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The Year of the LORD's Favor, and the Day of Vengeance of Our God **61: 1-11**

Two starkly contrasting realities are seen in these verses: **the year of the Lord's favor and the day of vengeance of our Lord**, and both arise from the truth on which the previous chapter ended. Things will not go on as they are forever. One day **God** will bring them to a sudden end. The intervening period, however long or short, is a time of opportunity but should not be taken lightly for terrible judgment awaits those who carelessly let it pass by.²⁴³



This is the last of **the Servant** passages. **The prophet Isaiah**, under the inspiration of **the Ruach Ha'Kodesh (Second Peter 1:21)**, impersonated **the Messiah** in the first three verses. This is evidenced by **his** use of the personal pronouns **I** and **me** within a prediction that describes things no human could accomplish. As we will see, **Jesus** fulfilled all of the predicted events in **His** First Coming and will fulfill the rest in **His** Second Coming. We need to keep in mind that the First Coming of **Messiah** did not fulfill the entirety of **God's** wonderful plan. Instead, it accomplished the work of providing salvation to mankind through **Yeshua's** death and resurrection. The Second Coming will finish **God's** plan, which is to bring **His people** into **His** Kingdom and populate **His** eternal heaven.

During **Jesus'** First Coming, **the Spirit of God** was to come upon **Jesus** after **His** baptism by **John**. Afterward, **the Lord** would preach, heal, and **proclaim freedom** (Hebrew: *deror*) **for the captives (61:1)**. **Messiah** is still considered the greatest teacher and preacher who ever lived, and **He** is the greatest healer in the history of the world. **His** works were a testimony that **He** had been sent by **God (John 5:36)**. Just before **His** ascension to heaven, **He** descended into sh'ol to **set the captives free (Ephesians 4:9-10)**.

The phrase **to proclaim the year of the Lord's favor** refers to the fulfillment of **Jesus'** prophecy in **Matthew 16:18-19** to build **His** church, which would be victorious over the **gates of Hades**. The church age began on the festival of Shavu'ot (see the commentary on **Acts, to see link click [Al](#) - The Ruach Ha'Kodesh Comes at Shavu'ot**) and will extend until the Rapture of the Church from the earth (see the commentary on **Revelation [By](#) - The Rapture of the Church**).

Proclaiming **freedom for the captives (61:1)** refers to the righteous of the TaNaKh delivered from sh'ol, for the blood of animals had only covered their sins. They were not yet "cleansed" and thus eligible for heaven until **Messiah** finished the work of salvation by the sacrifice of **Himself** on the cross. From the time of the cross onward, spiritual **captives** in bondage to sin have been delivered by repenting of their sins and receiving **Him**, by faith, as their personal **Lord** and **Savior**. Thus they are eligible for heaven at death. In the first three verses of **Chapter 61** Isaiah shows us the outline of **Messiah's** ministry.

It is not unusual for **Isaiah** to alternate between different time periods. Normally he alternates between **near historical** and **far eschatological** prophecies. But here, **Isaiah** alternates between two **far eschatological prophecies** and a prophecy about **the Suffering Servant**. The way you can distinguish between the two is the context.

A far eschatological prophecy of the end of the Great Tribulation, the Second Coming and the Messianic Kingdom (58:1 to 60:1-22).

A summary of the Suffering Servant's First Coming, Second Coming and the restoration of Israel (61:1-11, also see [Jj](#)), and the Coming of the Messiah and His Kingdom (61:1-11).

Far Eschatological Prophecy (62:1 to 66:24)