

Book of Isaiah



Chapter 61

Theme: Distinction between the first and second comings of Christ; delights of the Millennium

**Michael Fronczak
564 Schaeffer Dr.
Coldwater, Michigan 49036**

**Bible Study Resource Center
Copyright © 2018**

Chapter 61

THEME: Distinction between the first and second comings of Christ; delights of the Millennium

This chapter is of peculiar interest in view of the fact that the Lord Jesus opened His public ministry in Nazareth by quoting from it. This chapter continues the full blessings of the Millennium with Israel as the center of all earthly benefits. The last section projects us into the total benefits of the Millennium.¹

Start at Luke 4:16 in the synagogue at Nazareth. Verse 18 starts a quote from Isaiah 61, note verse 19 where Jesus stops at a period. Note in Isaiah 61, that Jesus stopped at a comma!²

These chapters explain the character of the Israelites in the era following the Lord's future provision of salvation for them. The salvation in view is the redemption that the Servant would provide in His first and second advents. The fact that the Servant would accomplish His ministry in two advents, separated by thousands of years, was unknown to the Old Testament prophets. Salvation includes deliverance from the power of sin, as well as deliverance from the penalty of sin. Chapter 60 presented the blessings that Israel would enjoy in the future, as a city lit by the rising sun. Chapter 61 begins by introducing the One who would bring those blessings, the "Sun" that lights that city.

The mission of the Anointed One 61:1-3

These two chapters begin with an introduction of the Servant (Messiah) and His mission. Some scholars regard 61:1-3 as a fifth Servant Song. I agree with them. That the Servant of the Servant Songs is the same person as the Anointed One (Messiah) of chapter 11, is clear from what Isaiah wrote about Him.

The Anointed One now appears for the second time. As in the second Servant Song (49:1-6), he speaks in his own person about himself and his God-given ministry.³

¹ Thru The Bible with J. Vernon McGee.

² Chuck Missler, Notes on Isaiah, khouse.org

³ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

¹The 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 brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*;

“Anointed me” - Luke 1:35 in the womb.⁴

[upon me] The Holy Spirit came down from heaven upon Jesus Christ (Mt. 3:16) and in all fullness -- without measure (Jn. 3:34).

[brokenhearted] The broken-hearted are those who are deeply distressed and in trouble of any kind (Ps. 147:3; Lk. 4:18).

[prison to them that are bound] No doubt this refers to the liberation of the righteous souls from paradise beneath the earth who were held captive by the devil against their will (Heb. 2:14-15). Christ took them captive to heaven when He ascended on high (Mt. 12:40; Eph. 4:8-10; note, Isa. 49:9).⁵

1-2 Now here we are given a system of biblical interpretation. If I were to read this without knowing the New Testament, I would not be sure about whom he is talking. Who is it who says, "The spirit of the Lord GOD is upon me"? If He is the Lord Jesus, does it refer to His first or second coming? Well, in the New Testament we have God's interpretation. When the Lord Jesus went into the synagogue in His hometown of Nazareth, He read this section: "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord" (Luke 4:16-19). Now, my friend, if you will look again at Isaiah 61:1-2, you will see that He is not even through the sentence. Why didn't He keep reading? The rest of the sentence is "and the day of vengeance of our God" -- why didn't He preach that? Notice this: He closed the book. That was a deliberate action. "And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears" (Luke 4:20-21). Isaiah's prophecy up to that point was fulfilled by Christ's first coming. Isaiah had not made the distinction between the first and second comings of Christ, but the Lord Jesus made the distinction. In Isaiah's prophecy a little "and" separates the first and second comings of Christ. You might say that this little and is more than nineteen hundred years long! The prophets wrote of the first and second comings of Christ; they saw these two great events, but they did not know the length of time that lay between them. The apostle Peter confirms this: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1Pet. 1:10-11). Peter says that the prophets spoke of the sufferings of Christ and the glory of Christ -- we see this in both the first and second sections of Isaiah.

⁴ Chuck Missler, Notes on Isaiah, khouse.org

⁵ Dake's Annotated Reference Bible

Let me illustrate the problem the prophets had as they looked into the future. Behind my home in Pasadena, California -- several miles from the foothills -- looms Mount Wilson upon which Mount Wilson Observatory and the antennas of several radio stations are situated. Behind Mount Wilson I can see another mountain, Mount Waterman. It looks as if the two mountains are right there together, but I've been up in those mountains and I know there are at least twenty-five miles between them. It is impossible to see that distance between them unless you are there. Now the prophet was way down in the valley looking into the future. He saw the first and second comings of Christ. Perhaps Isaiah was a little confused. In one breath how could he say that the Lord was going to bind up the brokenhearted, and open the prisons, and at the same time announce the day of the vengeance of our God? How can both be true? If the prophet had stood where we stand today, he would have understood. We are in the valley between the first and second comings of Christ. We can look back to the first coming when He came to fulfill Luke 4:20-21 and to die on the cross as our Redeemer, as we saw in Isaiah 53. Somewhere beyond that mountain peak is the next one, the second coming of Christ. Before He comes again, however, the church will be removed from the earthly scene. In John 14:3 Jesus said, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

"To proclaim the acceptable year of the Lord, and the day of vengeance of our God." When He comes to earth the second time to establish His Kingdom, it will be with vengeance. We will see that in chapter 63 where He is treading the winepress of the wrath of God. It is not a pretty scene -- God didn't say it would be pretty. But Christ is going to put down the rebellion that is here on this earth. You see, this little earth is still under His control. Emerson was wrong when he said that things are in the saddle and ride mankind. The Lord Jesus Christ is in the saddle, and He is in control. He is the King, and He is coming some day to put down all rebellion; that will be "the day of vengeance of our God."

"To comfort all that mourn." Immediately after announcing the day of vengeance, He says He is going to comfort all that mourn -- those who mourn over their sin, who long in their hearts for a better day, and who want to be obedient unto Him.

Not only will He comfort all who mourn but all that mourn in Zion --⁶

The Spirit: For similar references, see 11:2; 30:1; 42:1; 48:16; 59:21; Luke 3:22. The Me featured so prominently here is the same Servant as in 42:1; 49:1; 50:4; 52:13. Several reasons point to this identification: (1) The Servant refers to God as His Master, the "Lord" (compare 50:4); (2) He has received the Lord's Spirit (compare 42:1); (3) He brings a word of healing and liberation (compare vv. 1-3 with 42:7; 49:9 50:4); (4) He proclaims the "year of the Lord" (compare v. 2 with 49:8); (5) He is associated with an everlasting covenant (compare v. 8 with 42:6; 49:8); (6) Jesus Christ inaugurated His ministry by identifying Himself as this Servant (Luke 4:17-21). The passage may also refer to Isaiah, but if so, he is only a pale shadow of Christ. the Lord has anointed: This phrase signifies that the Servant is more than a prophet, since only kings and high priests—with the exception of Elisha (1 Kin. 19:16)—were anointed (45:1). The name Messiah, or Christ in Greek, means the "Anointed One." Poor also means "humble," which like brokenhearted, indicates those who confidently hope in God in spite of their present distress (11:4; Ps. 34:18; 51:17). Proclaim liberty probably alludes to the official inauguration of the "Year of Release" or Jubilee (Lev. 25:10). Captives refers to those in bondage to the wicked

⁶ Thru The Bible with J. Vernon McGee.

(58:6) or to wickedness in general—not to the exiles as in 51:14. Those who are bound is translated “prisoners” in 49:9, where it refers in part to the exiles; here it means “captives.”⁷

1-3 In verse 1 all three Persons of the Trinity are mentioned: the Spirit... the Sovereign Lord, and the Messiah. Three factors indicate that Me refers to the Messiah: (1) The association of the Holy Spirit with the anointing points to Jesus Christ. After being anointed with oil, Israel's first two kings, Saul and David, were blessed with the Spirit's ministry (1 Sam. 10:1, 10; 16:13). Similarly Christ was anointed by the Holy Spirit (Matt. 3:16-17) to be Israel's King. The Hebrew word for Messiah (māšāḥ) means "the Anointed One," and Christ (christos, from chriō, "to anoint") is the Greek equivalent of māšāḥ. (2) Part of this passage (Isa. 61:1-2a) was read by Jesus (Luke 4:18-19) in reference to Himself. (3) The mission of this Anointed One was Jesus' ministry: to preach good news, to heal and free (Isa. 61:1; cf. 42:7), to proclaim... favor and... vengeance (61:2), and to comfort (vv. 2-3). When Jesus read from this passage He stopped in the middle of the sentence, after the word "favor" (Luke 4:18-19). By doing this He was showing that His work would be divided into two advents. In His First Advent He did the things mentioned in Isaiah 61:1-2a; in His Second Advent He will do the things in verses 2b-3. When He returns He will bring judgment on unbelievers (Micah 5:15; Rev. 19:15-20); this will be the day of God's "vengeance" (cf. Isa. 34:8; 35:4; 63:4). But the Messiah will also "comfort" Israel, for she will have undergone great persecution, the Great Tribulation, in the preceding years (cf. Dan. 7:21, 24-25; Rev. 12:13-17).

When the Messiah comes He will change believing Israelites' sadness to joy, a truth Isaiah mentioned frequently. In place of ashes, put on one's head as a sign of mourning (cf. 2 Sam. 13:19; Es. 4:1; Dan 9:3), they will wear a crown. Light olive oil, when applied to one's face and hair, would soothe him and brighten his spirits (cf. Pss. 23:5; 45:7; 104:15; Ecc. 9:8; Matt. 6:17; Heb. 1:9), thus dispelling mourning. Another sign of joy is a bright garment (cf. Ecc. 9:7-8). Israel will be righteous (cf. Isa. 54:14; 58:8; 60:21; 62:1-2) and like stalwart oak trees will display God's splendor (cf. 35:2; 46:13; 49:3; 55:5; 60:9, 21; 62:3).⁸

The Spirit of the Lord GOD is upon Me: Here, Isaiah prophetically speaks for the Messiah, and the Messiah announces that He is blessed and empowered by the Spirit of the Lord GOD.

In Luke 4:16-22, Jesus spoke in the synagogue of Nazareth, His hometown. He opened up the scroll to Isaiah 61 - perhaps an assigned reading, perhaps chosen by Him - and read from the beginning of the chapter through the first line of verse 2. When He sat down, He simply said today this Scripture is fulfilled in your hearing. Jesus is the person described in Isaiah 61:1-3 and He is the one the Spirit of the Lord GOD is upon.

If Jesus, the Son of God and God the Son, perfect in both His deity and humanity, needed the Spirit of the Lord GOD, how much more do we!

Because the LORD has anointed Me: This identifies the speaker as the Messiah, because Messiah means "Anointed One." Passages such as 1 Samuel 2:10 refer to the Messiah as His anointed.

The word "anoint" means to rub or sprinkle on; apply an unguent, ointment, or oily liquid to. Persons in the Old Testament were often literally anointed with oil. For example, priests were anointed for their special service to the LORD (Exodus 28:41). Literal oil would be applied, but

⁷ Nelsons Study Bible Notes

⁸ The Bible Knowledge Commentary

as a sign of the Holy Spirit upon their lives and service. The oil on the head was only the outward representation of the real, spiritual work going on inside them.

As Christians under the New Covenant, we also have an anointing: But you have an anointing from the Holy One (1 John 2:20). In the New Testament sense, anointing has the idea of being filled with, and blessed by, the Holy Spirit. This is something that is the common property of all Christians, but something we can and should become more submitted and responsive to.⁹

1-3 (Though these are words spoken by God’s servant Isaiah, the words take on greater meaning when Jesus reads from this section during His visit to the synagogue in Nazareth and closes His reading with the statement, “Today this Scripture is fulfilled in your hearing” (Luke 4:21). Thus, He applies the verses to Himself. These verses describe the character and office of the Messiah. The reference to “liberty” and “opening of the prison” allude to the Year of Jubilee, during which all debts and obligations were erased (cf. Lev 25:8-9, note). The expression “beauty for ashes” is quite meaningful. Jewish mourning included wearing of sackcloth, i.e., coarse and drab clothing, and spreading dust and ashes upon one’s head. On the other hand, a happy occasion called forth splendid and colorful garments and the pouring of expensive and fragrant ointment upon one’s head. “Mourning” can be replaced with “joy,” and “the spirit of heaviness” can be cast aside for an eternal “garment of praise” (v. 3).¹⁰

1-3 Jesus Christ, Foretold—This passage was originally intended to give comfort to the exiles. Jesus used it as His manifesto delivered in the synagogue at Nazareth at the beginning of His ministry (Lk 4:16-19). He lived the fulfillment out in the years of His earthly ministry. He intends His followers to continue living it out in our own time. Compare Jas 1:27.

Holy Spirit, Hope—The Spirit makes ministry for God possible. Jesus used this passage as a text for the first sermon He preached. He claimed to fulfill Isaiah’s promise in His ministry (Lk 4:16-22). So Jesus understood that the Spirit of God gave Him prophetic power to preach God’s message and to provide salvation for oppressed people. Jesus calls us to minister as He did. The Spirit will empower our ministry as it did His.

Proclamation, Anointing—When we faithfully proclaim the gospel, God anoints that proclamation. He fills it with power (Mic 3:8; Lk 4:17-19; 1 Th 1:4-5). What God commands us to do, He enables us to do. God does not call the equipped. He equips the called. We experience great joy when we sense the anointing of God upon our lives. When we rest wholly on Him and are in obedience to His Word, He fills us with His presence and power. Compare Ac 4:31-33; 1 Co 2:1-5; 2 Ti 4:17. Some proclamation is without this anointing. Even this kind of proclamation is not without effect (Php 1:14-18) because the Word of God is alive, powerful, and as sharp as a two-edged sword (Heb 4:12). How tragic it is, however, for God to have to work through sin and rebellion in the life of the proclaimer. The anointed proclamation of the prophet was directed to groups of people often ignored by society’s power brokers. Proclamation has content bringing hope to people in need.

Missions, Nature—This passage may have applied first to the prophet and/or to the remnant nation Israel. Jesus applied it to Himself and said it found fulfillment in Him (Lk 4:16-20). When we couple this fulfillment with Christ sending out His disciples in the same manner (Jn 20:21), the prophetic call becomes an important description of the nature of missions for all times: (1) missions is a divine activity of the Sovereign God; (2) the Spirit of God calls persons to the task;

⁹ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-61.cfm?a=740001

¹⁰ Believers Study Bible Notes

(3) the Spirit of God anoints or selects; (4) the nature of missions includes preaching the good news to the poor; (5) missions goes beyond proclamation and extends to deeds of love; and (6) the gospel brings freedom from fear, sin, vice, superstition, and oppressive conditions. Missions is God's work through His anointed people to meet the spiritual and physical needs of people. The "year of the Lord's favor" seems to refer to the Year of Jubilee, which came every fifty years. It included freedom for slaves, the forgiveness of debts, and the restoration of lost properties (Lev 25:3-13). The Christian understanding of this message includes the proclamation of freedom, forgiveness, and new life in Christ Jesus. Christian messengers must be committed to helping persons become all they can become in Christ.¹¹

'Proclaim' 'release:' The phrasing comes from Lev. 25.10, which discusses Israelite farmers who lost their land and were forced into indentured servitude. Leviticus rules that they may leave their servitude and regain their land every fifty years. Deutero-Isaiah applies this concept to the nation as a whole: In 586 it lost its land and was forced to live elsewhere. Fifty years later, its period of service ended when the Edict of Cyrus allowed them to leave Babylonia and to regain their ancestral land.¹²

²To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

Jesus did NOT read: "And the Day of Vengeance of our God" Cf. 1 Pet 3:12; Ps 34:16(a).

Day will come when this phrase will be fulfilled.

Jesus is our Kinsman-redeemer, the goel. Role of redeemer of the land and of the Bride, yet there is another role of the goel: the avenger of blood!

The comma equals 1900+ years between comings! (Dan 9:26; Rev 12:5-6.)¹³

[the acceptable year of the LORD] The present time is the age of the acceptable year of the Lord, as proved by the fact that Christ claimed this was fulfilled in Him (Lk. 4:16-19). Now is the accepted time and the day of salvation (2Cor. 6:2).

[the day of vengeance of our God] This part was not quoted by Christ in Lk. 4:16-19, showing clearly how He rightly divided the Word of Truth (2Tim. 2:15). There has been already a period of nearly 2,000 years between the beginning of the acceptable year of the Lord and the future day of vengeance of God which will be the tribulation judgments of the seals, trumpets, vials, etc. of God's wrath as in Rev. 6-19 (cp. Isa. 59:17; 63:4). This is a clear case of the Law of Prophetic Perspective.

[to comfort all that mourn] All who mourn will be comforted (Isa. 61:2-3; Mt. 5:4), not only in Zion, but in any other place where men are burdened for the lost, for world conditions, for the kingdom of God to come on earth to rule as it rules in heaven, and for the deliverance of all creation (Mt. 6:10; Lk. 2:38; Rom. 8:17-25).¹⁴

¹¹ Disciples Study Bible Notes

¹² Jewish Study Bible Notes

¹³ Chuck Missler, Notes on Isaiah, khouse.org

¹⁴ Dake's Annotated Reference Bible

The Messiah announces that He is here to heal the damage that sin brings. Sin has done great damage, so there needs to be a great work of redemption.

Because sin impoverishes, He will preach good tidings to the poor. Because sin breaks hearts, He will heal the brokenhearted. Because sin makes captives, He will proclaim liberty to the captives, and the opening of the prison to those who are bound. Because sin oppresses, He will proclaim the acceptable year of the LORD.

Because sin is a crime that must be avenged, He will proclaim ... the day of vengeance of our God.

Significantly, Jesus stopped reading before this sentence. He stopped in the middle of the prophecy, because to proclaim ... the day of vengeance of our God is relevant to His Second Coming, not to His first coming. The comma in year of the LORD, and the day of vengeance has stood for almost 2,000 years. This shows us something of the nature of Biblical prophecy: it may "shift gears" and time frames quickly, and without warning.

We can compare a whole year of grace to a single day of vengeance.¹⁵

When Jesus Christ read this passage in the Nazareth synagogue and claimed that He fulfilled it, He stopped reading after "the favorable year of Yahweh" and did not read "and the day of vengeance of our God" (Luke 4:18-19). He meant that He was the Anointed One of whom Isaiah spoke, and that He had come to bring salvation. The day of salvation had begun (cf. 49:8; 2 Cor. 6:2). However, the day of vengeance would not begin until much later, specifically at the end of the Tribulation when He will return (cf. 34:8; 35:4; 63:4; Dan. 7:21, 24-27; Mic. 5:15; 1 Pet. 1:11; Rev. 12:13-17; 19:15-20).¹⁶

³To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

[appoint unto them that mourn in Zion] To place, or set, as a permanent thing.

[beauty] Hebrew: pe'er (HSN-<H6287>), embellishment; a fancy headdress; beautiful diadem; tiara; turban; bonnet; ornament. It means that all who mourn will be given a beautiful nuptial tiara instead of the ashes thrown on the head while mourning. It is translated beauty (Isa. 61:3); ornaments (Isa. 61:10); bonnets (Isa. 3:20; Ezek. 44:18); goodly bonnets (Ex. 39:28); tire of thine head (Ezek. 24:17,23).

[oil of joy for mourning] Oil of joy denotes that which expresses joy and happiness. Oil was employed on occasions of festivity and gladness (Ps. 45:7), but not in times of public calamity or grief.

[garment of praise for the spirit of heaviness] A garment expressing praise and gratitude instead of mourning and a spirit of heaviness, or a burdened spirit. The original word for heaviness usually means faint, feeble, weak. It is used of a lamp going out (Isa. 42:3) and eyes becoming dim (1Sam. 3:2). Here it refers to one who is depressed and faint.

[trees of righteousness] Oaks or cedars by rivers of waters (Ps. 1:3; 92:12-14; Jer. 17:8).¹⁷

¹⁵ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-61.cfm?a=740001

¹⁶ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

¹⁷ Dake's Annotated Reference Bible

I believe that Isaiah knew his geography, and when he said "Zion," he meant Zion -- not Los Angeles, Salt Lake City, Florida, or South America. Zion, the highest spot in Jerusalem, was well known to Isaiah.

Now, speaking specifically of the Jews, he says, "to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." You can see that beyond the "day of vengeance," which will be amplified in chapter 63, is the peace and the prosperity of the Millennium.

Isaiah makes a play upon words with "beauty" and "ashes" -- it is like saying in English that God will exchange joy for judgment or a song for a sigh. After the sighing and the judgment there will be joy and singing.¹⁸

Because sin brings grief, He will comfort all who mourn.

The extent of the comfort and restoration is beautifully described. Instead of the ashes of mourning, He gives His people beauty. Instead of the mourning itself, He gives His people the oil of joy. Instead of the spirit of heaviness, He gives His people the garment of praise. Why do we sit in the ashes, why do we mourn, why do we indulge the spirit of heaviness when Jesus gave us something so much better?

The word beauty has in mind a beautiful crown or head ornament. It is translated exquisite hats in Exodus 39:28 and headdresses in Isaiah 3:20. In mourning, ashes would be cast upon the head (2 Samuel 13:19). Here, the ashes are replaced with a beautiful crown.

That they may be called trees of righteousness: The restored place of God's people is glorious. They are as strong, beautiful, and useful as trees - and trees of righteousness at that. Most wonderfully, when people look at the trees, they see they are the planting of the LORD.¹⁹

They that mourn in Zion: The remnant so often spoken of by Isaiah who look not to the earth but who look for the perfection of Zion which has been promised to come. It is this remnant who will bring the glory spoken of again here and in 60:21 just above here where they are also called the planting of the Lord. This is an oblique reference to the Nazarenes.²⁰

⁴And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

Isaiah builds up the Kingdom blessings.²¹

The land of Israel has yet to receive this facelift, which will restore its Edenic beauty. What is happening in our day in Israel is wonderful. It has caused Dr. W. F. Albright, a great Hebrew scholar, to take the position that he now believes in prophecy -- since a nation that has been out of their land for twenty-five hundred years is back in their land. It apparently has made a believer out of him. But let us be very careful not to call it the fulfillment of this prophecy. The "facelift"

¹⁸ Thru The Bible with J. Vernon McGee.

¹⁹ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-61.cfm?a=740001

²⁰ <http://www.moellerhaus.com/isa60-61.htm>

²¹ Chuck Missler, Notes on Isaiah, khouse.org

that this verse is talking about will take place at the beginning of the Millennium, and we are not at that place in time right now.²²

[build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations] Fourfold building program:

1. They will build the old wastes,
2. They will build former desolations,
3. They will build waste cities,
4. They will build desolations of many generations,²³

They shall rebuild the old ruins: God loves to restore ruins. He wants to use His people to restore and rebuild things that broken down and ruined. Under the empowerment of the Spirit, and the ministry of the Messiah, God's people will be rebuilders.

The desolations of many generations: Even if the rubble has stood for many generations, God can still use His people to rebuild. A beautiful example - and partial fulfillment - of this is Nehemiah, who took the decades-old rubble of Jerusalem's walls and rebuilt the walls.²⁴

Those who formerly mourned in Israel, because of their downtrodden and deprived conditions, would rebuild their land, which others had destroyed. These destructions had come on Israel because of her sins. God predicted that the cities that opposed His people would suffer destruction and never rise again (cf. 13:19-22; 34:8-17). But the cities and land of His people, though terribly decimated throughout history, would be rebuilt (in the Millennium).²⁵

4-9 After the Messiah's Second Advent Israel will rebuild her ruined cities, even those that had been destroyed many years before. Israel will be so revered that Gentiles (aliens and foreigners) will join her (cf. 14:1; 60:10) in her farming and shepherding. As a nation of priests each one will know the Lord, and have access to Him, and mediate on behalf of others, as did the Levitical priests. This was to be one of Israel's functions in the world (Ex. 19:6), but unfortunately she will not fully carry out that responsibility till in the Millennium. Nations will bring their wealth to Israel (see comments on Isa. 60:5, 11). The double portion refers to the inheritance the eldest son in a family would receive from his father's estate (Deut. 21:17). The eldest son was given special honor. Similarly Israel, like the Lord's firstborn (Ex. 4:22), will be honored. Because of these blessings and God's giving Israel an everlasting covenant (the New Covenant; cf. Jer. 32:40; Ezek. 16:60; 37:26; Heb. 13:20), people everywhere will acknowledge that she is indeed God's special people.²⁶

They shall build up the ancient ruins. The poor become, through the Messiah, creative restorers of the sad situations that man has had to live with for so long (cf. 54:3; 58:12). Every human ideal falls into ruins in this world of death, but the new culture of life in the city of God will thrive forever.²⁷

²² Thru The Bible with J. Vernon McGee.

²³ Dake's Annotated Reference Bible

²⁴ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-61.cfm?a=740001

²⁵ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

²⁶ The Bible Knowledge Commentary

²⁷ ESV Study Bible Notes

⁵And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.

Three kinds of work for Gentiles:

1. To be shepherds to tend the flocks.
2. To be plowmen to plow the fields.
3. To be vinedressers to care for vineyards.²⁸

The nations serve the Judeans (cf. 60.4-16), and the Judeans in turn serve the nations as priests. The priestly role that once belonged to the descendants of Aaron alone (i.e., the "Kohanim"; see Num. ch 18) is now extended to the whole nation. Cf. the idea of the democratization of the monarchy, discussed in 55.3 n.; 60.1-22 n.²⁹

Flocks and crops would again flourish in the Promised Land, and the Israelites would be so blessed that their former Gentile oppressors would even serve Israelite farmers.³⁰

⁶But ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

“Named the Priests of the Lord” - Ex 19:6.³¹

Two names for religious leaders:

1. Priests of the Lord
2. Ministers of God

[eat the riches of the Gentiles, and in their glory shall ye boast yourselves] You will admire the wealth, splendor, works, and talents of Gentiles. See notes on Isa. 60:5,11,16.³²

"Men shall call you the Ministers of our God." Israel is going to be a priesthood of believers during the Millennium. It was God's original intention that the entire nation would be priests. In Exodus 19:6 God said of Israel, "And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." Because of their sin this was never attained, but it will be attained in the Millennium.³³

Under the old covenant, God ordained the priests of Israel to stand between him and his people. They brought God's word to the people and the people's needs and sins to God. Under the new covenant, all believers are priests of the Lord (1 Peter 2:5), reading God's Word and seeking to understand it, confessing their sins directly to God, and ministering to others.³⁴

²⁸ Dake's Annotated Reference Bible

²⁹ Jewish Study Bible Notes

³⁰ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

³¹ Chuck Missler, Notes on Isaiah, khouse.org

³² Dake's Annotated Reference Bible

³³ Thru The Bible with J. Vernon McGee.

³⁴ Life Application Study Bible.

The thought here is that Israel will share her spiritual wealth with the nations, and in exchange will participate in everything which is great and noble among the nations.³⁵

Evangelism, Involves—Persons who declare the gospel are seen as priests (Ex 19:6) and ministers. They stand before God in prayer for people and minister the gospel. That depth of involvement wins others to Christ. God calls us to serve people's needs (vv. 1-3) and to evangelize the nations. Service, prayer, and proclamation are all parts of the evangelistic task.³⁶

You shall be named the Priests of the LORD, men shall call you the Servants of our God: God's people, under the anointing of the Spirit and the ministry of the Messiah, have a holy occupation. They are Priests of the LORD, and Servants of our God. God provides others to take care of the flocks and to be your plowmen and your vinedressers.³⁷

However, the Israelites would not oppress their former oppressors. Rather than tilling the land and tending flocks, the Israelites would serve in the exalted position of being priests of Yahweh. They would mediate between God and the Gentiles. As the priests in Israel lived off the contributions of their fellow Israelites in the past, so all the Israelites would live off the contributions of the Gentiles in the future. The nation would finally become the kingdom of priests that God intended it to be (cf. Exod. 19:6; Deut. 33:10).

All that we can safely infer from his prophecy is, that the nationality of Israel will not be swallowed up by the entrance of the heathen into the community of the God of revelation.³⁸

⁷For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

Instead of shame you will receive double of what you formerly possessed, and will rejoice in your blessings.

[everlasting joy shall be unto them] Israel will enter their eternal program as planned by God for them, beginning when the Messiah comes.³⁹

What a change under the anointing of the Spirit and the ministry of the Messiah! No more shame. Now, you shall have double honor. No more confusion. Now, they shall rejoice in their portion. Indeed, everlasting joy shall be theirs, a joy that can never be taken away.⁴⁰

Double Portion: The double portion continues the messianic references that tie the Old Testament types to the New Testament experience. The double portion was the right of the first born. (See Deut 21:17) The "bechor" received the "bechorah, or birthright which entitled him to receive 2 times the portion allotted to his siblings when the heritage was divided. Joseph is the best example of this system on the Old Testament. The birthright could be lost because of sin, as

³⁵ Believers Study Bible Notes

³⁶ Disciples Study Bible Notes

³⁷ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-61.cfm?a=740001

³⁸ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

³⁹ Dake's Annotated Reference Bible

⁴⁰ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-61.cfm?a=740001

was the cases of Reuben, Simeon and Levi who lost the birthright and/or were passed over because of sin. or it could be disposed of as in the case of Esau who despised his birthright and lost it to Jacob. This is made clearer in 2 Chron 5: Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. 2 For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:). The giving of the double portion is illustrated in Gen 48:22. In that chapter the division of the inheritance to the 12 patriarchs is outlined. Joseph is said to have received the double portion of the first born or the birthright. In the New Testament we are all considered to be "firstborn" and therefore recipients of the double portion. See Heb. 12:23⁴¹

Instead of the shame that Israel suffered formerly because of God's judgments on her, she would enjoy the double portion of blessing bestowed on the favored firstborn son in Israelite society (cf. Deut. 21:17). As God's firstborn son, Israel would enter into her promised bountiful and joyful inheritance (Exod. 4:22).⁴²

⁸For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

Four statements of God:

1. I love justice.
2. I hate robbery, even though what is stolen is used for sacrifices.
3. I will direct their work in truth -- reward them faithfully for suffering.
4. I will make an everlasting covenant with them (Isa. 42:6; 49:8; 55:3; 57:8; 59:21; Jer. 31:31; Heb. 10:16).⁴³

Their lives then will adorn their religious ritual. We have looked at several passages which spoke of the fact that Israel went through all of the rituals, but God condemned her for it because her heart was not in it. Things will be changed in that future day.⁴⁴

We suffer for many reasons—our own mistakes, someone else's mistakes, injustice. When we suffer for our own mistakes, we get what we deserve. When we suffer because of others or because of injustice, God is angry. God in his mercy says that his people have suffered enough. God will reward those who suffer because of injustice. He will settle all accounts.⁴⁵

⁴¹ <http://www.moellerhaus.com/isa60-61.htm>

⁴² <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁴³ Dake's Annotated Reference Bible

⁴⁴ Thru The Bible with J. Vernon McGee.

⁴⁵ Life Application Study Bible.

The Church, Covenant People—Learning what God is like helps us know what He wants His people to be and do. God loves justice. He wants righteousness extended to every sphere of life. He hates attitudes and actions which harm people. He swiftly judges robbery and oppression. God's promise to His people is to establish justice among us as the distinguishing mark of His people.⁴⁶

For I, the LORD, love justice; I hate robbery for burnt offering: The LORD explains how sacrifices such as a burnt offering can really just amount to robbery if the heart isn't right. Instead, the LORD loves justice. Sacrifices alone, and the sacrificial system in itself, are not enough.

God has an alternative to the sacrificial system: I will direct their work in truth, and will make with them an everlasting covenant. As God directs the work, and as He makes an everlasting covenant, then His heart will be fulfilled among the people.⁴⁷

Everlasting covenant: This covenant to come shows that there is another covenant expected in the future which will supersede the covenant that was made on Sinai. A new order has been predicted with new relations that are not possible under the covenant of Sinai. That covenant was made to the nation of Israel and did not include the Gentiles. The covenant to come will not only include the Gentiles but the leaders of the religious life is to come from them according to the remaining prophecies in this section, especially but not only in Isaiah 66.⁴⁸

Israel could count on these promises because of who Yahweh is: a lover of justice (faithful to His promises to Israel) and a hater of iniquitous robbery (Israel's enemies taking what did not belong to them). God would give Israel her inheritance and would make a new, everlasting covenant with her (cf. 49:8; 55:5; Jer. 31:31; 32:40; Ezek. 16:60; 37:25-26; Mal. 3:1-2; Matt. 26:27-28; Heb. 9:11-22; 13:20).⁴⁹

⁹And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed.

When this is fulfilled, Israel's seed will be known among the Gentiles, and all nations will acknowledge that they are the ones whom God has chosen and blessed (as well as cursed, when necessary) from Abraham's day to the Millennium.⁵⁰

Anti-Semitism will end, and pro-Semitism will begin because they are genuine witnesses for God. In our day neither Israel nor the church is fulfilling what God intended -- although I believe we are following God's program, and it is working out as He said it would. He warned us that the day would come when we would have a form of godliness but deny the power thereof.⁵¹

⁴⁶ Disciples Study Bible Notes

⁴⁷ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-61.cfm?a=740001

⁴⁸ <http://www.moellerhaus.com/isa60-61.htm>

⁴⁹ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁵⁰ Dake's Annotated Reference Bible

⁵¹ Thru The Bible with J. Vernon McGee.

Salvation, Blessing—Compare 65:23. God promised to bless Israel with an everlasting covenant, which would bring everlasting joy (v. 7) to her and her offspring, and be a part of her missionary equipment. Believers in Christ are inheritors of these promised blessings of salvation (2 Co 1:20-21). See note on Ge 1:22, 28.⁵²

They are posterity whom the LORD has blessed: This everlasting covenant brings blessing, and blessings so prominent that the blessed shall be known among the Gentiles. In fact, all who see them shall acknowledge them.

The writer to the Hebrews pronounces a blessing regarding this everlasting covenant: Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen. (Hebrews 13:20-21)⁵³

The physical seed of Abraham would continue to exist and to be identifiable as Israel, as God promised the patriarch and his descendants (Gen. 12:1-3). Furthermore, Israel would be a witness to the rest of the earth's population. Thus all the earth would be able to worship and praise Yahweh.⁵⁴

¹⁰I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

“Robe of righteousness” - Isa 64:6; Gen 3:21; Rev 19:8.

Called by His name, Jehovah - tsidkenu - Jer 23:5,6 vs. Rom 10:3.

“Bride and Bridegroom” - in Mishna, the Bridegroom wears a crown.⁵⁵

This and Isa. 61:1-2a have been fulfilled in the Messiah -- nearly 2,000 years ago. That the reference is to the Messiah Himself seems clear from the fact that He addressed Himself in the first person (Isa. 61:1 with Lk. 4:16-18) as the Father did (in Isa. 61:8). To make this refer to the prophet is not in harmony with facts. Being clothed with the garments of salvation is no proof that it could not refer to the Messiah; salvation simply means deliverance and this the Messiah had many times throughout His life besides a great deliverance from death, hell, and the grave. [ornaments] Hebrew: pe'er (HSN-<H6287>) (note b, Isa. 61:3). In oriental weddings both the bride and the groom were adorned with jewelry of every kind. When too poor to own jewelry they borrowed from neighbors and friends so that a good showing might be made (Rev. 21:2).⁵⁶

⁵² Disciples Study Bible Notes

⁵³ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-61.cfm?a=740001

⁵⁴ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁵⁵ Chuck Missler, Notes on Isaiah, khouse.org

⁵⁶ Dake's Annotated Reference Bible

"I will greatly rejoice in the Lord, my soul shall be joyful in my God" -- my, they're going to have fun then! I wish that in our day more Christians had fun going to church. I wish they enjoyed it more. I wish the study of the Bible was a thrilling and exciting experience for all of us. It ought to be, and God intended that it should be.

"For he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." The Messiah continues to speak here, and as He does, all who are His can join in the psalm of praise. They will greatly rejoice in the Lord. The problem in our day is that a great many Christians can't rejoice in the Lord because they are out of fellowship. They have sin in their lives, they are way out of the will of God, and they are going on in their self-will.⁵⁷

"Me" could refer to the Messiah, the person appointed by the Spirit of the Lord (61:1), or to Zion (62:1), which symbolizes God's people. The imagery of the bridegroom is often used in Scripture to depict the Messiah (see Matthew 9:15), while the imagery of the bride is used to depict God's people (see Revelation 19:6-8). We, too, can put on our new clothes—right relationship with God—by putting our trust in Christ (2 Corinthians 5:21).⁵⁸

10-11 In these verses the prophet seems to be speaking for the redeemed remnant who will rejoice (cf. comments on 9:3) in response to God's blessings mentioned in 61:1-9. Salvation and righteousness are pictured as clothes worn by the people (cf. God's "clothes," 59:17). In other words the Israelites are characterized by salvation (God's redeemed people) and righteousness (those who are living by God's standards; cf. 58:8; 60:21). To picture their joy and blessing a bridegroom wore a fancy headgear, like a priest's turban, and the bride wore costly jewelry. God will cause Israel's righteousness to spring up in (be known by) other nations (cf. 61:11; 62:1-2) much as the soil sustains the growth of plants.⁵⁹

I will greatly rejoice in the LORD: The blessed one's joy isn't in the blessing itself, but in the LORD. He must have been reading Philippians 4:4, where Paul writes Rejoice in the Lord always. Again I will say, rejoice!

For He has clothed me with the garments of salvation, He has covered me with the robe of righteousness: The granting of salvation and righteousness to God's people is represented by the picture of clothing them.

These are glorious garments: As a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels.

These are given garments: For He has clothed me ... He has covered me.

The blessing of God grows. It isn't manufactured, but it grows. Even as the earth brings forth its bud ... so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

There is a sense in which we can never make something grow. No one can get inside of a seed and "turn on" the genetic component that makes the seed spring forth, and bud. The blessing of life and growth is miraculously within the seed. But we can provide the right environment for the seed to bud, grow, and be fruitful. That's also how we receive and flourish in God's blessings.

⁵⁷ Thru The Bible with J. Vernon McGee.

⁵⁸ Life Application Study Bible.

⁵⁹ The Bible Knowledge Commentary

We can't "make" or "manufacture" them. But we can put our hearts and minds in the right environments of faith, fellowship, and obedience, to see blessing grow and flourish.⁶⁰

Isaiah now spoke for Zion, who rejoiced in the Lord for the gifts that He would give her in the future. Yahweh will have clothed her in garments of salvation and wrapped her in a robe of righteousness, like a bride for her wedding day. Salvation is "unto" (for the purpose of and expected results toward) righteousness. Israel's joy in that day (the Millennium) will be like that of a bride on her wedding day, ecstatically adorned with a turban and jewels.⁶¹

10–11 The speaker is either the Messiah, the prophet Isaiah, or Zion herself. With the Lord God echoing "The Spirit of the Lord God is upon me" in v. 1, it is likely that the Messiah is speaking here. as a bridegroom . . . as a bride. The Messiah will lead his people into the romance of eternal salvation (cf. Eph. 5:25–27; Rev. 21:2, 9). As the earth . . . as a garden suggests a bountiful harvest.⁶²

¹¹For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

A prediction that righteousness and praise will spring up among all the Gentiles like plants and buds springing up and growing in gardens and other places of earth (Isa. 11:4-5; 16:5; 32:1,16-17; 45:8; 48:18; 51:5-8; 54:14; 56:1; 58:8; 59:17; 62:1-2). These passages in this one book predict a time when righteousness will be a common thing in all the earth.⁶³

Not only will there be material benefits and physical improvements, but the true blessings will be spiritual in that day.⁶⁴

spring forth: This phrase is also found in 42:9; 43:19; 45:8 to describe the coming of God's salvation. Righteousness here means "deliverance" (54:17). before all the nations: For related passages see 52:10; 60:2, 3.⁶⁵

Finally, the harvest of righteousness that the Lord planted in Israel, when He redeemed her by the Servant's work, would come to fruition (cf. 55:10-11). With that righteousness will come praise, not only from Israel, but from the whole earth.⁶⁶

⁶⁰ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-61.cfm?a=740001

⁶¹ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁶² ESV Study Bible Notes

⁶³ Dake's Annotated Reference Bible

⁶⁴ Thru The Bible with J. Vernon McGee.

⁶⁵ Nelsons Study Bible Notes

⁶⁶ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>