isaiah the Messiah's ministry to save us is stated in seven infinitives

- *'to bring good news'*
- *'to bind up'*
- *'to proclaim liberty'*
- *'to proclaim the year'*
- *'to comfort'*
- *'to grant'*
- *'to give'*

- In v. 4 – 7 the Lord makes His people ‘*priests*’
- The emphasis on ‘rebuilding’ and ‘restoring’ is doubly prophetic
 - ***Crisis C***- See II Chronicles 36:22-23; Nehemiah 3:1, 17-20
 - Also the ***Church*** - I Peter 2:4-8



- In Isaiah 61:8-9 we get the ‘everlasting covenant’ promise again
 - See Isaiah 24:5; 42:6; 49:8; 54:10; 55:3; 56:4, 6; 59:21
- Remember that the word ‘justice’ is more than a legal state; it means the way human life and society are supposed to be
- God loves what is straight, right, true and hates what is wrong, crooked, false.
- Invest your life in the new world that God is building

- Who is speaking in vv. 10-11?
 - Isaiah?
 - Messiah?
 - Both?

- Isaiah sees the joy of Messiah as He saves us
- **Read** Hebrews 12:2



- The New Testament picks up the language of Isaiah 61:10-11, the language of wedding garments





- The New Testament picks up the language of Isaiah 61:10-11, the language of wedding garments
- Remember Isaiah 54:5,6
- See Ephesians 5:27, 32; II Corinthians 11:2; Romans 7:1-4; Revelation 19:7-8; 21:2, 9, 10; 22:17

The following photo is what it feels like to a guy when they are called 'The Bride of Christ'



- With these images Isaiah is saying that the 'everlasting covenant' is like a marriage, to share an intimate relationship with the Lord in which He will do for us what we cannot do ourselves, that is, to make us like Himself, to make us behave as He does