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## The Spirit of the Sovereign LORD is On Me

### 61: 1-2a

**The Spirit of the sovereign LORD is on Me DIG: Why did ADONAI anoint Jesus Christ? What does it mean to bind up the brokenhearted? To proclaim freedom for the captives? To release the prisoners from darkness? To proclaim the year of the LORD's favor? What is the Good News?**

**REFLECT: Who does Me refer to in 61:1? Why? How do these verses relate to your experience of the Good News? Do you have to have the gift of evangelism to preach the Good News? Saint Francis of Assisi once said, "Preach the Good News at all times - and if necessary, use words." Are you good news to others?**

On the timeline of human history, there are four pivotal events that stand out and shine above everything else because of the tremendous impact they have had or will have on the world. Each of these most significant events in history has marked or will mark the end of an age or era of time. The first three events are **the Creation, the Flood, and the First Coming of Messiah**, including **His** death and resurrection. The fourth event is **Yeshua's Second Coming**. While many important events have taken place in history, none are of equal significance to these four.

Much of what we read in the Bible has to do with the history of man on earth. The Bible says very little about ages past or the ages to come. Nearly 50 percent of the Bible's 66 books cover man's history, about 25 percent of the Scriptures contain instructions on how **ADONAI** wants us to live, and about 25 percent of the Bible is prophecy, some of which has already been fulfilled. It's interesting to note that each of the four pivotal events is part of a titanic conflict between **God** and Satan for the devotion of mankind. The first three events made a significant impact on the generations that followed. The fourth event, Christ's return, will do the same.

The first two chapters of **Genesis** highlight **the Creation** of Adam and Eve, who were composed not only of a body and mind but also an eternal soul. Right after creation, we have the fall, or the sin of Adam and Eve. They were created holy but were given a free will with which to choose to obey or disobey **the LORD**. Their disobedience plunged the world into

sin and corruption, and over the next thousand years, the world became so corrupt that **God** used **the Flood** to destroy everyone except Noah and his family, a total of eight souls.

The third pivotal event was **Christ's First Coming** and **His** death on the cross. The cross, which is easily the most famous and recognized symbol in the world, speaks of more than just **Christ's** death. It also points to **His** sinless life and more importantly **His** resurrection, which has made our salvation possible. When **Jesus** gave **Himself** to die on the cross for the sin of the whole world **He** ended the Dispensation of the Torah (see the commentary on **Exodus**, **to see link click Da - The Dispensation of the Torah**), and introduced the Dispensation of Grace (see the commentary on **Hebrews Bp - The Dispensation of Grace**). That age will end with the next pivotal event, **the Second Coming of the Messiah**.<sup>244</sup>

It is also important to know that **the TaNaKh contains four types of messianic prophecies**. The first type deals with the First Coming only (**7:14**). The second type deals with the Second Coming only (**63:1-6**). The third type combines the First and Second Coming into one picture without indicating any gap of time in between (here in **Isaiah 61:1-3** and **Zechariah 9:9-10**). A fourth type spells out the entire redemptive ministry of **the Messiah**. It includes the First Coming, the gap, or the Church Age (which the Bible says was a mystery to the righteous of the TaNaKh in **Ephesians 3:1-10**); the Second Coming, and the messianic Kingdom (**Psalms 110**). Here, in **63:1-3** we have the third category that blends the First and Second Coming into one picture.

**The Spirit of Adonai ELOHIM is upon Me because ADONAI has anointed Me (61:1a CJB)**. Here, the entire **Trinity** is evident (also see **42:1, 48:12-16** and **63:7-14**). This is the fourth example of the Trinity in **Isaiah: The Spirit (God the Spirit) of Adonai ELOHIM is on Me because ADONAI (God the Father) has anointed Me (God the Son)**. Again, there are three Persons and no more. Here **He** combines statements that **He** made earlier in the book (**11:2, 42:1, 49:8** and **50:4-5**). Thoughts in all those segments are united into this verse. **The Servant of the LORD** has been **anointed** for five reasons.



The first reason is **to preach good news to the poor (40:9, 42:1, 49:2, 50:4 and 61:1b)**. The Hebrew word *basser*, **to preach the good news** corresponds to the Greek word for Gospel. This verb occurs at critical places in this part of the book (**49:9, 41:27, 52:7, 60:6**), dealing with the hope of the nation. But here, **Christ Himself** brings **the good news** that only **He** is able to do. **The poor** are the downtrodden and disadvantaged, helpless in themselves and at the mercy of powerful people and adverse circumstances. But also in a larger sense, it describes all those in trouble for any reason, including sin (**Psalm 25:16-21**). As **Yeshua** would say later, **He** had not come **to preach good news** to those who were comfortable and in control, but to those who were lost (**Matthew 9:12-13; Mark 2:17; Luke 5:31-32**). To such persons, **ADONAI's** victory over all those that is holding them in bondage is **good news** indeed.

The second reason is **to bind up the brokenhearted (61:1c)**. **To bind up** means *to bandage*. The reason **He** came was to deal with the sin issue in our lives. **Brokenhearted** covers any and every human breakdown, emotional prostration, or conviction of sin (**57:15**). Messiah would gather **the brokenhearted** and *bandage* them together. The same word, *habas*, figuratively speaking of **Isra'el's** sick and **injured** condition earlier in the book, **Isaiah** said: **From the sole of your foot to the top of your head there is no soundness - only wounds and welts and open sores, not cleansed or bandaged or soothed with oil (1:6)**.

Thirdly, **to proclaim freedom to the captives (61:1d)**. The word translated **freedom** (Hebrew: *deror*) is the same word that characterized the Year of Jubilee (see the commentary on **Leviticus Em - The Year of Jubilee**). The captivity is that of sin. Now while Jewish slaves were to be set free, this was one of the areas of the Torah that **Isra'el** was found to be in disobedience (**Jeremiah 34:8-11**). Only **a King** greater than all the other kings who hold their subjects captive could make such a proclamation.

The fourth reason was to **release the prisoners from darkness (61:1e)**. The verb

**release**, *paqah*, means *to open the eyes*. The repeated form here, (*peqah-qoah*), would mean *wide-opening of the eyes*, the bringing of spiritual **prisoners** out of the dark dungeon of sin into the light (**42:7**). Speaking of the Messianic Kingdom, earlier **Isaiah** had said: **In that day the deaf will hear the words of the scroll, and out of gloom and darkness the eyes of the blind will see (29:18, 35:5)**. Therefore, before the Messianic Kingdom starts, **all Isra'el will be saved (Romans 11:26)**, and during the Millennium **He** will free millions of Gentile prisoners from their sin.

And fifthly, **to proclaim the year of ADONAI's favor (61:2a)**. The repetition of **to proclaim** indicates that **Isaiah** is dealing with the same subject from a different point of view. In **61:1** the declaration touched on the human side - freedom, release - but now it has implications on the divine side. The Hebrew word **to proclaim** means to announce beforehand. This is what we see in **Matthew 13** and the parables of the Kingdom. When **Yeshua** read this passage to **His** hometown synagogue in Nazareth, **He** stopped in the middle of the sentence after the word **favor** (see the commentary on **The Life of Christ Ch - The Spirit of the Lord is On Me**). **He** said: **The Spirit of the Lord is on Me, because He has anointed Me to preach good news to the poor. He has sent Me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor (Luke 4:18-19)**.

By doing this, **Yeshua** was showing that **His** ministry would be divided into two advents, or two comings. In **His** First Coming **He** did the things mentioned in **Isaiah 61:1-2a** and **John 3:17**. In **His** Second Coming **He** will do the things mentioned in **Isaiah 61:2b-3**, **John 5:22-29** and **First Thessalonians 1:7-10**. When **He** returns as **the Lion of the Tribe of Judah (Revelation 5:5)**, **He** will bring judgment on unbelievers (**Micah 5:15; Revelation 19:15-20**). It will be **the day of vengeance (Isaiah 34:8, 35:4, 61:2b, 63:4)**. But **Jesus Christ** will also comfort **Isra'el**, for **she** will have undergone great persecution during the Great Tribulation in the preceding years (**Dani'el 7:21, 24-25; Revelation 12:13-17**).