

## Good News to the Poor (Isaiah 61:1–21)

By Pastor Jeff Alexander (6/23/2019)

### Introduction

1. Isaiah 59 ends with a glorious promise that forms the foundation of the *future glory* set forth in chapters 60 through 62 (Isaiah 59:21).

As previously noted, the covenant is the New Covenant established by Jesus in His first coming as is evidenced by references to the Spirit and the Word.

2. By simply observing history as compared to Scripture, one must conclude that the *church* is the beneficiary of the promises made in chapter 60, verse 1.

The form of the glory of the Lord that has risen upon the New Covenant saints is the glorious gospel of grace, as testified by Paul (2 Corinthians 3:7, 8).

3. Chapter 60 prophesied the blessings of the coming gospel age with the triumph of Christ, who is the Light, “*the true light*” (John 1:9), that was to “*arise upon you*” (60:2), the *church*. Light is a metaphor for the salvation and spiritual awakening brought by the Messiah.
4. In this new covenant the Lord intends to beautify His church with greater gifts than were ever available to saints of previous generations through the Spirit and the power of the Word (Acts 2:47).

Chapter 61 informs the reader of *how* the Lord will beautify His church through the Servant/Messiah promised in the Old Testament (Daniel 9:25; Acts 2:36).

### I. The Anointing

1. Who is anointed? – The Servant/Messiah already introduced: “*And he said to me, ‘You are my servant, Israel, in whom I will be glorified’*” (Isaiah 49:3, see also 42:1 and Luke 4:16–22).
  - a. Psalm 45 expresses this anointing, which the book of Hebrews clearly applies to Jesus Christ (Psalm 45:7, 8; Hebrews 1:8, 9).
  - b. Some scholars see the text intimating the anointing of the Son *beyond* or *above* His companions to mean that He precedes them for the purpose of establishing a pattern for those who follow Him (John 1:33; Ephesians 4:7).
  - c. This means that Jesus was anointed with the Spirit so that all His followers might also be anointed with the Holy Spirit to enable them to *be* and *do* all that God wants for them in His will (John 14:12; 1:16).
2. To what office was Christ anointed? He alone was anointed to hold three offices: prophet, priest, and king.
  - a. The Father consecrated Jesus with the oil of the Spirit to “*bring good news to the poor*”—to serve in the office of *prophet*. When Christ left this world, He continued this work through those whom He consecrated to continue His work (Ephesians 2:17). He preached peace to both Jew and Gentile, not personally, but through His ministers of the gospel.

The end or goal of this prophetic office is stated in verse 2: “*to comfort all who mourn*”—all whom the Spirit has enabled to be truly repentant before God. This is what the Sermon on the Mount shows: “*Blessed are those who mourn, for they shall be comforted*” (Matthew 4:4; Isaiah 40:1, 2).

- b. The Father consecrated Jesus “*to bind up the brokenhearted*”—to fulfill the office of *priest*.

As Priest, Christ is sensible to our miseries (Hebrews 4:15).

- c. The Father consecrated Jesus “*to proclaim liberty to the captives*”—to fulfill the office of *king*. Only a king can grant freedom and pardon. Only King Jesus grants pardon to those held captive by guilt of sin and condemnation.

## **II. The Proclamation (v. 2)**

1. The King proclaims a new and true *Jubilee*, a year of release, or as it is called in the Hebrew, the year of God’s good will or “*the year of the Lord’s favor*.”
  - a. This proclamation is found in the declaration of the heavenly host at the Savior’s birth: “*Glory to God in the highest, and on earth peace among those in God’s good will!*” (Luke 2:14).
  - b. The true Jubilee “*year*” is this present gospel age, an extended period of God’s saving favor in which a host of sinners are being redeemed for His glory (2 Corinthians 6:1, 2, citing Isaiah 49:8).
2. This Jubilee *year* will end in “*the day of vengeance of our God*” (2 Thessalonians 1:5–8).

## **III. The Grant**

1. The king grants to the mourner a glorious transformation: *beauty for ashes, the oil of gladness instead of lament, and the garments of praise instead of a spirit of heaviness*.
2. This grant establishes His people as “*oaks of righteousness*” (see Isaiah 60:21). God’s people will be established and planted as symbols of righteousness instead of oaks as symbols of idolatry that they previously worshiped (Isaiah 1:29, 30).

## **What Can We Take Away?**

1. Have you personally experienced the anointed ministry of Christ as prophet, priest, and king in your life through the gospel?
2. Have you rejoiced in the proclamation of the Jubilee year and shared the good news with others?
3. Are you celebrating your Lord in pure worship, adorned in garments of praise, filled with joy and exulting in the glorious freedom of the redeemed?

The day of the Lord’s vengeance draws near.