

Treasure Hunt

- What kind of prison does the Redeemer have in mind in v. 1?
- Why did the Lord Jesus stop in the middle of v. 2 when he read this passage in Nazareth?
- What three symbols of mourning does the Lord use to describe how the Redeemer will restore his people?
- What contrast does the Lord intend by calling the people “trees of righteousness”?
- Who is responsible for these trees, and why?

The Conversation in Isaiah 61

<p>The Redeemer</p>	<p>1 The Spirit of the Lord GOD <i>is</i> 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 <i>them that are bound</i>; 2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;</p>	<p>10 I 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 <i>himself</i> with ornaments, and as a bride adorneth <i>herself</i> with her jewels. 11 For 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.</p>
<p>The Lord</p>	<p>3 To 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, for self-glorification. 4 And 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.</p>	<p>7b and <i>for</i> confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. 8 For 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. 9 And 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 <i>which</i> the LORD hath blessed.</p>
<p>Isaiah? Spirit?</p>	<p>5 And strangers shall stand and feed your flocks, and the sons of the alien <i>shall be your</i> plowmen and your vinedressers. 6 But ye shall be named the Priests of the LORD: <i>men</i> shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. 7a For your shame ye shall have double;</p>	

to proclaim liberty to the captives, and the opening of the prison to *them* *that are bound*

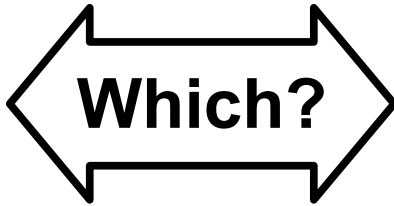
Isa 42:6-7 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people [singular], for a light of the Gentiles; 7 To **open the blind eyes**, to bring out the **prisoners** from the **prison**, *and* them that sit in **darkness** out of the **prison house**.

Isa 49:8-9 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people [singular], to establish the earth, to cause to inherit the desolate heritages; 9 That thou mayest say to the **prisoners**, Go forth; to them that *are* in **darkness**, Shew yourselves.

Meaning of the “prison” promises

Literal

→ Delivery from
Babylon?



Metaphor

→ Delivery from
spiritual bondage?

- Were the Jews in prison in Babylon?
 - Role of Daniel and his friends
 - Jer 29: “build houses,” “plant gardens,” “take wives”
- What is the relation between “blindness” and the prison in ch. 42?
- If the “prison” is Babylon, who is the “Servant-Redeemer” who set the people free?

Metaphor in Isa 61:1b

to **proclaim liberty** קרא דרור to the captives

Lev 25:10 And ye shall hallow the fiftieth year, and **proclaim liberty** קרא דרור throughout *all* the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

opening of the prison פקח-קוח to them that are bound

- פקח elsewhere never of doors, only of eyes (1x ears)
- With פקח → פקח-קוח compare other reduplicative forms with emphatic semantics: סחר → סחרחר, חמר → חמרמר
- → “opening of the eyes”

What sort of liberation did our Lord practice?

Luk 13:16 And ought not this woman, being a daughter of Abraham, **whom Satan hath bound**, lo, these eighteen years, be loosed from this **bond** on the sabbath day?

Joh 8:31 Then said Jesus to those Jews which believed on him, ... 32 ... ye shall know the truth, and the truth shall make you free. 33 They answered him, We be Abraham's seed, and were never in **bondage** to any man: ... 34 Jesus answered them, ... **Whosoever committeth sin is the servant of sin.** 35 And the servant abideth not in the house for ever: *but* the Son abideth ever. 36 If the Son therefore shall make you free, ye shall be free indeed.

The Redeemer's Two Tasks

Problem: AB. Solution: AB-BA-AB.

A: Defeating the Adversary

B: Restoring Israel

16a he saw that *there was no man*,



16b and wondered that *there was no intercessor*:

16c therefore **his arm** brought salvation unto him;



16d and **his righteousness**, it sustained him.

17b and he put on the garments of **vengeance** for clothing, and was clad with **zeal** as a cloke.



17a For he put on **righteousness** as a breastplate, and an helmet of **salvation** upon his head; (cf. Eph 6)

18 According to *their* deeds, accordingly he will repay, **fury** to his adversaries, **recompence** to his enemies; to the islands he will repay recompence. 19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.



20 And **the Redeemer** shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. 21 As for me, this *is my covenant* with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

The Redeemer's Datebook

61:2 To proclaim
the **year** of **acceptance** of the **LORD**, and
the **day** of **vengeance** of our **God**
↑ ↑ ↑
duration **nature** **author**

Who does the **accepting**?

Isa 49:8 In an **acceptable time** have I heard thee, and in a **day of salvation** have I helped thee

Psa 69:13 But as for me, my prayer *is* unto thee, O LORD, *in* an **acceptable time**: O God, in the multitude of **thy mercy** hear me, in the truth of **thy salvation**.

What is **vengeance**?

Jdg 16:28 And Samson called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once **avenged** [avenged with one **vengeance**] of the Philistines for my two eyes.

Pro 6:34 For jealousy *is* the rage of a man: therefore he will not spare in the day of **vengeance**.

Rom 12:19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, **Vengeance is mine**; I will repay, saith the Lord.

Vengeance in our Lord's Ministry

In Nazareth:

Luk 4:16-21 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. 17 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, 18 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, **19 To preach the acceptable year of the Lord. 20 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. 21 And he began to say unto them, This day is this scripture fulfilled in your ears.

His first advent:

Joh 12:47 And if any man hear my words, and believe not, I judge him not: for I **came not to judge the world, but to save the world.**

His second advent:

2Th 1:7 **the Lord Jesus** shall be revealed from heaven with his mighty angels, **8 In flaming fire taking vengeance** on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

61:2 “to comfort all that mourn”

Isa 3:26 And her [Zion's] gates shall lament and mourn; and she *being* desolate shall sit upon the ground.

Isa 60:20 the days of thy [Zion's] mourning shall be ended.

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Mourning Customs in 61:3

to give unto them **beauty פאר** for ashes

2Sa 13:19 And Tamar put **ashes** on her head, and rent her **garment** of divers colours that was on her, and laid her hand on her head, and went on crying.

Eze 24:17 Forbear to cry, make no mourning for the dead, bind the **tire פאר** of thine head upon thee, and put on thy shoes upon thy feet, and cover not *thy* lips, and eat not the bread of men.

the oil of joy for mourning

2Sa 14:2 I pray thee, feign thyself to be a mourner, and put on now **mourning apparel**, and **anoint not thyself with oil**, but be as a woman that had a long time mourned for the dead:

Ecc 9:7-8 Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. 8 Let thy **garments** be always white; and **let thy head lack no ointment.**

the garment of praise for the spirit of heaviness

Agricultural Figures in v. 3

trees אילים of righteousness

Isa 1:29 For they shall be ashamed of the oaks אילים which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

Isa 57:5 Enflaming yourselves with idols אילים under every green tree, slaying the children in the valleys under the clifts of the rocks?

the planting of the LORD

Isa 60:21 Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of **my planting**, the work of my hands, that I may be glorified.

Is the Lord speaking in v. 3?

“The planting of the Lord”

- This is what other people will call them

“that he might be glorified”

- Hebrew form להתפאר is infinitive reflexive, “for self-glorification”
- There is no reference to “he”

Rebuilding Ruined Cities in Isaiah (v. 4)

“the old wastes **חרבות**” = the old ruins

Isa 44:24-26 I *am* the LORD ... 26 ... that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the **decayed places חרבות** thereof:

Isa 49:19 For thy **waste** and thy desolate **places**, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, ... 51:3 For the LORD shall comfort Zion: he will comfort all her **waste places**;

Isa 54:3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the **desolate cities** to be inhabited.

Isa 52:9 Break forth into joy, sing together, ye **waste places** of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

Isa 58:12 And *they that shall be* of thee shall build the old **waste places**: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.