

Isaiah 61

V.1 All believers are tools in God's hands appointed for good works. *desire* all of the spiritual gifts; but that normally does not change anything. We might see ourselves as having gifted insight; but our friends might disagree. We might believe that things are all about us; but that is usually not the case. We receive a God-given power to react to a given situation; but that is the exception. Most of us do not have the power to always live as the people's champion at that level. That would be far too much misdirected attention glory. I think that to have a successful healing ministry you would have to have some offsetting humbling circumstance to keep you grounded. Some people try to always be the anointed one in every situation according to their own timing and desires. Some pastors have what is called a messiah complex. It is not a predictable gift. Jesus lived at that anointed (chosen and gifted) level continuously. This scripture is Jesus' first public scripture reading. It is appropriate to begin his ministry with a description of how the Kingdom functions. Jesus begins with an explanation of the trinity. Jesus is talking about the Spirit and his Father, our LORD. A literal word for word is:

God's breath Jehovah consecrated to publish/preach good news.
What is the functional relationship between the Father, Son and Holy Spirit? It appears that God the Father directs the Son and authorizes the Son with all of his power. Timing and means and power to carry out the instructions is a force from the Holy Spirit. Jesus came as our example. Perhaps this is a pattern for all of us to live by. The reason that the Spirit is working is that the Father has said it is time for Jesus to preach and heal. We also have freedom to act on our own. It is common to hear a believer almost directing the Spirit to open a door. It is better to wait on the LORD; and know that is when the Spirit will open the door. We are not to toy with spiritual gifts. They only come in the exact moment needed. That is why some televangelist healers are obvious phonies. Healing and empowerment only come at times of the Father's will and in modesty

to solve a problem...never to make a public spectacle. A true miracle can come and go as if it was a unnoticed normal daily occurrence. We are the chosen team representative of God to the world. Jesus is not visible right now. Nothing will happen that God has not allowed. We won't be successful until the unpredictable Spirit of God makes all things come together.

And he taught in their synagogues, being glorified of all. 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. And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written, 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, To preach the acceptable year of the Lord. 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. And he began to say unto them, This day is this scripture fulfilled in your ears. (Luke 4:15-21)

Jesus quoted the first portion of verse 1 only. He came to heal the broken and imprisoned and trapped. That was his target audience.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.
Blessed are they that mourn: for they shall be comforted. **Blessed are the meek: for they shall inherit the earth.** **Blessed are they which do hunger and thirst after righteousness: for they shall be filled.** **Blessed are the merciful: for they shall obtain mercy.**
Blessed are the pure in heart: for they shall see God. **Blessed are the peacemakers: for they shall be called the children of God.**
¶Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. **¶Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets**

which were before you. Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. (Matthew 5:3-14)

Jesus did not go on to quote the entire verse: *the day of vengeance of God* because that appointed time had not yet taken place at his first coming. Jesus did not choose the book of Isaiah; it was the scroll handed to him. He did look up the place where Isaiah 61 existed before they had chapters and verses. You would really have to know your Bible in those days to find a particular verse! Interestingly Isaiah 61 was preached to a people of high accountability and much evidence who would reject him. Jesus only did what the Father showed him and spoke. In a sense; Jesus was quoting his father when he spoke to us. Jesus was just performing the physical acts that his Father in heaven did. Jesus had all power given to him; but he never ran on his own with it. Having ultimate power and remaining under voluntary subjection is an amazing thing.

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. (John 12:49)

Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he sees the Father do: for what things whatsoever he does, these also doeth the Son likewise. For the Father loves the Son, and shows him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raises up the dead, and quickens them; even so the Son quickens whom he will. For the Father judges no man, but hath committed all judgment to the Son: (John 5:18-22)

VV.2-6: Men who will receive God's hand of help now have salvation. It is a finished work. What remains after our salvation? Growth and salvation to others. This world has rejected God. The angels will go around separating the believers from the godless. We are marked and protected.

He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lies toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brass altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: (Ezekiel 9:1-5)

The new life in Christ is a transformed soul. God gives us a beautiful life; and he takes away the ashes of our failures. God fills us with joy; and takes away our mourning. Another comparison to a born again believer is as a tree of righteousness. Trees are fruitful and beneficial to many. Trees need to be well-rooted into something solid. The word of God is like water. We need to drink it in to live. A tree planted next to God's river will be healthy and fruitful.

A person who rebuilds old ruins is also like a follower of Christ. We gradually become less selfish; and more helpful to others. Who would want to take on a thankless project to resurrect a wasted heap that once was a village? It is like saving a lost soul. We worship the god of lost causes.

As we bless God, he blesses us. He sends us allies and helpers and some who show us favor.

The characteristics of a God-blesses life also mirror the eternal state. All of these verses speak of blessings of faith. They also relate to the millennium; a future time and lasting state, when Jesus returns.

The millennium is to be a time of being freed from our entanglements and pressures. There is an annual feast that represents the millennium. **The Feast of Tabernacles** commemorates the simple life living in a branched lean-to in the desert where God provided daily sustenance. The millennium will return us to subsistence agriculture.

Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute forever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God. And Moses declared unto the children of Israel the feasts of the LORD.

(Leviticus 25:1-9)

There is also another spiritual observance that parallels millennial concepts. The abundant life is not only for us. We must release our neighbors from bondages as well. The year of release and the jubilee are required debt releases and fresh starts. Debts were to be set up to release men of encumbrances every 7 years.

At the end of every seven years thou shalt make a release. And this is the manner of the release: Every creditor that lends ought unto his neighbor shall release it; he shall not exact it of his neighbor, or of his brother; because it is called the LORD's release. Of a foreigner thou may exact it again: but that which is thine with

thy brother thine hand shall release; Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy God gives you for an inheritance to possess it: (Deuteronomy 15:1-4)

The Jubilee is seven releases (7yrs x 7rs = 49 years). This is when all property mortgaged and sold reverted to their original owners. In other words if you lost the farm it would come back to you. God is a god of restoration. The millennium is the restoration of the earth.

And the LORD spoke unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a Sabbath unto the LORD.

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. That which grows of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. And the Sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourned with thee. And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat. And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which grows of itself in it, nor gather the grapes in it of thy vine undressed. (Leviticus 25:1-11)

V.7: A lost sinner who has seen the light can be compared to the tribulation giving way to the millennium. The former pain and suffering for our sin may not be random. God is precise. Is this verse saying that the Jews have paid a double-portion for their sins; and that to the believer a double portion will be granted?

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins. (Isaiah 40:2)

The concept of a double-penalty is applied to God's people and to those who hate God:

And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. (Revelation 18:2-6)

God counts the sins of the people; plus the damage penalties to his property they have mismanaged.

But, The LORD lives, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, says the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine

inheritance with the carcasses of their detestable and abominable things. (Jeremiah 16:15-18)

The Bible teaches clearly that when one is entrusted with his master's property, and it is lost, that the unfaithful steward or sluggard must make double restitution.

If a man shall deliver unto his neighbor money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbor's goods. For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing which another challenges to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbor. (Exodus 22:7-9)

The Jews were given God's land to oversee and manage. They worked for their personal interests. God fired them and charged them double the loss. Obviously the loss in property usage and lost income is a normal formula.

Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third: and they wounded him also, and cast him out. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. (Luke 20:9-18)

What has God entrusted to us? What is the penalty to not manage it?

The **Mayflower Compact** was the first governing document of Plymouth Colony. It was written by the Separatists, sometimes referred to as the "Saints", fleeing from religious persecution by King James of England. They traveled aboard the Mayflower in 1620 along with adventurers, tradesmen, and servants, most of whom were referred to, by the Separatists as "Strangers". The Mayflower Compact was signed aboard ship on November 11, 1620 by most adult men.

Mayflower Compact:

In the name of God, Amen. We, whose names are underwritten, the loyal subjects of our dread Sovereign Lord King James, by the Grace of God, of Great Britain, France, and Ireland, King, defender of the Faith, etc. Having undertaken, for the Glory of God, and advancements of the Christian faith and honor of our King and Country, a voyage to plant the first colony in the Northern parts of Virginia, do by these presents, solemnly and mutually, in the presence of God, and one another, covenant and combine ourselves together into a civil body politic; for our better ordering, and preservation and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute, and frame, such just and equal laws, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most meet and convenient for the general good of the colony; unto which we promise all due submission and obedience.

In witness whereof we have hereunto subscribed our names at Cape Cod the 11th of November, in the year of the reign of our Sovereign Lord King James, of England, France, and Ireland, the eighteenth, and of Scotland the fifty-fourth, 1620.

V.8 God will not accept an ungodly sacrifice.

But unto Cain and to his offering he had not respect. And Cain was very angry, and his countenance fell. And the LORD said to Cain, Why art you angry? and why is thy countenance fallen? If you do well, will you not be accepted? and if you do not well, sin lies at the door. And to thee shall be his desire, and you shall rule over him.
(Genesis 4:5-7)

To approach God with false pretenses is not the our best approach. When Jesus returns he will require worldwide safety and fair trade. God will not be mocked or stand for unfair accounting.

VV.9-11: The millennium is like a wedding in that it comes with much anticipation and joy among all present. The millennium is like a tree budding. You know that something sweet or beautiful is yet to come. Again these heavenly blessings also describe the little piece of heaven we carry around when we are saved by placing our faith in Jesus.