

Treasure Hunt

- What contrast does the Lord intend by calling the people “trees of righteousness”?
- Who is responsible for these trees, and why?
- What do we learn from God’s promise to rebuild the old wastes?
- The NT says that “there is neither Jew nor Greek.” In what sense is this true?
- The NT teaches that we are a royal priesthood. What can such a priestly people do, and what is reserved for special priests?

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</i> your 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>	

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.

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Isa 61:5-6, Distinct Roles for Jews and Gentiles?

Gentiles subservient...

Isa 60:10 the sons of strangers shall build up thy walls, and their kings shall minister unto thee:

Isa 60:14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet

...but with access to the Lord

Isa 56:6 Also the **sons of the stranger**, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; 7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people.

A Common Response:

Oswalt: “The nation of Israel will not become priests for the Gentiles in any literal sense. ... There will be no priestly and lay castes in the new Jerusalem.”

Delitzsch: “Regarding the position assigned to the Hebrew nation after it has become the teacher of other people and the leader of their worship, as here declared, we can form no conception that will harmonize with the spirit of New Testament liberty and the abolition of all dividing-walls between the nations...”

Why?

Gal 3:28 **There is neither Jew nor Greek**, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

1Pe 2:9 But ye *are* a chosen generation, **a royal priesthood**, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

“Neither Jew nor Greek”

Gal 3:26 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Bond vs. Free: 1Ti 6:2 And [servants] that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit.

Male vs. Female:

1Co 14:33 as in all churches of the saints. 34 **Let your women keep silence** in the churches:

1Ti 2:12 But **I suffer not a woman to teach**, nor to usurp authority over the man, but to be in silence.

Rom 1:26-27 For this cause God gave them up unto **vile affections**: ... 27 ... the men, leaving the natural use of the woman, burned in their lust one toward another;

There is no difference *in access to God by faith in Christ Jesus*.
There are differences *in roles and responsibilities*.

“Ye are a Royal Priesthood”

When did this start?

Exod 19:5-6	1Pe 2:9
ye shall be a peculiar treasure unto me above all people : ... 6 ... a kingdom of priests , and an holy nation .	But ye <i>are</i> a chosen generation , a royal priesthood , an holy nation , a peculiar people ; ...

Israel was already a royal priesthood! What could they all do?

Heb 13:15 By him therefore let us offer the **sacrifice of praise** to God continually, that is, the fruit of *our* lips giving thanks to his name. 16 But to **do good** and to **communicate** forget not: for with **such sacrifices** God is well pleased.

What could only the Priests or Levites do?

- Korah was judged for offering incense at the tabernacle (Num 16)
- Saul was judged for offering an animal sacrifice (1 Sam 13)
- Uzziah was judged for offering incense in the temple (2 Chr 26)

Physical sanctuary & animal offerings → Distinct priestly roles