

THRU THE BIBLE EXPOSITION

Isaiah: Jahweh Is Salvation

Part LXX: Messiah's Ministry Of Blessing In Both Advents (Isaiah 61:1-11)

I. Introduction

- A. The ministry of the Messiah in both of His advents is presented in Isaiah 61:1-11 with Isaiah himself not being aware that Israel's Messiah would have two advents. (1 Peter 1:10-12)
- B. We thus view Isaiah 61:1-11 to view the ministry of our Lord Jesus in both advents for edifying application:

II. Messiah's Ministry Of Blessing In Both Advents, Isaiah 61:1-11.

- A. Isaiah 61:1-2a predict the work of the Messiah as fulfilled in Christ's first advent: Jesus had the Spirit of the Lord come upon Him at His baptism (Isa. 61:1a with Matt. 3:16), and He went about the cities of Israel preaching the good tidings of the Kingdom (Isaiah 61:1b with Matt. 4:17) to the afflicted (Isa. 61:1c ESV ftn. with Matt. 4:23-25); He then bound up the brokenhearted, proclaimed liberty from sin to those captive to it and proclaimed the year of the Lord's favor (Isa. 61:1d-2a), namely, the time of the offering of the Kingdom.
- B. However, when Jesus preached on this passage at His hometown synagogue in Nazareth, He read Isaiah 61:1-2a and, right in the middle of verse 2, He closed the Isaiah scroll, gave it to the synagogue minister, and sat down, beginning to teach that these things were being fulfilled that day in their ears, Luke 4:16-21.
- C. Of note, He left of the last part of verse 2 that teaches the Messiah will proclaim the vengeance of Israel's God and comfort all that mourn, for those events will occur at His second advent, His Second Coming when He arrives to judge the unrighteous and establish His Kingdom, comforting those who have mourned through the Great Tribulation Period, Bible Knowledge Commentary, New Testament, p. 1116.
- D. Accordingly, Isaiah 61:3-11 continues to predict Messiah' ministry of blessing at His Second Coming to earth:
 - 1. Messiah will then "change believing Israelites' sadness to joy," in place of ashes that were put on one's head as a sign of mourning they would wear a crown, instead of mourning, refreshing light olive oil would be applied to the face and hair to soothe and brighten one's spirits and bright garments will be worn versus drab sackcloth used in mourning to express joy (Isaiah 61:3a); thus, like strong oak trees, the redeemed in Israel will display God's splendor, strength and stability, Isaiah 61:3b; Ibid.
 - 2. Ruins of ancient cities in Israel will be rebuilt (Isaiah 61:4) and foreigners will stand and tend Israel's flocks and work as plowmen and vinedressers in Israel's fields, Isaiah 61:5.
 - 3. Instead of being lowly laborers, the saved in Israel will be called God's priests and servants of the Lord (Isa. 61:6a) who will eat the wealth of the nations and boast in their glory (Isaiah 61:6b).
 - 4. In place of Israel's former shame, she will be given a double portion, what culturally was allotted to the eldest son, indicating that she would be treated as the Lord's firstborn of privilege (Isaiah 61:7a; Ibid.) so that there will be everlasting joy in God's people, Isaiah 61:7b.
 - 5. Due to such blessings in the Messianic Kingdom, blessings rising out of true righteousness seen in Israel's replacement of robbery and wrong with justice, God will make an everlasting covenant of blessing with Israel so that the nations will acknowledge that Israel truly is God's special people, Isaiah 61:8-9; Ibid.
 - 6. In Isaiah 61:10-11, the prophet Isaiah apparently speaks in behalf of the redeemed remnant who will rejoice in the Kingdom, showing their response to God's blessing, Ibid. Just as God will have figuratively clothed Israel with the garments of salvation and righteousness much as a bridegroom dresses himself with a beautiful headdress like a priest and much as a bride adorns herself with jewels, God will cause righteousness and praise to spout up in His people in the sight of all of the witnessing Gentile nations around her much as the ground is made to sprout up and sustain lush and productive plant growth.

Lesson: *Messiah Jesus in His first advent came endowed by the Holy Spirit to preach of the Kingdom and minister to relieve the afflicted in readiness for the Kingdom. However, due to His rejection by sinful Israel, He withdrew that Kingdom offer, but will return after the Great Tribulation when Israel is saved and forgiven her sin to install that Kingdom with its great blessings so that Israel before the world reflects the righteousness and blessing of God.*

Application: *(1) May we believe that just as Jesus came in His first advent only to be rejected by a sinful Israel, He will surely come again to set up His Messianic Kingdom of righteousness and blessing, that we believe in Him to have eternal life, John 3:16. (2) May we live then righteous lives in the power of the Holy Spirit to enjoy God's blessings in our current lives as a foretaste of the Kingdom blessings to come, cf. 1 Timothy 4:8.*