

Shalom AZ Ministries

In Pursuit of Israel's Redemption



The One Who IS the Good News, Announces the Good News

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Devotion and Discussion Questions

Key Texts (TLV): Isa 61:1-2;; Isaiah 11:1-6; 49:1-8; 53:4-12; 57:18; 59:15-21; 60:7, 20; Luke 4:16-22; 5:31-32; John 3:17; 5:22-29

Up to this point in Isaiah, we have heard the Servant speak in the first person before. In Isaiah 48, He says, “So now ADONAI Elohim has sent Me, and His Ruach” (Is. 48:16). In Isaiah 49, He speaks as the One called from the womb, the One whose mouth is like a sharp sword, the One hidden in the shadow of God’s hand, the One given as “a light for the nations” so that God’s salvation would reach “to the end of the earth” (Is. 49:6). The Servant is going to function as Israel was always intended to function: a witness, a light, a people through whom the glory and salvation of ADONAI would be made visible.

Now in Isaiah 61, the Anointed One speaks again. In Isaiah 60, the LORD has described what the city of God, the people of God, will look like as they reflect the light. But now He speaks of the Light Himself—the Servant, the Messiah. This One has been personally chosen and empowered by God for a purpose: to bring about the deliverance of His people, to make them righteous, and to proclaim the Good News that He Himself has accomplished. He is not merely the preacher of the Good News. He is the Good News.

1. THE ANOINTED ONE COMES IN THE POWER OF THE RUACH

“The Ruach of ADONAI Elohim is on me, because ADONAI has anointed me...” (Is. 61:1). This is not random prophetic language. This is Messianic language. There is strong continuity between this passage and Isaiah 11, where the Branch from Jesse comes forth and “the Ruach of ADONAI will rest upon Him” (Is. 11:2). The Spirit rests upon Him, His most potent instrument is the word of His mouth, and His work is directly associated with the establishment of righteousness. This is the King who judges not by outward appearance or human perception, but with righteousness and faithfulness.

The connection between Spirit and anointing also points us toward kingship. Saul was anointed, and the Ruach came upon him. David was anointed, and “from that day on Ruach ADONAI came mightily upon David” (1 Sam. 16:13). But Isaiah 61 is showing us One greater than Saul, greater than David, greater than every earthly king. This is the Messiah, consciously associated with the Servant, because the Messiah does the Servant’s work. The Spirit of the Sovereign ADONAI is upon Him because ADONAI has anointed Him—and the question becomes: anointed Him to do what?

2. THE GOOD NEWS IS ANNOUNCED TO THE AFFLICTED

“The Ruach of ADONAI Elohim is on me, because ADONAI has anointed me to proclaim Good News to the poor” (Is. 61:1). The word here speaks of bringing good news, announcing tidings, proclaiming hope. This same idea appears at critical moments in Isaiah: “Get yourself up on a high mountain, you who bring good news to Zion” (Is. 40:9), and “How beautiful on the mountains are the feet of him who brings good news” (Is. 52:7). But here, the Servant/Messiah Himself is

the One who brings the Good News of God's triumph. Because He has done what no one else could do, He is able to give what He announces.

And He announces this Good News particularly to the afflicted—the *anavim*. This is not restricted only to financial poverty or material need. It speaks of all who are distressed, troubled, crushed, wounded, and in deep need, including those broken by sin. As Yeshua would later say, *“Those who are healthy have no need for a doctor, but those who are sick do. I did not come to call the righteous, but the sinful to repentance”* (Luke 5:31–32). He did not come to announce Good News to those who are comfortable and in control, but to those who know they are in trouble. The afflicted are the ones so broken by life that they have no more heart to try. They are those so bound up in various addictions that liberty feels like a cruel mirage. They are those who think they will never again experience the favor of the Lord or see His justice delivered against those who misused and abused them. These are the ones to whom the Servant/Messiah shouts, “Good News!”

3. THE GOOD NEWS BINDS, FREES, AND COMFORTS

Isaiah does not leave “Good News” vague. The verse explains and expands what proclaiming Good News to the afflicted means: *“He has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound”* (Is. 61:1). He is not coming simply to hurl words at wounded people. He comes to gather up shattered hearts and bandage them together. The word for “bind up” is the same kind of language used in Isaiah 1:6, where wounds are described as unpressed, unbandaged, and not softened with oil. Here, Messiah comes with personal attention, soothing, healing, and restoring toward wholeness.

He also proclaims liberty to the captives and opening of the prison to those who are bound. This is the announcement of a King. Only a King greater than all the powers holding His people captive can announce such freedom and effectively bring it to pass. Then Isaiah says He comes *“to proclaim the year of ADONAI's favor and the day of our God's vengeance, to comfort all who mourn”* (Is. 61:2). What is coming is a year of favor and a day of vengeance. The favor is emphasized. The mourning ones are comforted. The sorrow caused by sin, oppression, exile, bondage, and despair is answered by the Anointed One. As ADONAI promised, *“I have seen his ways, but I will heal him. I will lead him and restore comfort to him and his mourners”* (Is. 57:18).

CONCLUSION

This is the passage Yeshua deliberately sought out as the starting point of His public ministry. In Nazareth, He stood in the synagogue, unrolled the scroll of Isaiah, and read, *“The Ruach Adonai is on me, because He has anointed me to proclaim Good News to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set free the oppressed, and to proclaim the year of Adonai's favor”* (Luke 4:18–19). Then He sat down and said, *“Today this Scripture has been fulfilled in your ears”* (Luke 4:21). He was saying, in effect, “The One Isaiah saw is standing in front of you.”

And notice where Yeshua stopped. He proclaimed the year of ADONAI's favor, but He did not continue into the day of vengeance. He was not denying that judgment would come. He Himself later said the Father has entrusted judgment to the Son. But in His first coming, He came not to condemn the world, but so that the world might be saved through Him. Isaiah sees the double-faceted ministry—the work of the Servant and the work of the Anointed Conqueror. Yeshua

apportions these to His first and second comings. And right now, the invitation of favor is still being proclaimed: broken hearts can be bound up, captives can be released, prisoners can be opened, mourners can be comforted, because the One who is the Good News has announced the Good News.

This passage asks us to stop pretending we are healthier than we are. The Good News is not for those who are comfortable in control, convinced they have no wounds, no chains, no prison doors, no mourning, and no need. Yeshua said the sick need a doctor. So the invitation is not to perform strength, but to come honestly before the Anointed One and say, “Here is my broken heart. Here is my captivity. Here is the place where I have lost hope. Here is the sorrow I cannot heal on my own.”

Today, receive the One who does not merely speak comfort from a distance, but comes near to bind up the shattered-hearted. Receive the King who has authority to announce liberty and actually open the prison. Receive the Servant/Messiah who bore our iniquities, made the many righteous, and now proclaims the year of ADONAI’s favor. Come out of hiding. Come out of despair. Come out from under the lie that your life holds nothing more than ashes and heaviness. The Good News is not an idea. The Good News is Yeshua Himself.

DISCUSSION QUESTIONS:

1. Why is it important that Isaiah 61 presents the Messiah as both the One who announces Good News and the One who is Himself the Good News?
2. How does Isaiah 61:1–2 connect with Isaiah 11, Isaiah 49, and Isaiah 53 in showing the identity and mission of the Servant/Messiah?
3. What does it mean that the Good News is proclaimed especially to the afflicted, brokenhearted, captive, bound, and mourning?
4. Why do you think Yeshua stopped His synagogue reading at “the year of ADONAI’s favor” in Luke 4?
5. Where do you personally need Messiah to bind up, release, open, or comfort what you cannot heal or free on your own?

CLOSING PRAYER:

ADONAI Elohim, thank You for sending the Anointed One, Yeshua our Messiah, in the power of Your Ruach. Thank You that He is not only the One who announces Good News, but the One who is the Good News. Thank You that He comes to the afflicted, the brokenhearted, the captives, the bound, and the mourning with real healing, real release, real comfort, and real restoration.

Lord, help us stop hiding our wounds and pretending we are whole apart from You. Bind up what is shattered in us. Open what has imprisoned us. Release us from every bondage that has lied to us and told us freedom is impossible. Let us receive the year of Your favor through Yeshua, and let our lives become living witnesses to the Good News He has fulfilled.

B'Shem Yeshua, In the name of Yeshua, amen.