Jesus Christ in the Book of Isaiah

(26 – "The Mission of the Spirit Anointed Messiah")

(Isaiah 61:1-2 and Selected Scriptures)

5/18/2014

Introduction: Isaiah 61:1 - ***"The Spirit of the Lord God is upon Me"*** **-** The Trinity in one clause When invited to read the Scriptures in the synagogue of Nazareth, Jesus opened to Isaiah 61:1-2a and claimed to be the fulfillment of it. SEE Luke 4:14-30

The Messiah was anointed for a purpose. What was Jesus' mission as the Messiah? What would He set out to accomplish?

I. ***Messiah was anointed to:*** **preach good tidings unto the meek** (v.1a)

II. ***Messiah was anointed to:*** **bind up the brokenhearted** (v.1b)

III. ***Messiah was anointed to:*** **proclaim liberty to the captives** (v.1c)

IV. ***Messiah was anointed to:*** **open the prison to them that are bound** (v.1d)

V. ***Messiah was anointed to:*** **proclaim the acceptable year of the Lord** (v.2a)

Conclusion: *Matthew 11:4-6*

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Introduction: Jesus Christ appears many times in the book of Isaiah:

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.
Isaiah 7:14 (cp. Mt. 1:23)

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.
Isaiah 9:6

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:
Isaiah 11:1 (cp. Rev. 5:5: Rom.15:12)

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.
Isaiah 11:10

Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion. Isaiah 16:1

And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.
Isaiah 16:5

Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.
Isaiah 28:16 (cp. I Pet. 2:8)

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.
He shall not cry, nor lift up, nor cause his voice to be heard in the street.
A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.
Isaiah 42:1-3

And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.
Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee.
Isaiah 49:6-7

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.
As many were astonied at thee; his visage was so marred more than any man, and his form more than the sons of men:
So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.
Isaiah 52:13-15
All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.
Isaiah 53:6

Today we will look at this prophecy:

The 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;
To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;
Isaiah 61:1-2

Isaiah 61:1

"The Spirit of the Lord God is upon Me" - The Trinity in one clause

Throughout Isaiah, the Messiah appears suddenly, and He speaks in first person as He describes Himself.

Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God.
Isaiah 44:6

Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.
Isaiah 48:16

Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.
Isaiah 49:1

Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.
Isaiah 49:16

I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.
Isaiah 50:6

The Spirit (*Ruach*) of Yahweh Elohim is upon Me. Christ's anointing would not be iwth oil (as iwth other prophets, priests, and kings). But His anointing would be with the Holy Spirit. Note: "Anointed" = *Mashach*. Isaiah is predicting here that the Messiah will have an anointing by Yahweh's Spirit. This of course was fulfilled at Christ's baptism, when Christ began His public ministry.

The Messiah's anointing with the Spirit is predicted elsewhere, such as Isaiah 11:1-4a

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:
And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;
And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:
But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.
Isaiah 11:1-4

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:
Matthew 3:16

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.
John 1:32-33

For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.
John 3:34

Edward Perronet penned these words:

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!

Matthew 3:13

Jesus--who spent most of His first 30 years on earth living in Nazareth (Mk. 1:9) in the region of Galilee--now travels south to the Jordan River with the sole intention (purpose) of being baptized. [Note: Christ's baptism marks the beginning of His public ministry]

"After an eternity of glory in heaven and some thirty years of virtual obscurity on earth, the Messiah-King is manifested publicly for the world to see and know." (MacArthur, p. 74)

Before Jesus called His disciples, before He called the world to repentance, before He performed any public miracles, He was anointed or coronated as King.

John's baptism was not part of the O.T. Law, but it was a new righteous ordinance, commanded from Heaven (Mt. 21:25; Mk. 11:30; Lk. 20:4).

This newly-established, symbolic ordinance was just as much righteousness as any of the O.T. commands.

Jesus kept every O.T. Law (except those which were for people who sinned); EX: Jesus never had to offer up a sin or trespass offering, because He never sinned or trespassed the Law (Lev. 4 & 5 cp. Heb. 7:26-27)

Jesus baptism signifies 3 truths about baptism:

1) Baptism does not save
(If baptism saved, the implication would be that Jesus was a sinner, which He was not - Heb. 4:15; II Cor. 5:21)

2) Baptism is a matter of obedience
(Jesus, by being baptized, is fulfilling His own righteous requirement

3) Baptism is by immersion
(Jesus went up . . . out of the water") (v. 16)

"Baptizo" = to dip or submerge (cp. Lk. 16:14 - "dip" (baptizo) the tip of His finger in water")

4) Baptism symbolizes identification. By being baptized by John, Jesus is identifying (showing agreement with John's mission and message). Jesus preaches the same message as John (Mt. 3:2; 4:17)

[Note: believers baptism identifies the believer with the Trinity (Mt. 28:19-20)

Some have suggested that Christ's baptism was a symbol of His future death, burial, and resurrection, whereas Christian baptism looks back at that event.

"Lo, the heavens were opened" -

"Lo" = Look! Behold! See! Check this out!

The same word appears in v. 17 - "Lo, a voice from heaven!"

What John the Baptism saw was so awesome, so wonderful, so breathtaking, so amazing that he drew special attention to it.

"He saw the Spirit" - Who is meant by the "He"? Jesus.

But John also saw this phenomena (Jn. 1:32-33 - "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode on Him. And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.)

The reason why God allowed John the Baptist to see the Spirit in the form of a dove was to prove to John that this Jesus was the very one who would baptize with the Spirit (Jn. 1:33).

"The dove is a beautiful symbol of the Spirit of God in its purity ("white") and in its ministry of peace ("lighted upon") (Wiersbe, p. 17)

NOTE: The descent of the Holy Spirit (as a dove) at Christ's baptism is not a repeated occurrence, but a once and for all, never to be repeated historical fact. Never build a doctrine on a historical narrative. This is not the baptism of the Spirit which all believers receive (I Cor. 12:13); rather, this is the final theocratic anointing of the Spirit.

This anointing of the Spirit is for kingly power.

Every O.T. king was anointed on the head with oil.

Christ, the King of kings, however, is anointed with the Holy Spirit (many theologians draw a parallel between the anointing of oil and the Spirit)

Certain specifically chosen O.T. saints experienced the Spirit coming "upon" them. This anointing was for power, wisdom, and control.

Examples:

This spiritual anointing was unlimited on Christ (Jn. 3:34 - "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.")

This spiritual anointing "remained" on Christ (Jn. 1:32) in contrast with the anointing of O.T. leaders, kings, and prophets, which was temporary (EX: King Saul [I Sam. 10:6]; cp. I Sam. 16:14; Ps. 51:-11).

Why did Jesus need the power of the Spirit? Not because He was not divine, but because He voluntarily surrendered the independent exercise of certain of His divine attributes while He was one earth.

Every miracle that Christ did, he did by the power of the Holy Spirit (Lk. 4:18-19 - "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 broken-hearted, 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.).

Christ was led by the Spirit (Mt. 4:1)
Christ cast out demons by the Spirit (Mt. 12:28)
Christ was glorified by the Spirit (Lk. 4:14-15)

"The word "anointed" (In Isaiah 61:1) is the same as the Hebrew word for "Messiah" and refers to the consecration of someone or something to a specialized task" (Moody Bible Commentary, p. 1097).

When invited to read the Scriptures in the synagogue of Nazareth, Jesus opened to Isaiah 61:1-2a and claimed to be the fulfillment of it.

SEE Luke 4:14-30

Luke 4:20 - "And He closed the book" - Christ stopped His reading in the middle of Isaiah 61:2 and does not mention "the day of vengeance of our God." Why? Because at His first coming, He fulfilled verse 1 and part of verse 2. At His return at His second coming after the days of Tribulation, He will fulfil the second half of Isaiah's prophecy.

This is not the only time the two comings of Christ are mentioned in the same sentence. Isaiah 9:6 also mentions the two advents of Christ.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.
Isaiah 9:6

"The Spirit of the Lord GOD is upon me; because the Lord hath anointed me..." (Is. 61:1)
The Messiah was anointed for a purpose. What was Jesus' mission as the Messiah? What would He set out to accomplish?

I. ***Messiah was anointed to:*** **<u>preach good tidings unto the meek</u>** (v.1a)

"To preach good tidings unto the meek" -

"Good tidings" - glad news; a good announcement; the word "Gospel" is derived from this prophecy. Our message of salvation is a good one!

"The meek´- the humble; the poor and needy. Not just materially poor and needy, but especially spiritually. "Blessed are the poor in spirit."

II. ***Messiah was anointed to:*** **bind up the brokenhearted** (v.1b)

"Bind up" - to wrap a medical bandage around. The picture is of a heart leaking out its very life-blood, being bandaged up by Christ so as to restrain the bleeding. To stop the bleeding of a broken heart!

Jesus came for those who lives have been shattered by sin; those who have hearts maimed, crippled, and wrecked by sin and its consequences.

Did Christ bind up the broken hearted? Ask the woman at the well (John 4), whose heart had been broken by shattered relationships. Five men had broken her heart; none of those relationships could satisfy her need.

III. ***Messiah was anointed to:*** **proclaim liberty to the captives** (v.1c)

"To proclaim" - to loudly announce; to call out loud; to address a situation with verbal authority!

Christ did speak with authority and not as the scribes. Why? Because He is the Word of God. All He has to do is "say the word only!"

"The captives" - Those who have been taken captive by someone else. Those whose lives have been seized, controlled and carried away hostage by someone else.

Who was the captor? Satan and his demons.

Did Messiah bring deliverance to those held captive by the devil? Ask the man from Capernaum (Luke 4:31-37) and multitudes of others (Luke 4:41); ask the man of Gadara (Mark 5:1-15); ask the demon-possessed daughter of the Syrophoenician woman (Mark 7:24-30).

Jesus has also delivered us from SAtan's bondage to fear.

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;
And deliver them who through fear of death were all their lifetime subject to bondage.
For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham.
Hebrews 2:14-16

IV. ***Messiah was anointed to:*** **<u>open the prison to them that are bound</u>** (v.1d)

"Opening" - The Word was used with the meaning of "to open (the eyes) wide."

In Luke 4:18, Luke adds this prohecy "recovery of sight to the blind" to evidently show the nature of the "setting at liberty them who are bruised."

Those in need of freedom would include those with physical infirmities, such as blindness, which held them captive. Isaiah also made this Messianic prediction in Isaiah 29:18-19.

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.
The meek also shall increase *their* joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.
Isaiah 29:18-19

"Them that are bound" - Those who are imprisoned in chains, those tied up with unbreakable cords.

Those held captive by sickness and disease, the blind, the deaf, the crippled.

Did Jesus open up the prison cells of those whose lives were held in check by suffering, pain, and sickness? Absolutely. Those bound by incurable ailments were delivered by Christ. Whether deaf, multe, blind, crippled, or even dead (like Lazarus).

V. ***Messiah was anointed to:*** **<u>proclaim the acceptable year of the Lord</u>** (v.2a)

"To proclaim the acceptable year of the Lord" - To announce the year of God's favor, His pleasure, the year of His willingness to accept sinners (in contrast to "the day of vengeance" to be fulfilled at His second coming.

(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)
2 Corinthians 6:2

The time of the Lord's acceptance remains to this day (it ends after death; it may end even sooner for those who reject the Gospel).

Conclusion:

When the imprisoned John the Baptist entertained doubts about whether Jesus was the Messiah, the Lord sent a message to John:

Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:
The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.
And blessed is *he*, whosoever shall not be offended in me.
Matthew 11:4-6

Jesus did each of these miracles to prove that He was the fulfillment of Isaiah's prophecy. If a check list is drawn up of Messianic prophecies, you will find that Jesus fulfills all of them!