

ISAIAH

JEREMIAH

DISCOVERING WHO JESUS IS
FORETOLD
THROUGH THE MAJOR PROPHETS

EZEKIEL

DANIEL

The Messiah Who Proclaims
Good News to All

Isaiah 61

Introduction

- Isaiah draws our attention to the wonderful work of the Messiah as He binds up broken hearts and heals our souls.
- As we walk in this freedom, our relationship with God grows and we are drawn up in songs of praise to Him alone.
- Through Christ, God replaces our sin and shame with righteousness and grace.

Jesus binds up our broken hearts and
frees us to serve Him with joy

Isaiah 61:1-4

Redemption

- Isaiah 61 describes a future time of God's favor over His people and the individual who will usher in that time of peace and joy.
- Jesus knew that Isaiah's vision of a suffering Messiah was to be fulfilled in Him.
- Jesus read from this passage of Isaiah when announcing His place as Messiah and King (Luke 4:16–21).

Redemption

- In verse 1, Isaiah lays the foundation for the rest of this chapter, rooting the message and authority of the messenger in God alone.
- God's Spirit rests with authority on God's chosen servant, the Messiah, and this Messiah will bring relief to those in desperate need of salvation.

Redemption

- The way Isaiah describes the the presence of the Spirit on the Messiah (verse 1) brings to mind imagery from Jesus' baptism.
- Luke's account provides both a description ("bodily form like a dove") and a confirmation ("the Holy Spirit descended") of the Spirit's presence in Jesus' life and ministry (Luke 3:22).

Redemption

- The message of redemption and restoration flows from God's presence, not from human power (verse 1).
- God intends for His people to live joyful lives as those redeemed and set free through His plan of redemption.
- The Messiah brings good news to the poor; He brings a message of restoration and provision flowing from God's gracious hand.

Redemption

- Some translations note the “opening of prison to those who are bound” as “the opening of the eyes to those who are blind” (verse 1).
- We understand that the Messiah changes the very way we look at the world.
- Jesus’ work of opening blind eyes and freeing the spiritual oppressed becomes an identifying marker of His identity as Messiah (cf. Luke 9:18–23).

Redemption

- Isaiah references “the year of the Lord’s favor,” certainly alluding to the year of Jubilee established in the Law of Moses (Leviticus 25:1–4; 8–10).
- It was a time when the land rested from planting or harvesting; slaves were freed from bondage; and land ownership returned to the original Mosaic distributions.
- In short, all things were set right in the eyes of God.

Redemption

- For us today, we see God setting things right not simply in land laws or commands for agricultural responsibility.
- We see the year of Jubilee finding ultimate fulfillment in Jesus, the One who sets all things right in God's power and for God's glory.

Redemption

- Isaiah expands on the wonderful gifts offered in the coming Messiah.
- The Messiah grants beauty where once there were only ashes; He brings abundant life when all seems lost.
- Jesus takes our nothing and gives us everything, opening our life to serve Him alone.
- The Messiah pours out joy and gladness like oil, lifting our hearts to praise.

Jesus opens us to genuine
fellowship with the triune God

Isaiah 61:5-7

Fellowship

- God reveals a promise for subverting and undoing the oppressive presence of foreign powers (verse 5).
- In contrast to the conquest and domination Israel experienced at the hand of foreign kings and kingdoms, the year of God's favor reveals a time when foreign powers will come to serve and restore the land.
- It is a time filled with material and spiritual renewal.

Fellowship

- Instead of foreign kingdoms dragging God's people out of the land of Israel, the foreign powers would enter the land to tend and keep the earth.
- Instead of God's people experiencing the shame of exile, the foreign powers would occupy a lower social status of service in the land ("shepherds," "plowmen," and "vinedressers").

Fellowship

- Instead of foreign powers ruling and standing in power over God's people, Israel lives as "priests of the Lord" and "ministers of our God," occupying a special status before God and finally fulfilling His plan for Israel to act as a light among the nations (Isaiah 49:6).
- Instead of Israel's working to build the wealth and fame of the nations, God brings in the abundance of the nations to the people (verse 6).

Fellowship

- In verse 7 we are reminded that Israel experienced great shame and dishonor when they were exiled from the land.
- In contrast to this shame, the year of God's favor revealed in the Messiah brings abundant blessing and favor. God's people move from "dishonor" to a "double portion," the inheritance of the firstborn son.

Jesus replaces our shame and
guilt with true repentance
and holy confidence

Isaiah 61:8-9

Repentance

- Verse 8 provides deeper insight on God's intent for saving and redeeming His people. We are given a glimpse into His purpose.
- God loves justice and He hates sin. Isaiah reminds them of their covenant relationship with God.
- How will they satisfy the holy demands of a righteous God fully capable and justified in condemning sin?

Repentance

- Isaiah comforts the people by reminding them that God is also One of grace and mercy.
- Through the faithful Messiah, the God who loves justice and faithfulness now brings these same qualities into the lives of His people.
- Indeed, God will judge sin and hold mankind culpable, but a covenant relationship with the people will serve as the basis for bringing abundant blessing (verses 8–9).

Repentance

- This new covenant is sealed in the body and blood of Jesus Christ (Luke 22:19–20).
- Instead of shame, guilt, and judgment, God's people experience fruitfulness extending far beyond any national border or ethnic identity.
- The message of forgiveness restores God's children to faithfulness and this story spreads to all the nations.

Jesus lifts our hearts to vibrant
worship as we reject sin and seek
justice and righteousness

Isaiah 61:10-11

Praise

- In the final verses of Isaiah 61, the prophet himself joins in the chorus of praise and expectant joy at the promises revealed in the Messiah.
- Isaiah points to the sure hope found in God alone who has worked salvation for His people (verse 10).
- Worship is the only fitting response to God's great salvation, an example we see throughout Scripture.

Praise

- Moses and Miriam respond in songs of praise when recounting the Lord's miraculous intervention for Israel against the Egyptian army (Exodus 15:1–21).
- David raises songs of praise at God's wonderful works in salvation and creating (Psalm 65).
- Mary and Elizabeth respond in exaltation at the fulfilled promises revealed in the births of their children, Jesus and John the Baptist (Luke 1:39–80).

Praise

- Isaiah uses language of a wedding to illustrate the change of status received under the covenant promises of God (verse 10)
- Much like Paul's illustration in the New Testament (Ephesians 4:22–24), Isaiah describes salvation and true righteousness as clothing or a robe that God wraps around His people.

Praise

- Giving clothing represented a sign of favor repeated in other narratives such as the story of Joseph (Genesis 37:3) as well as David and Jonathan (1 Samuel 18:4).
- In much greater fashion, God grants His people eternal favor through the gracious gift of salvation.
- Rather than living exposed or vulnerable, God wraps His children in the loving gifts of the Gospel, providing protection and peace.

Praise

- Isaiah's example expands to the language of bride and bridegroom sharing in a covenant union of marriage.
- Just as a bridegroom would show favor to his bride through lavish gifts and priceless jewels, so God's people are adorned with the magnificent prize of salvation and restoration.
- The bridegroom gives selflessly and abundantly to the one whom he loves.

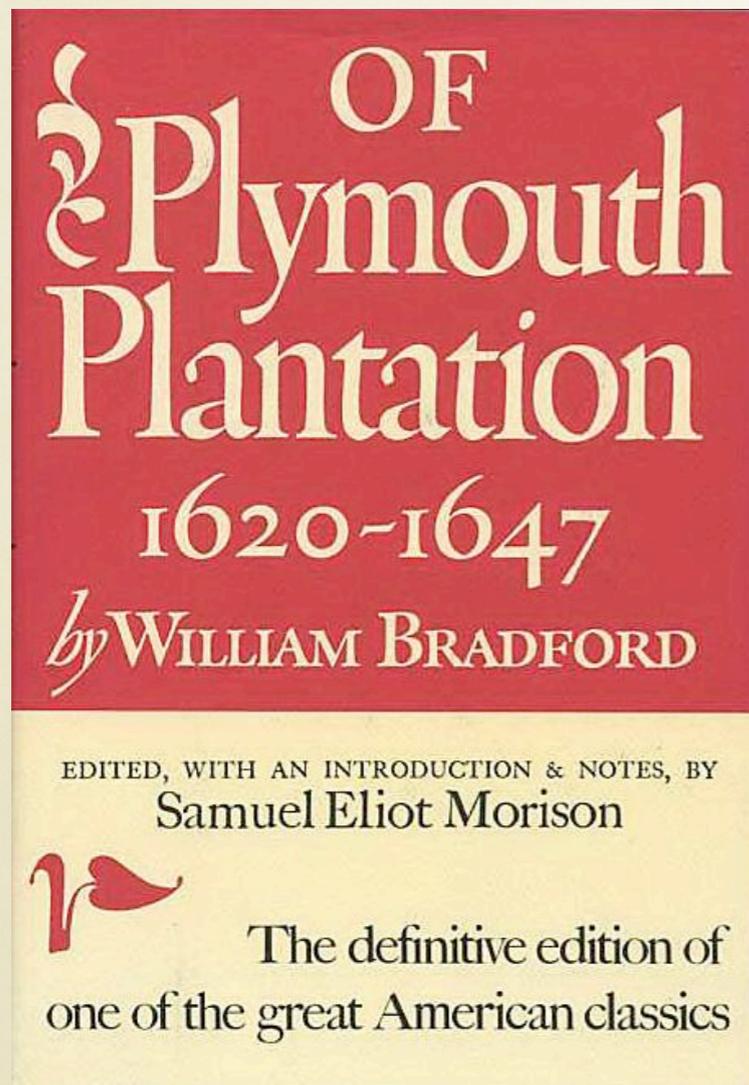
Praise

- Isaiah closes this chapter by conveying the outworking of this marvelous gift, likening the outworking of God's grace to a field overflowing with lush plants and delicious fruit (verse 11).
- Out of this life of worship, God's people reject sin and seek justice as a display of God's glory among the nations.

The background of the slide is a warm, golden-brown color with a pattern of stylized, overlapping autumn leaves. The leaves are rendered in various shades of brown and gold, creating a textured, layered effect. The central text is prominently displayed in a white, serif font with a subtle drop shadow.

Lessons from Thanksgiving

THE PILGRIMS



- The Pilgrims were originally known as the Forefathers or Founders.
- The term Pilgrim was first used in the writings of colonist William Bradford and taken from 1 Peter 2:11.

Spiritual Lessons

RELIGIOUS FREEDOM

- The Pilgrims valued their religious freedom and were willing to endure hardship in order to come to this country and freely worship.
- Among the early Pilgrims was a group of Separatists who were members of a religious movement that broke from the Church of England during the 16th and 17th centuries.

RELIGIOUS FREEDOM

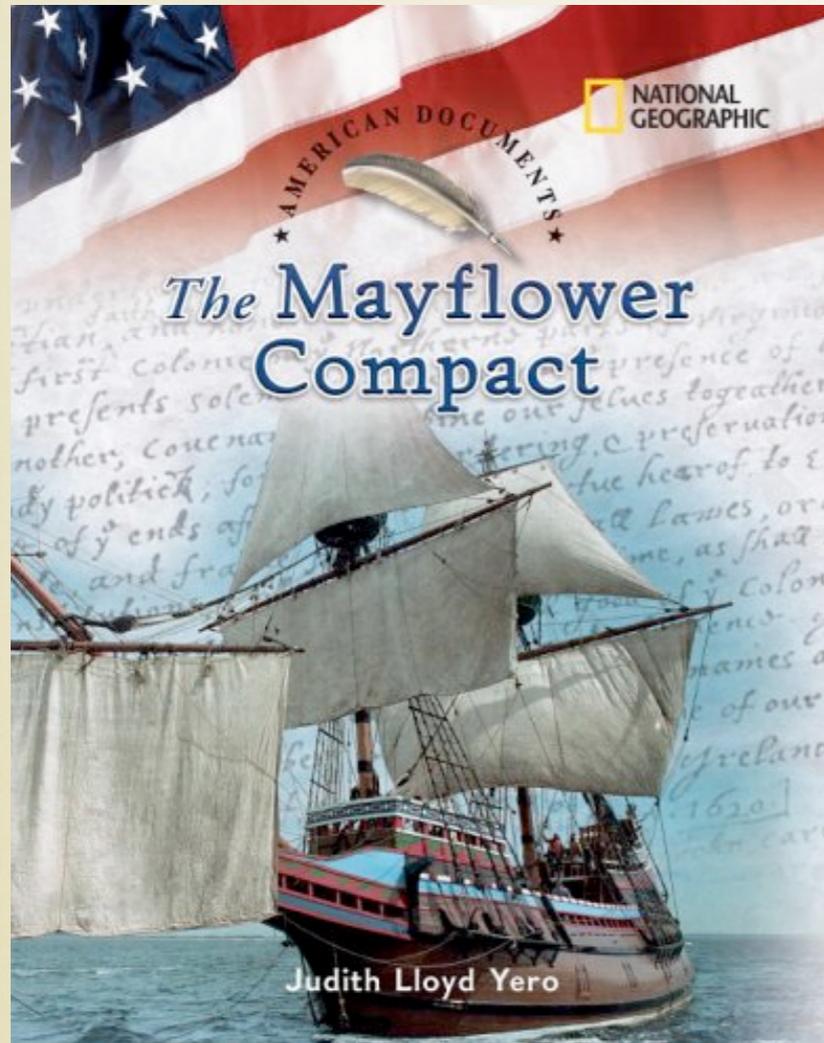
- In 1606 William Brewster led a group of Separatists to Leiden (in the Netherlands) to escape religious persecution in England.
- After living in Leiden for more than ten years, some members of the group voted to emigrate to America to escape the decadence of the Old World and experience religious freedom.

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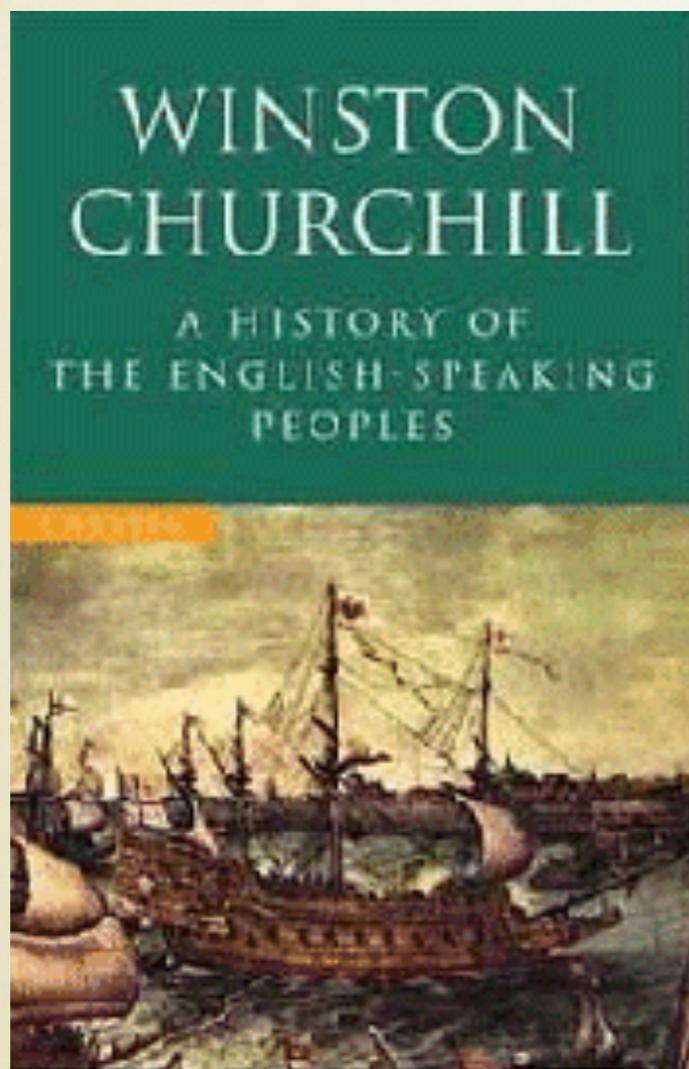
Political Lessons

MAYFLOWER COMPACT



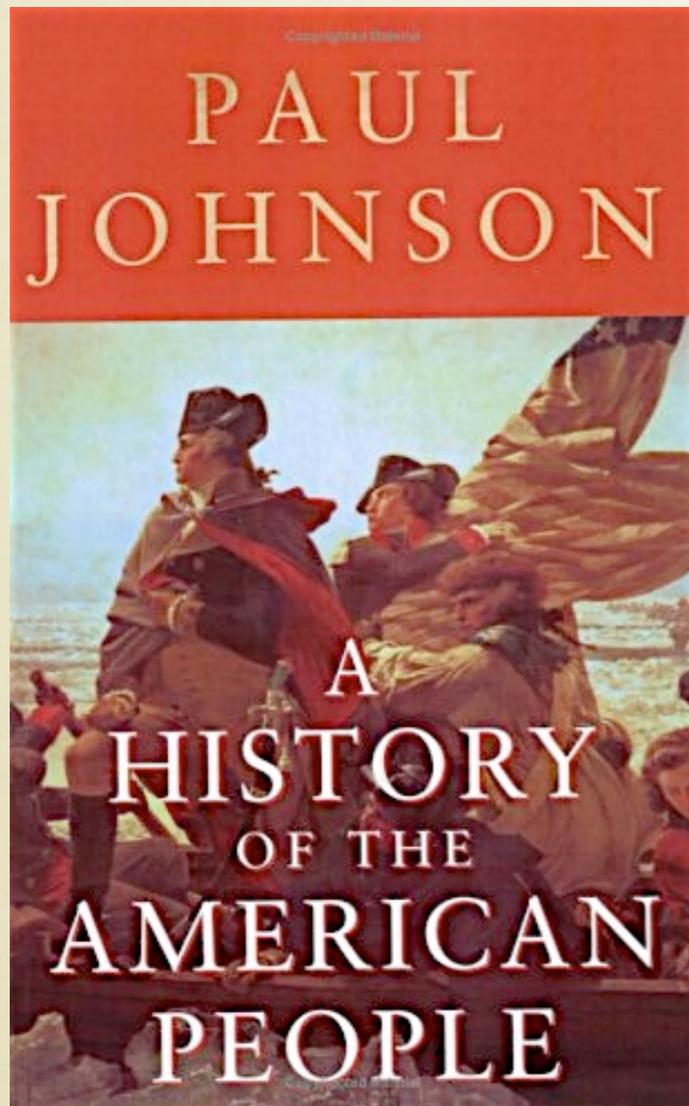
- The Mayflower Compact was the first great constitutional document and is often called “The American Covenant.”
- It set forth principles of self-government for the first time more than 150 years before our U.S. Constitution.

WINSTON CHURCHILL



Winston Churchill said the Pilgrims “drew up a solemn compact that is one of the most remarkable documents in history, a spontaneous covenant for political organization.”

PAUL JOHNSON

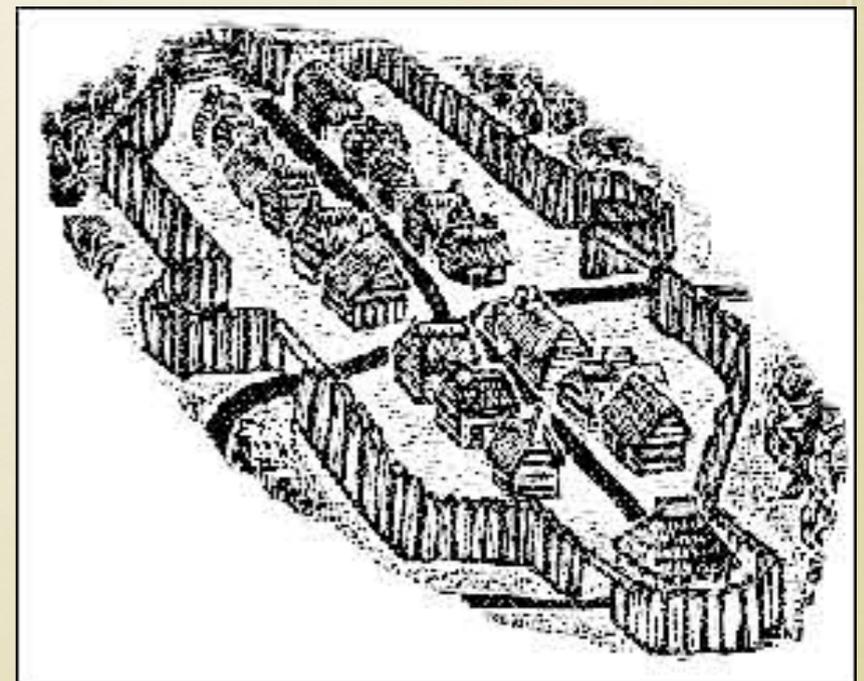


“What was remarkable about this particular contract was that it was not between a servant and a master, or a people and a king, but between a group of like-minded individuals and each other, with God as a witness and symbolic co-signatory.”

Economic Lessons

COLLECTIVE SYSTEM

- After the first year, the colony foundered because of the collective economic system. Settlers worked only for the joint partnership and were fed out of the common stores.
- Land and houses were the joint property of the merchants and colonists.



FREE MARKET SYSTEM

- William Bradford, seeing the failure of communal farming, instituted what today would be called free enterprise innovations.
- Bradford assigned plots of land to each family to work, and the colony began to flourish.
- Colonists were challenged to better themselves and their land, working to their fullest capacity.

CONCLUSION

- During this Thanksgiving season, let's return to the wisdom of the Pilgrims.
- They valued their religious freedom and were willing to endure hardship in order to come to this country and freely worship.
- Let us thank God for these freedoms and be willing to defend them against all who would seek to take them away.