

ISAIAH, PART 2 (COMFORT FOR HIS PEOPLE)
PROGRAM 36 (#911151)
WEEK 8 (#911331) (Guest Teacher David Arthur)
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The following is an actual transcript of the PRECEPTS FOR LIFE Broadcast. For the purpose of filling transcript requests quickly, they have received only light editing. If you have questions concerning the material covered in this broadcast, Kay has published a number of books explaining the Scripture in depth. These books may be ordered by contacting the telephone number or address printed above.

SERIES: Isaiah, Part 2 (Comfort For His People)
TITLE: Program 36 – The Good News
(Guest Teacher David Arthur)

MONDAY

INTRO

Kay: When John wrote his third epistle to Gaius he said I have no greater joy than knowing that my children walk in truth. And I want you to know I'm old enough to say to you I have no greater joy than hearing you walking in truth. And I have no greater joy than introducing to you our son David Arthur. He's your teacher today and he's a man that walks in truth.

OPEN

David: Welcome to "Precepts for Life". My name is David Arthur and today we're going to look at why a prophet is not received in his hometown. We're gonna understand the role of Isaiah and we're gonna compare it to thousands of years later, to Jesus Christ as He comes into His hometown and opens the book of Isaiah to His people. How will they receive Him? What will the message do to the people who receive it? Why is a prophet not received in His hometown?

PART ONE

David: In Isaiah chapter 61 we're gonna hear about the Servant of the Lord. We're gonna hear about one in whom the Spirit has come upon. Why? What is He gonna do? What is His role going to be? We have before you today a text that is beautiful. It's gonna unpack the role of Jesus Christ thousands of years before He comes. Let's take a look at it together. Our text is Isaiah chapter 61, beginning in verse 1. **"The Spirit of the Lord God is upon me, because the LORD has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives and freedom to prisoners; to proclaim the favorable year of the LORD and the day of vengeance of our God; to comfort all who mourn, to grant those who mourn in Zion, giving them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a spirit of fainting. So they will be called oaks of righteousness, the planting of the LORD, that he [might] be glorified."** (Isaiah 61:1-3) Here we have before us Isaiah 61 which will later on be fulfilled in Luke chapter 4. We'll go look at that in a little while. But I want to draw your attention to this one whom the Spirit of God has come upon. Let's take a look at it. First we find out that he is anointed. And that is what it means when it says the Spirit of God is upon one; the Hebrew it's a word that describes He has anointed him. He has covered him. He has over dwelt him. Think with me for a minute. If you go back throughout biblical history and you look at those individuals in whom the Spirit of God has come upon, amazing things happen. One of my favorite ones is Sampson. And Sampson is one in whom when the Spirit of God came upon him; this is in Judges, that it says he took a jawbone of a donkey, a jawbone of a donkey and he slaughtered an entire Philistine army. (See Judges 15:16) That's what happens when the Spirit of God would reside or dwell upon an individual. Oh we see it in David and the leadership and the wisdom that would come upon him as the Spirit of God sat upon him. Well here we have One in

whom we know is to be the Messiah eventually. He is to be the Promised One, the Anointed One, and He has His power. I want to show you a couple of references. If you will look with me in Isaiah chapter 11, and in Isaiah 11 what we have is a description of this Messianic King in prophecy form. In other words, before He comes. Look how he describes this King. Verse 1 of chapter 11. **“Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit.” (Isaiah 11:1)** Okay, this is something that’s been lopped off, out will come a sprout, a little twig of growth, but it’s not any ordinary growth. Look what it says about it. Now look at verse 2 and tell me what do you see repeated here throughout this verse? It says **“The Spirit of the LORD will rest on Him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and the fear of the LORD.” (Isaiah 11:2)** Did you hear it? Four times we see the Spirit of God. It says **“The Spirit of the LORD will rest [up]on Him....” (Isaiah 11:2)** What will that look like? Well he describes it as wisdom, understanding, counsel, strength, knowledge and fear of the LORD. My Friend, when the Spirit of God brings those different ingredients, those different aspects of His character, of His nature, and places them upon a human being, amazing things happen. When you take power and you combine it and you wrap it and package it together with wisdom and understanding and then you set it on a foundation of the fear of God, you have an amazing individual. This is the Messianic King in Isaiah chapter 11. Now let me show you another one. Go with me to Isaiah chapter 48 and we’ll look at verse 16. Isaiah 48:16 is, again describing this One who will come. And look how he describes how He will come. In Isaiah 48:16 he says this: **“Come near to Me, listen to this: From the first I have not spoken in secret, from the time it took place, I was there....”** And here comes the phrase. **“...And now the Lord GOD has sent Me, and His Spirit.” (Isaiah 48:16)** We see this One in Isaiah 61 being described as One who has the Spirit of God upon Him. That means He’s empowered by the

Spirit. Now what would He do with all this power? What will the Spirit accomplish with such great power, what will He do? What is the purpose of it? Well we find out in Isaiah 61 the second phrase there. Look what it says. **“...Because the LORD has anointed me [He is] to bring good news to the afflicted....” (Isaiah 61:1)** Let’s make a list here. First he says it is: “To bring good news to the afflicted.” This is why the Spirit is upon Him. This good news is for the afflicted. Now what does he mean by “good news”? Well we’ve been reading throughout Isaiah and we found out that they are about to go into exile. They are about to suffer the wrath and the judgment of God because they have rejected Him and His ways. And so here we have a prophecy that is gonna be after the exile or the coming out of the exile and the promise is is— God says “Listen, I’ve got good news.” You know when you get to the New Testament the phrase “good news” become “euaggelion”. It’s where we get our word “evangelism” from, or the “gospel”. He’s gonna preach the good news to the poor. Secondly he says with this Spirit upon me, and because I’m anointed I will be: **“...sent to bind up the brokenhearted....” (Isaiah 61:1)** Bind up the brokenhearted— here we see an aspect of healing, of restoration. We see a sense of of God kind of bringing together the broken pieces, and in His grace and in His love and in His power and His mercy, He says “I will bind them up—the brokenhearted”. But then look what it says. The third thing, He says I am going **“...to proclaim liberty to the captives** [proclaim liberty or freedom to the captives]**....” (Isaiah 61:1)** It’s interesting, isn’t it? The people of Judah are not actually in exile at the original reading of this text. In Isaiah’s time, Isaiah was talking about a coming exile. Now we know though that Assyrians had already taken the northern part of Israel into exile—into captivity—because of their sins. But here Judah sits thinking they’re okay, thinking they’ve missed the threat of the king of Assyria and exile will come. There’ll be punishment that will come because of their sins. So when they first hear this they might go, “Hey! That’s nice, but it’s not for me.” But

what about after the Babylonians came, in 586 B.C.? What about after those days after the temple was torn down stone by stone and people were slaughtered, or ripped out and taken into captivity in Babylon? How would this message then hit them? He is the Anointed One. He has come to proclaim the good news, to bind up the brokenhearted, to proclaim liberty to the captives. And then he says, **“...And freedom to the prisoners.” (Isaiah 61:1)** That’s just another way of saying proclaiming liberty, “proclaim” freedom to the prisoners. But he has another message. Here’s a message of rescue. Here’s a message of restoration. But what we have here is a message of **“...the favorable year of the LORD....” (Isaiah 61:2)** Look at verse 2. This is another thing He will do, anointed by the Spirit. It says He will **“...proclaim the favorable year of the LORD and the day of vengeance [to] our God....” (Isaiah 61:2)** He is going to proclaim the favorable year of the LORD and the day of vengeance. This is going to be exciting, we’re gonna look at Luke chapter 4 and see how He stops His message somewhere in between these two phrases. But this is what He says He will do. He goes on to say, “Part of my role here is to grant comfort,” I mean, “to grant to those who mourn”. Part of his message here is **“...to comfort all who mourn, to grant those who mourn in Zion [and give] them a garland instead of ashes....” (Isaiah 61:2-3)** Now I want you to look at these verses here. Look at chapter 61, verse 3. Let’s examine this just for a moment. Here we have an exchange being made. This is beautiful. He says in verse 3, I want to give them something instead of something. So we’re gonna look at this. He says, verse 3, **“To grant those who mourn in Zion, giving them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead...a spirit of fainting....” (Isaiah 61:3)** Isn’t that interesting? Did you note they were described as afflicted, brokenhearted, captive, prisoners? But He says, “I’m gonna make an exchange. I’m gonna take those things that are painful and I’m gonna give you back something better. I’m gonna take those things that draw you down, that burden you,

that enslave you and I'm gonna give you instead—.” Look what He says. “Instead of ashes I'm gonna give you a garland. I'm gonna replace your mourning with the oil of gladness.” What will this look like, Friend? He says at the end of verse 3, this is the result, “**...They will be called oaks of righteousness, the planting of the LORD....**” (Isaiah 61:3) You know what an oak of righteousness is? It's a biblical picture of something with deep roots that has stability, that the winds don't push over, that are strong, they're deeply rooted. Why? He says at the end, so “**...That [God] may be glorified.**” (Isaiah 61:3) Let's keep looking as we study together this One who is anointed by the Spirit.

PART TWO

David: Hi! My name is David Arthur and I am so glad you are studying the book of Isaiah with us. I want to let you know about a free product that we have. It's a download to help you study this text with us together. You can find it at preceptsforlife.com. Now we're looking today at Isaiah chapter 61 and what I want to show you is how it's fulfilled in Luke chapter 4. One of my favorite things to do as I study the Scriptures is to see how Scripture talks about itself, to see how it pulls bookends together and shows you a complete picture. Back in Isaiah 61, beginning in the first verse we have a prophecy of the Spirit of the Lord being upon One who will preach the gospel. He'll preach the good news to the brokenhearted. We find this fulfillment in Luke chapter 4. So go with me to Luke chapter 4. Now what Luke is doing here is, he is going to set up the ministry—the earthly ministry of Jesus Christ. Now all the other gospels, you know, the gospels are just different ways in which God has decided, in His sovereignty, to show us the earthly ministry of His Son Jesus Christ. It's not that they are different stories. They're different angles of the same story. In Luke: Luke is setting out this chronological, in a sense, order—this orderly account—he says, of the ministry of Jesus. And we find in Luke's account that there is two

mentions of Jesus being a fulfillment of the Old Testament. There's the one we're about to read, which is at the beginning of Jesus' earthly ministry and then there is one at the end in chapter 24. In chapter 24 we find the second fulfillment, the second mention of the fulfillment. Now what Luke is doing is, he's showing us bookends on Jesus' life. And he's saying, "Listen, it starts with Jesus being a fulfillment of the Old Testament prophecies and it ends that way. That's very different from some of the other gospels. For example, Matthew tells us tons of times of how Jesus is the fulfillment. "This is to fulfill what was said" in the Old Testament and so on. But in Luke he kind of sets it up in a framework. Let's look at the first one. Luke chapter 4, beginning in verse 14, Jesus has just been led to the wilderness by the Holy Spirit to be tempted by the devil. He's now coming out and his preaching is powerful. We find out in verse 14, this: **"...[He] returned to Galilee in the power the Spirit, and news about Him spread through all the surrounding district. And he began teaching in their synagogues and was praised by all."** (Luke 4:14-15) That means His reputation had grown, that His teaching was different than others. Verse 16: **"And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood...to read."** (Luke 4:16) Now what we have here is a tradition that we know a lot about. In a synagogue, when a visiting rabbi or a teacher, were to come, they would simply turn over the pulpit, we could say, to him and give him a scroll. But it was always the rabbi's choice of where to read in this scroll. So this is what He does. Look at verse 17. **"And the book of the prophet Isaiah..."**, here it comes, **"...was handed to Him. And He opened the book and found the place where it was written."** (Luke 4:17) And here comes the text we've been reading in Isaiah chapter 61. Verse 18: **"The Spirit of the LORD is upon Me, because He anointed Me to preach the gospel to the poor. [Because] He...sent Me to the proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed, to**

proclaim the favorable year of the LORD.” (Luke 4:18-19) Let’s see if we can’t imagine what this felt like when Jesus brought this message. Here is Jesus, He is coming to His hometown. This is a place where we saw Him as a boy. We saw Him you know, playing out in the streets. We saw Him working with His father in the carpenter’s shop. Now Jesus has come back and there’s something unique about Him. His teaching seems to be filled with power. His reputation is growing. And so of course, “Let’s bring our hometown boy back to our synagogue. Let’s hear what He has to say to us.” And so He takes up the book of Isaiah. Now if you’re a first century Jew, Isaiah chapter 61 is one of those things that’s for us modern Christians, it’s like what we know about heaven. It’s our future. It’s our future restoration. It’s when God will bring back His Son. When God will restore His kingdom and bring it into consummation. All right, so here we have Isaiah 61, and so He reads it. He chooses that text. He goes to the end of the scroll. He chooses His text and then He He sits down. And this is what they would do. They would go and they would sit down. I love this. The congregation then in the synagogue would stand up. The teacher’s sitting and here’s how He explains it. He says in verse 20, “**...He closed the book, [He] gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him.**” (Luke 4:20) They’re fixed. They’re waiting. How is He going to interpret this? How is He going to describe this Spirit of the Lord being upon the servant of God who will preach the the good news to the broken hearted, who will release the captives? Nazareth at this time was under the reign and rule of the pagan nation, Rome. They’re waiting for the Messiah. They’re waiting for a great response to come from the Scriptures to tell them it’s finally here. And this is what Jesus says in verse 21. I love this. **“And He began to say to them, ‘Today [today] this Scripture has been fulfilled in your hearing.’”** (Luke 4:21) Those are profound words. Wrapped up in that simple sentence is an answer to thousands of years of waiting for the coming of the Son of God; for the Messiah who will bring

the kingdom. And Jesus throws a stake in the ground with this flag on it and in essence says, “Today, today this Scripture is fulfilled. I am here. The Messiah has come. The kingdom of God is ushered into the earth. God’s restoration has come.” And it says in verse 22, “**...All were speaking well of Him, and wondering at the gracious words which were falling from His lips; and they were saying, ‘Is this not Joseph’s son?’ And He said to them, ‘No doubt you will quote this proverb to Me, “Physician, heal yourself! Whatever we heard was done at Capernaum, do here in your hometown as well.”’**” (Luke 4:22-23) Jesus response is amazing. In verse 24 He responds with this statement. “**...Truly I say to you, no prophet is welcome in his hometown.**” (Luke 4:24) The people of Nazareth had an issue. They had a struggle. They needed deliverance from the Roman nation. They had promises out of Isaiah that God was going to restore, that He would place His Spirit upon one of His servants who would then proclaim the good news to the poor and freedom to the captives. But we have here, in a sense, the people not getting it. The story goes on with Him describing then that they will not receive the hometown prophet and this message. And it says they took Him to a hill. This is in verse 29. “**...They...drove Him out of the city...[they] led Him to the brow [on] the hill [where the] city had been built, in order to throw Him down the cliff.**” (Luke 4:29) They had come face to face with their Redeemer, literally looking into the eyes of the Son of God, who will restore them and forgive them, and bring them freedom from captivity; bind up the brokenhearted. (See Luke 4:18) My Friend, they encountered Jesus. They encountered the One prophesied from Isaiah. And yet, they rejected Him. I wonder if you have encountered Jesus. Are you ready to receive Him or are you going to reject Him?