

**And Now, Another Word from Our Savior
Messiah Announces His Mission
Isaiah 61:1 – 3**

Scripture quotations are taken from the following translations:

ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

**Scripture quotations taken from the New American Standard Bible® (NASB),
Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973,
1975, 1977, 1995, 2020 by The Lockman Foundation
Used by permission. www.Lockman.org**

Scripture quoted by permission. Quotations designated (NET) are from the NET Bible® copyright ©1996-2016 by Biblical Studies Press, L.L.C. <http://netbible.com> All rights reserved.

Scripture quotations marked (NLT) are taken from the Holy Bible, New Living Translation, copyright © 1996, 2004, 2015 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.

The Good News Translation Bible (GNB) text used in this product is being used by permission. Copyright © American Bible Society, 1966, 1971, 1976, 1992

Scripture taken from the Holy Bible: International Standard Version® Release 2.0. (ISV) Copyright © 1996–2011 by the ISV Foundation. Used by permission of Davidson Press, LLC. ALL RIGHTS RESERVED INTERNATIONALLY

Another word from Messiah? Yes another. He has spoken several times now in Isaiah.

Isaiah 49:1–6

“Listen to Me, you islands, And pay attention, you peoples from afar. The LORD called Me from the womb; From the body of My mother He named Me. He has made My mouth like a sharp sword, In the shadow of His hand He has concealed Me; And He has also made Me a sharpened arrow, He has hidden Me in His quiver. He said to Me, “You are My Servant, Israel, In whom I will show My glory.” But I said, “I have labored in vain, I have spent My strength for nothing and futility; Nevertheless, the justice due to Me is with the LORD, And My reward is with My God.” And now says the LORD, who formed Me from the womb to be His Servant, To bring Jacob back to Him, so that Israel might be gathered to Him (For I am honored in the sight of the LORD, And My God is My strength), He says, “It is too small a thing that You should be My Servant To raise up the tribes of Jacob and to restore the protected ones of Israel; I will also make You a light of the nations So that My salvation may reach to the end of the earth.”” (NASB 2020)

All throughout the book of Isaiah, there have been hints about and revelations of the Branch, the Messiah, the Suffering Servant. He first spoke in Isaiah 48 and again in Isaiah 49 in the second servant song.

It was there we learned of His pending ministry to the nations. We learned more about the pending ministry of the Suffering Servant and all He would go through in Isaiah 52 and 53. And in Isaiah 60, we witnessed the same person arriving gloriously and taking over the planet.

Reconciling these two views of the same person, one a picture of suffering and another of geopolitical and military might, was tough for the Jews of Isaiah’s time and Jesus’ time to figure out and as we learned last time, was and is still tough for many to decipher even today.

Some are still looking but for not one, but two Messiahs to come.

Because the rabbis of old saw the passages that dealt with a suffering Messiah and the passages that dealt with a reigning Messiah, they came up with this view. Messiah ben Joseph would come first and fight the battles for freedom and peace but would suffer and die, then would come Messiah ben David who would usher in the promised kingdom. They did then and do now view two separate Messiah's. (Metzger 2010, 847)

As we have picked up on, being able to make sense of a suffering Savior and a rising glorious military and geopolitical leader are tough to get to. There is no one single verse that points this out. This is characteristic of a lot of prophecy in the Old Testament. It is a picture taken from numerous angles and all must be brought in together via the Holy Spirit in order to have an idea of the image.

“Rather, the concept of a dying and rising messiah must be pieced together from a scattering of disparate fragments in the Old Testament that, each taken alone, don't seem to have anything like a messiah in mind. None of the fragments reveal the final assemblage.

Even after the resurrection the disciples had to have their minds supernaturally opened to see a suffering messiah. The risen Jesus says that explicitly in Luke 24. “Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” Then he opened their minds to understand the Scriptures,” (Luke 24:44–45, ESV)

The point is straightforward: Only someone who knew the outcome of the puzzle, who knew how all the elements of the messianic mosaic would come together, could make sense of the pieces. Jesus had to enable the disciples to understand what the Old Testament was simultaneously hiding and revealing. It wasn't a matter of reading a verse here and there.” (Heiser 2015, 242)

For us on this side of the cross, we get it. As believers, the Holy Spirit reveals this to us.

As we come to Isaiah 61, the one who first spoke in Isaiah 48 will speak again.

Regarding the confusion, for the diligent Jewish believer, there should have been some clarity provided based on what it is Daniel prophesied.

Daniel 9:24–27

“Seventy weeks have been determined concerning your people and your holy city to put an end to rebellion, to bring sin to completion, to atone for iniquity, to bring in perpetual righteousness, to seal up the prophetic vision, and to anoint a most holy place. So know and understand: From the issuing of the command to restore and rebuild Jerusalem until an anointed one, a prince arrives, there will be a period of seven weeks and sixty-two weeks. It will again be built, with plaza and moat, but in distressful times. Now after the sixty-two weeks, an anointed one will be **cut off and have nothing**. As for the city and the sanctuary, the people of the coming prince will destroy them. But his end will come speedily like a flood. Until the end of the war that has been decreed there will be destruction. He will confirm a covenant with many for one week. But in the middle of that week he will bring sacrifices and offerings to a halt. On the wing of abominations will come one who destroys, until the decreed end is poured out on the one who destroys.” (NET)

Enough information was provided by the prophets that those who were in the know, faithful followers, religious leaders, and others, if they did the math, they would know the day when Messiah would present Himself.

Zechariah 9:9

“Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.” (ESV)

Matthew 21:6–9

“The disciples went and did as Jesus had directed them. They brought the donkey and the colt and put on them their cloaks, and he sat on them. Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. And the crowds that went before him and that followed him were shouting, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!” (ESV)

Jesus personally held the leadership of Israel accountable to know when and on what day He was coming. They were involved in political games though and quite blinded to the reality of His coming by their own greed and ambition (John 11:47 – 53). Jesus’ actions clearly demonstrated He was here about the Kingdom, and the leadership recognized that. It did not fit with their desired narrative though. They wanted someone who would boot out the Romans and lift Israel up to power over the nations.

The message to them was less than encouraging.

Matthew 23:37–39

“O Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you! How often I have longed to gather your children together as a hen gathers her chicks under her wings, but you would have none of it! Look, your house is left to you desolate! For I tell you, you will not see me from now until you say, ‘Blessed is the one who comes in the name of the Lord!’ ” (NET)

Hosea 5:15

“Then I will return again to my lair until they have suffered their punishment. Then they will seek me; in their distress they will earnestly seek me.” (NET)

In the kickoff to His ministry, the first time He preached in the synagogue post battling with Satan in the desert, Jesus made it clear what was taking place. He read and taught from Isaiah 61 but He did not follow the popular narrative of the day. The issue, for the Jews of His day, is where He stopped reading.

Luke 4:16–21

“And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written, “The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord’s favor.” And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. And he began to say to them, “Today this Scripture has been fulfilled in your hearing.”” (ESV)

Jesus here declares Himself to be the predicted and divinely anointed Servant of Jehovah, who brings the gospel of redemption to His people. (Keil and Delitzsch 1996, 580)

With this, Jesus has just drawn a line in the sand and identified Himself as the Servant of Isaiah and all that would mean. That is provocative enough.

A Jew familiar with the text though would want to know why did Jesus stop reading where He did? Fulfilled? They want that to happen but all of it, not just part of it and Jesus is making it clear that He is there the first time around for Isaiah 52 and 53, not the whole picture included in Isaiah 60. He is the goel, but the idea of the avenger of blood is not what He is here for the first time. So, let’s look at the text He taught from which should have helped add clarity for those listening.

Isaiah 61:1–3

“The Spirit of the Lord GOD is upon me, Because the LORD anointed me To bring good news to the humble; He has sent me to bind up the brokenhearted, To proclaim release to captives And freedom to prisoners; To proclaim the favorable year of the LORD **And the day of vengeance of our God; To comfort all who mourn, To grant those who mourn in Zion, Giving them a garland instead of ashes, The oil of gladness instead of mourning, The cloak of praise instead of a disheartened spirit. So they will be called oaks of righteousness, The planting of the LORD, that He may be glorified.**” (NASB 2020)

What is it that jumps out, right at the very beginning of this passage? The Trinity.

Back in Isaiah 42:1 we learned that the only Spirit endowed person is the Servant. Then in the middle of a conversation regarding rescue from Babylon we see this.

Isaiah 48:16

“Come near to Me, listen to this: From the beginning I have not spoken in secret, From the time it took place, I was there. And now the Lord GOD has sent Me, and His Spirit.” (NASB 2020)

We have here the mystery of one Divine person sending another. And we are irresistibly reminded of the passages of the New Testament in which our Lord asserts that He cometh forth from the Father, and also that He is furnished and equipped by His Spirit for accomplishing the great work of human redemption. It is clear, then, if we appeal to such statements as those of our text, that we are justified in affirming the fundamental truth of the gospel of Jesus Christ to be imbedded in the teaching of the Old Testament Scripture. (Bertram and Tucker 1892, 292)

In Isa 48:16 the speaker says “the LORD God has sent Me, and His Spirit.” Many interpreters judge the spokesman of the verse to be the second member of the Godhead. If one agrees, then all three persons are linked together in this verse. (Feinberg 2001, 455)

Here we have one of the primary verses used in the OT to point to the Trinity. This is being reiterated here in Isaiah 61. It is the Messiah who is speaking, and it is the Messiah who reads the quotation from what it is He has already said in Luke 4.

And in Isaiah 48:16, the speaker (apparently the servant of the Lord) says, “Now the Lord God has sent me and his Spirit.” Here the Spirit of the Lord, like the servant of the Lord, has been “sent” by the Lord God on a particular mission. The parallel between the two objects of sending (“me” and “his Spirit”) would be consistent with seeing them both as distinct persons: it seems to mean more than simply “the Lord has sent me and his power.”

In Isaiah 61:1, the existence of this same Triunity comes out again, and once again in the voice of the Servant, the Messiah.

In fact, from a full New Testament perspective (which recognizes Jesus the Messiah to be the true servant of the Lord predicted in Isaiah’s prophecies), Isaiah 48:16 has Trinitarian implications: “Now the Lord God has sent me and his Spirit,” if spoken by Jesus the Son of God, refers to all three persons of the Trinity. (Grudem 2020, 271-272)

This is also the case in Isaiah 61:1. When we talk about the Trinity, we are talking about the unity that exists between the Father, the Son and the Holy Spirit. For those wanting a more theological definition, here you go.

A Definition of the Trinity

God is one in His essential being, but in this one being there are three persons, called, Father, Son, and Holy Spirit. These persons are not, however, like so many persons among men three entirely separate

and distinct individuals. They are rather three modes or forms in which the divine essence exists. At the same time it should be borne in mind that these self-distinctions in the divine being are of such a nature that they can enter into personal relations. The Father can speak to the Son and can send forth the Holy Spirit. The real mystery of the Trinity consists in this that the three persons are one in their essential being.

And this does not mean that the divine essence is divided among the three persons. It is wholly, with all its perfections, in each one of the persons, and has no existence outside of and apart from the persons. Moreover, the persons are not subordinate the one to the other in their essential being. It may be said, however, that in order of existence the Father is first, the Son second, and the Holy Spirit third, and this order also reflects itself in the work of creation and redemption.

The three persons are distinguished by certain personal distinctions: the Father generates the Son, the Son is generated by the Father, and the Holy Spirit proceeds from both Father and Son. This doctrine is one of the great mysteries of faith, and as such is far beyond our human comprehension. (Berkhof 1933, 75-76)

In the Old Testament we constantly read of YAHWEH and then of the Angel of YAHWEH. These two powers in heaven occasionally show up at the same time (Exodus 3:2 – 6, Judges 6:11 – 2).

Exodus 23:20–22

“Behold, I send an angel before you to guard you on the way and to bring you to the place that I have prepared. **Pay careful attention to him and obey his voice; do not rebel against him, for he will not pardon your transgression, for my name is in him.** But if you carefully obey his voice and do all that I say, then I will be an enemy to your enemies and an adversary to your adversaries.” (ESV)

Here YAHWEH is telling Moses about the Angel who travels with the people in the cloud and notice this, this Angel forgives sins. This is the pre-incarnate Christ. This is the one speaking here in Isaiah 61.

Jesus is the second Yahweh, the embodied Yahweh of the Old Testament. But Jesus is not the “Father” Yahweh. He therefore is but isn’t Yahweh. It’s the same with the Spirit. The Spirit is Yahweh, and so he is Jesus as well, but not incarnate or embodied. The Spirit is but isn’t Jesus, just as Jesus is but isn’t Yahweh the Father. The same sort of “two Yahwehs” idea from the Old Testament is found in the New Testament with respect to Jesus and the Spirit. That is the source of Trinitarian theology. (Heiser 2015, 294)

Isaiah 61:1a

“The Spirit of the Lord GOD is upon me, Because the LORD anointed me...” (NASB 2020)

Isaiah 61:1a is another extremely clear attestation of the Trinity.

The Spirit...רוּחַ (ruach) the Holy Spirit, the same one referred to back in Isaiah 42:16,
Of the Lord God...אֲדֹנָי (Adonai) יְהוָה (YAHWEH)
Is upon me
Because the Lord יְהוָה (YAHWEH)
Anointed me

Messiah is uniquely qualified to for the job.

About Being Anointed

This reference here combining the Holy Spirit being upon and the idea of being anointed is a pointer that any Jew of Isaiah’s day would immediately connect with kingship. “...the only places in the OT where Spirit filling and anointing are mentioned together are in connection with the establishment of the

kingship, first in Saul (1 Sam. 10:1, 6–7), then in David (1 Sam. 16:13). The classic statement of this conjunction is found in 2 Sam. 23:1–7, where David hymns the function and role of the Messiah.

To make the appearance of the two ideas here only coincidental and then to apply the passage to an unknown prophet or group is asking too much. This is the Messiah, and he is being consciously associated with the Servant by showing that the Messiah does the Servant's work." (Oswalt 1998, 564)

The one who is speaking is Messiah, it cannot be anyone else. What is His mission?

Isaiah 61:1b – 2a

"...To bring good news to the humble; He has sent me to bind up the brokenhearted, To proclaim release to captives And freedom to prisoners; To proclaim the favorable year of the LORD..." (NASB 2020)

What is it that Messiah has been empowered and anointed to do? We begin to pick up on His mission statement in the second half of verse one. Jesus had a laser like focus on this mission statement again which is why He used this as the major policy statement regarding the coming kingdom at the beginning of His ministry.

There is nothing hidden in this statement.

1. He is to bring good news. In the New Testament, we would say that He has come to preach the gospel, the good news of the kingdom, to those who are poor, think more along the lines of what Jesus discusses in Matthew 5:3 about the poor in spirit. Those who have realized that they have nothing to bring on their own to provide for their salvation but are aware of their poverty before the King and have placed a full reliance upon Him for redemption. Those who have been repeatedly beat up in this life trying to do it on their own and need to be provided an entirely new direction.
2. "...to bind up the brokenhearted." Only one person can do that, YAHWEH. "He heals the brokenhearted and bandages their wounds." (Psalm 147:3, GNB). The one who is coming to do this meets the same requirement, He is God.

This is a condition that is internal, not external. You can't identify someone who is brokenhearted by appearances, this is internal. Only one who knows the heart can heal the deep brokenness caused by sin to the heart.

Someone who has been repeatedly beat up by this life suffers from this condition.

The one who has been anointed of God, the King, He brings the gospel, the good news of salvation. Redemption is indeed available and as He proclaims that good news, the one who hears, who has been beat up by life and ripped to shreds by sin, knows those wounds can now be bound up and healed. The outward sign of one who fits the requisite condition of need is the one who is enslaved.

Isaiah 61:1c "...To proclaim release to captives And freedom to prisoners;" (NASB 2020)

3. "...to proclaim release to captives." This would take a Jew back to what they knew about the Jubilee Year.

Leviticus 25:10

"In this way you shall set the fiftieth year apart and proclaim freedom to all the inhabitants of the land. During this year all property that has been sold shall be restored to the original owner or his descendants, and anyone who has been sold as a slave shall return to his family." (GNB)

The Messiah will enforce a Jubilee for all who are slaves to the condition that caused the broken heart in the first place. As we discussed before, one of the jobs of the redeemer is to buy back those who had

been sold into slavery and set them free. That happens for all in the Jubilee year and Messiah brings that for all.

First there is the need for a proclamation from the redeemer that freedom is now a reality for those who are held as slaves. דְּרוֹר (deror) which is translated as release means “release (of slaves), personal freedom from servitude, confinement, or oppression” (Lexham Press 2017)

People who have been beat up by life are hearing the good news that THE enemy, sin, has been dealt with. Healing is available but there is a need to hear, listen and take action. First they must hear about possibility of release from the power of sin. Then comes the reality of freedom.

Satan holds us all as prisoners to our past in order to prevent us from having a future. His plan for everyone is for us to join him in hell and there are no lies he will not tell us to make that happen. He wants us dead.

John 8:44

“You are the children of your father, the Devil, and you want to follow your father’s desires. From the very beginning he was a murderer and has never been on the side of truth, because there is no truth in him. When he tells a lie, he is only doing what is natural to him, because he is a liar and the father of all lies.” (GNB)

Paul talked about this captivity to sin, and the freedom made available as well.

Romans 7:19–8:1

“For I do not do the good I want, but I do the very evil I do not want! Now if I do what I do not want, it is no longer me doing it but sin that lives in me. So, I find the law that when I want to do good, evil is present with me. For I delight in the law of God in my inner being. But I see a different law in my members waging war against the law of my mind and making me captive to the law of sin that is in my members. Wretched man that I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin. There is therefore now no condemnation for those who are in Christ Jesus.” (NET)

We are all captives of sin, we cannot not sin.

4. “...and freedom to prisoners;”

The progression we see announced here by the Messiah is simple. He personally is bringing the gospel, the good news of redemption to those who recognize their need of a Savior as they are poor in spirit, beat up by life. Those who recognize that, who are broken by sin see who they are and how hopeless the situation is without the possibility of redemption, will have that broken heartedness treated and the wounds bound up. He is bringing the good news of redemption and for those who are broken hearted, who truly repent of their sins, there is a result that Messiah wants to proclaim to them.

They have been released from the power of sin. They are free, no longer held as slaves in the slave market of sin by the enemy. Jesus said “So if the son sets you free, you will be really free.” (John 8:36, NET)

Freedom, true freedom. “Sin must no longer rule in your mortal bodies, so that you obey the desires of your natural self. Nor must you surrender any part of yourselves to sin to be used for wicked purposes. Instead, give yourselves to God, as those who have been brought from death to life, and surrender your whole being to him to be used for righteous purposes. Sin must not be your master; for you do not live under law but under God’s grace.” (Romans 6:12–14, GNB)

Isaiah 61:2

“To proclaim the favorable year of the LORD And the day of vengeance of our God; To comfort all who mourn,” (NASB 2020)

This is another proclamation from the Messiah making another announcement on behalf of YAHWEH...new beginnings or in other words, a Jubilee Year to end all Jubilees years.

The favorable year of the Lord is another allusion to the year of Jubilee, the year that was supposed to take place every fifty years in Israel. Let's take another look at what Leviticus 25 says.

Leviticus 25:8–10

“You shall count seven weeks of years, seven times seven years, so that the time of the seven weeks of years shall give you forty-nine years. Then you shall sound the loud trumpet on the tenth day of the seventh month. On the Day of Atonement you shall sound the trumpet throughout all your land. And you shall consecrate the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you, when each of you shall return to his property and each of you shall return to his clan.” (ESV)

...every seventh sabbatical year an attempt was made to give them a new start. Land was returned to those who had sold it (you must all return to your property), and those who had been enslaved returned to their families (v. 10). This was the jubilee. (Wenham 1979, 319)

Messiah can and does speak for YAHWEH here and He is proclaiming the natural outcome of THE enemy, sin being defeated, and the results of sin being dealt with once and for all. New beginnings.

2 Corinthians 5:17

“Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.” (ESV)

Revelation 21:5

“And he who was seated on the throne said, “Behold, I am making all things new.” Also he said, “Write this down, for these words are trustworthy and true.”” (ESV)

The grace of God in full operation has God in the person of Jesus Christ personally bringing the gospel to all who will listen and take action on what it is He has to say. He brings redemption as He is the redeemer and for those who recognize their need and accept what it is He has done; they have true freedom, and everything is new.

It was at that point that Jesus took the scroll and rolled it back up and then told all who were listening that you could mark that portion of the prophecy as fulfilled and fulfilled in Him.

When He comes the second time, there is still more of the mission to achieve, it has been delayed a couple of centuries.

Isaiah 61:2

“To proclaim the favorable year of the LORD And the day of vengeance of our God; To comfort all who mourn,” (NASB 2020)

For those who meet the conditions revealed in verse 1, they see a promise, for comparative purposes, of a year of grace, freedom, new things and in contrast, a day of vengeance.

Psalms 30:5

“His anger lasts only a moment, his goodness for a lifetime. Tears may flow in the night, but joy comes in the morning.” (GNB)

The favorable year of the Lord began when Jesus was here the first time. Seeing the unfolding of the Kingdom in what He did as He ministered was part of that. Seeing the beginning of the fulfillment of Joel 2:28 on the day of Pentecost graphically showed that favorable year of the Lord has begun. It is a “space of time during which God would be pleased to accept such as repented and turned to him. It is, of course, not intended to limit the space to a “year.”” (Spence-Jones 1910, 415)

2 Peter 3:9

“The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.” (ESV)

That is where we find ourselves today, the next step in the mission of Messiah is about a day, the day of vengeance, the day of the Lord.

Romans 11:25

“I want you to understand this mystery, dear brothers and sisters, so that you will not feel proud about yourselves. Some of the people of Israel have hard hearts, but this will last only until the full number of Gentiles comes to Christ.” (NLT)

Matthew 24:36–42

“But as for that day and hour no one knows it—not even the angels in heaven—except the Father alone. For just like the days of Noah were, so the coming of the Son of Man will be. For in those days before the flood, people were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark. And they knew nothing until the flood came and took them all away. It will be the same at the coming of the Son of Man. Then there will be two men in the field; one will be taken and one left. There will be two women grinding grain with a mill; one will be taken and one left. “Therefore stay alert, because you do not know on what day your Lord will come.” (NET)

Once we are out of here, then drops the next shoe. God’s long suffering towards sinners ends as He moves to deal with those who have rejected Him and misused His people. Details for that are yet to come. “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.” (McGee 1997, 336)

At the end of the age, when Jesus Christ returns and ends the rebellion of the earth dwellers, the planet will be in ruins. Judgment along with the rule of the beast has killed billions. One third of those Jews who were in the land at the beginning of the Tribulation are now all that is left in the land. Refugees have fled all over the world. Some of those believers who came to Christ during the Tribulation have survived but not all. The sheep and goats judgement will further reduce the remaining population of the planet. The day of vengeance has taken place and those who remain will mourn. They will need comfort. Here we see the promise.

Isaiah 61:2c–3

“...To comfort all who mourn, To grant those who mourn in Zion, Giving them a garland instead of ashes, The oil of gladness instead of mourning, The cloak of praise instead of a disheartened spirit. So they will be called oaks of righteousness, The planting of the LORD, that He may be glorified.” (NASB 2020)

This speaks to the actions of Messiah upon His return. This is after the day of vengeance which was done as part of His duties as the redeemer for Israel, their goel. He returns as the avenger of blood. Jesus has returned and delivered His people from the Beast and his armies.

For all of those who remain in Jerusalem, “the Lord exactly replaces the hurt with the remedy, and, since the ashes of mourning were smeared on the head, he applies his cure precisely to the point of need. Oil was for times of gladness (Ps. 23:5) not of sorrow (2 Sa. 14:2). In Psalm 45:7 <8> ‘oil of gladness’ explains the different sort of life evident in the king. So the Anointed One replaces mourning with fresh

life. Garment is an all-enveloping mantle or 'wrap'. Despair (kēhâ) refers to what is dull and listless; it is used in 42:3 of the 'dimly burning' wick. So here, the infusion of new life (3de) expresses itself in responsive praise, replacing depression and low-spiritedness." (Motyer 1996, 501)

Messiah is on the throne; it is not a time to mourn, and it is not a time to wear clothes associated with mourning. He has filled His people with the Holy Spirit and Messiah has personally delivered, as promised, grace to His people. Now the people of Jerusalem stand firm, as firm as oaks planted by God Himself.

The terms used here mix two worlds for the Jew, that of mourning and the funeral with the wedding. No more ashes to show you are mourning. No more wailing over loss and what might have been. All things are new and now it is clothes associated with the event that causes the most joy for the Jew, a wedding.

"...the cloak of praise..." So when we worship the Lord and praise Him, how do we do that?

John 4:24

"God is spirit, and the people who worship him must worship in spirit and truth." (NET)

We think we understand that but then we come to what is happening here in the last days with Messiah. He is setting it up so that His people are wrapped in praise, wearing it. Our identity in Christ is such that we are to be all about worship and praise to Him.

It literally teaches us "to wrap" or "cover" ourselves—that the garment of praise is to leave no openings through which hostile elements can penetrate. This garment of praise repels and replaces the heavy spirit. (Hayford 1997, Is 61:2)

This is applicable today. Why do we find ourselves down at times, most likely because we forget who we are in Christ? How do we stay on course? By wrapping ourselves up in praise. Then we remember who we are in Christ.

1 Peter 2:9–10

"But you are the chosen race, the King's priests, the holy nation, God's own people, chosen to proclaim the wonderful acts of God, who called you out of darkness into his own marvellous light. At one time you were not God's people, but now you are his people; at one time you did not know God's mercy, but now you have received his mercy." (GNB)

Romans 10:8–10

"But what does it say? "The message is near you. It is in your mouth and in your heart." This is the message about faith that we are proclaiming: If you declare with your mouth that Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved. For one believes with his heart and is justified, and declares with his mouth and is saved." (ISV)

His salvation is indeed near and available to all who accept it.

Salvation is a Gift

Works Cited

- Berkhof, L. 1933. *Manual of Christian Doctrine*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company.
- Bertram, R. A., and Alfred Tucker. 1892. *Isaiah 40-66, The Preacher's Homiletic Commentary*. Vol. 2. New York, NY: Funk & Wagnalls Company.
- Feinberg, John S. 2001. *No One Like Him: The Doctrine of God, The Foundations of Evangelical Theology*. Wheaton, IL: Crossway Books.
- Grudem, Wayne. 2020. *Systematic Theology: An Introduction to Biblical Doctrine*. Grand Rapids, MI: Zondervan Academic.
- Hayford, Jack W., ed. 1997. *Spirit Filled Life Study Bible*. Nashville, TN: Thomas Nelson.
- Heiser, Michael S. 2015. *The Unseen Realm: Recovering the Supernatural Worldview of the Bible*. First Edition. Bellingham, WA: Lexham Press.
- Keil, Carl Friedrich, and Franz Delitzsch. 1996. *Commentary on the Old Testament*. Vol. 7. Peabody, MA: Hendrickson.
- Lexham Press. 2017. *The Lexham Analytical Lexicon of the Hebrew Bible*. Bellingham, WA: Lexham Press.
- McGee, J. Vernon. 1997. *Thru the Bible Commentary*. Electronic Edition. Vol. 3. Nashville, TN: Thomas Nelson.
- Metzger, John B. 2010. *Discovering the Mystery of the Unity of God: A Theological Study on the Plurality and Tri-Unity of God in the Hebrew Scriptures*. San Antonio, TX: Ariel Ministries.
- Motyer, J. A. 1996. *The Prophecy of Isaiah: An Introduction & Commentary*. Downers Grove, IL: InterVarsity Press.
- Oswalt, John N. 1998. *The Book of Isaiah, Chapters 40-66, The New International Commentary on the Old Testament*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.
- Spence-Jones, H. D. M., ed. 1910. *Isaiah, The Pulpit Commentary*. Vol. 2. London: Funk & Wagnalls Company.
- Wenham, Gordon J. 1979. *The Book of Leviticus, The New International Commentary on the Old Testament*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.