

Isaiah 61

Is. 61:1 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;

All the phrases of this verse, along with the first phrase of the next, are quoted by Jesus in Luke 4:18-19. Why? These phrases point to His First Coming while the remainder of verse 2, as well as all of verse 3, point to His Second.

There is no doubt that *The Spirit of the Lord God* was *upon* Christ at His First Coming (read Matthew 3:16 and Luke 3:22). Just as in Isaiah 48:16, the Trinity is mentioned here as well—*“The Spirit,”* pointing to the Holy Spirit, *“the Lord God,”* pointing to the Father, and *“me,”* pointing to the Son, Jesus.

The word *“anointed”* is interesting in that, according to John 1:41, the word *“Messiah,”* which means *anointed* in Hebrew, is interpreted *“Christ”* in the Greek. Therefore, Jesus was most definitely *anointed*. And why did He come? He came *To bring good news to the afflicted*. What better news could mankind receive than the gospel recorded in the New Testament? He also came *to bind up the brokenhearted, To proclaim liberty to captives, And freedom to prisoners*, also confirmed by Jesus’ teachings throughout the four Gospels. There is no doubt that He came to offer healing to the *brokenhearted* and to *proclaim liberty* and *freedom* to those imprisoned by sin.

Is. 61:2 To proclaim the favorable year of the Lord, And the day of vengeance of our God; To comfort all who mourn,

Jesus was also sent *To proclaim the favorable year of the Lord*, in other words, to announce the age of grace brought about through His death, burial, resurrection, and ascension. Therefore, the authority and power with which Jesus stated, *“Today this Scripture has been fulfilled in your hearing”* (Luke 4:21), must have been astounding. Those in attendance, however, misunderstood everything about what they had just heard (read Luke 4:16-30). Sin has an amazing ability to blind the mind to that which is obvious.

The remaining portion of Isaiah 61:2, as well as all of Isaiah 61:3, relates to Christ’s Second Coming. Therefore, a large span of time transpires between the end of the first phrase of verse 2 and the beginning of the second. This lines up well with the notes associated with Isaiah 7:11, for there we discover that the prophets would occasionally jump large segments of time without warning. In theological circles this is called the *“The Law of Double Reference,”* an expression that points to those instances when a writing prophet is speaking concerning one subject (event or person) in one timeframe, and jumps, without warning, to a totally different timeframe. In Zechariah 9:9-10, we find a perfect example of what we are addressing here, verse 9 pointing to Jesus’ First Coming while verse 10 points to His Second.

The Second Coming is described as *a day of vengeance* due to the wrath Jesus will display toward the Antichrist and his armies, in fact, all of the unredeemed on the earth. Verses such as

Isaiah 34:1-8, Isaiah 63:1-6, and Revelation 19:11-16 confirm the same. The phrase, “*To comfort all who mourn,*” points to the relief that Jesus will provide to spiritually regenerated Israel at His return. They will have faced much persecution during the Tribulation, not only from the unredeemed Gentiles, but from the unredeemed Jews as well (read notes associated with Isaiah 59:15 and 63:16). Jesus’ return will alleviate their mourning, as is evidenced by the following verse as well.

Is. 61:3 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 of a spirit of fainting. So they will be called oaks of righteousness, The planting of the Lord, that He may be glorified.

Jesus’ return will alleviate all *mourning* within the spiritually regenerated remnant of Israel that has survived the Tribulation. This will result in much *praise* for the God responsible for bringing it about. The phrase, “*The mantle of praise instead of a spirit of fainting,*” confirms that *praise* is the key to victory over discouragement. In fact, *praise* and discouragement can never coexist because *praise* is the fuel by which faith is energized. David understood this principle well, stating during a very difficult circumstance, “*I will bless the Lord at all times, His praise shall continually be in my mouth*” (Psalm 34:1).

In conjunction with the national regeneration of Israel at the end of the Tribulation and the Second Coming of Christ, Israel will be called, “*oaks of righteousness, The planting of the Lord.*” This dovetails with Isaiah 60:21, where spiritually regenerated Israel is described as “*righteous*” and as “*The branch of my planting,*” as she enjoys the blessings of the Millennium. Therefore, the events of Isaiah 61:1-3, describing both the First and Second Comings of Christ, are the basis by which the events of Isaiah 60:21, in fact, all that is stated in Isaiah 60 relating to the Messianic Kingdom, can be accomplished.

According to the last phrase of Isaiah 61:3, praise will emanate from every believer who witnesses Christ’s victory over Israel’s enemies—coupled with the blessings He provides for the spiritually redeemed remnant of the nation. It is encouraging that the church, having the privilege of returning with Christ (Revelation 19:11-16), will witness this firsthand.

It is obvious from Isaiah 61:1-3 that the purpose of Jesus’ First Coming was to *proclaim* the gospel, while the purpose of His Second Coming will be to physically deliver Israel from her oppressors and restore her to her land.

Is. 61:4 ¶ Then they will rebuild the ancient ruins, They will raise up the former devastations, And they will repair the ruined cities, The desolations of many generations.

Events of the Millennium are discussed in verses 4-9. The Jews *will rebuild the ancient ruins and repair the ruined cities* within the land. It should be noted that the Gentiles will assist in this rebuilding of Millennial Jerusalem (Isaiah 60:10).

Is. 61:5 And strangers will stand and pasture your flocks, And foreigners will be your farmers and your vinedressers.

The Gentiles (*strangers...And foreigners* in this case) will live in submission to the Jews during the Millennium. Verses such as Isaiah 14:1-2, 49:22-23, Micah 7:14-17, and Zechariah 8:23 confirm the same.

Is. 61:6 But you will be called the priests of the Lord; You will be spoken of as ministers of our God. You will eat the wealth of nations, And in their riches you will boast.

Israel was called as *a kingdom of priests* in Exodus 19:6, the priests being the nation's teachers. This meant that Israel was to teach the truth entrusted to her to the Gentiles. Instead, she viewed herself as too good to associate with the Gentiles. This mindset will be nonexistent during the Millennium; and Israel, finally fulfilling her original calling as *a kingdom of priests* (Exodus 19:6; Isaiah 61:6), will be delighted to share the good news of Jehovah with the Gentile *nations*. The Jews will also be partakers of the *wealth* and *riches* of the Gentiles (also read the notes associated with Isaiah 60:5).

Is. 61:7 Instead of your shame you will have a double portion, And instead of humiliation they will shout for joy over their portion. Therefore they will possess a double portion in their land, Everlasting joy will be theirs.

According to Isaiah 40:2, the Hebrew people, being the *first-born* of the Father (Exodus 4:22), receive *Double for all their sin* (the subject of Isaiah 58:1-66:24). Therefore, their *humiliation* at the hands of the Gentile nations has been not only frequent, but excessive. In the Millennium, however, their first-born status will result in *double* blessing. It is impossible to read Isaiah 60-66 without standing amazed at the degree to which Israel will be blessed.

Is. 61:8 For I, the Lord, love justice, I hate robbery in the burnt offering; And I will faithfully give them their recompense, And I will make an everlasting covenant with them.

The God that we serve loves *justice*, hates *robbery in the burnt offering*, and will give the Jews *their recompense* (pay). Some view these phrases as pointing to God's judgment upon Israel, while others view them as describing God's blessing directed toward the nation. Either way, when the remnant finally repents at the end of the Tribulation, God will enter into *an everlasting covenant with them*. This *covenant* is the *new covenant* of Jeremiah 31:31-34. For more input relating to this subject, you can read the notes associated with Isaiah 13:3 (**Stage 5 of The Campaign of Armageddon**). The *new covenant* is also addressed in the notes associated with Isaiah 14:1; 25:6, 42:6, 49:8, 50:1, 54:13, and 55:3.

Is. 61:9 Then their offspring will be known among the nations, And their descendants in the midst of the peoples. All who see them will recognize them Because they are the offspring whom the Lord has blessed.

The Jews *will be known among the nations* and recognized as *the offspring whom the Lord has blessed*. In other words, the Gentiles will *recognize*, beyond a shadow of a doubt, that Israel is God's chosen nation—that the Jews are God's chosen people. After all, God's *glory* will rest *upon* them (Isaiah 60:1). This will confirm what the Scriptures have taught all along: That the church, made up of both Jews and Gentiles, in no way fulfills the unconditional covenants given to the physical Jewish nation.

Is. 61:10 ¶ I will rejoice greatly in the Lord, My soul will exult in my God; For He has clothed me with garments of salvation, He has wrapped me with a robe of righteousness, As a bridegroom decks himself with a garland, And as a bride adorns herself with her jewels.

God will clothe the believing remnant of Jews at the end of the Tribulation with *salvation* and *righteousness*, causing the nation to not only *rejoice greatly in the Lord* but to *exult in Him* as well. This will occur, of course, when the remnant repents and accepts Jesus as Messiah, fulfilling Jeremiah 31:31-34.

The word “*decks*” points to the manner in which a *bridegroom* would deck *himself with a garland* (in Isaiah’s day) in preparation for the marriage ceremony. It is interesting that “*decks*” comes from the Hebrew word which means “to be a priest.” Therefore, once *salvation* and *righteousness* are granted to the believing Jewish remnant at the end of the Tribulation, they will all be decked as priests; and Israel will finally fulfill her original calling as *a kingdom of priests* (read Exodus 19:6 as well as the notes associated with Isaiah 61:6). Isaiah’s point here is that the Jews will serve as a nation (kingdom) of priests during the Millennium.

The Hebrew word for “*garland*” (Isaiah 61:10) is also found in Ezekiel 44:18, in this case pointing to the hat (mitre, turban, or bonnet) worn by a priest. According to Isaiah 61:10, however, *a bridegroom* in Isaiah’s day wore *a garland*, “*garland*” in this instance pointing to a crown (as will be confirmed shortly). There is an interesting correlation between the hat worn by the priest in Isaiah’s day and the crown worn by the *bridegroom* during the same time period. Consider the following quote from the Talmud, a piece of literature containing many Jewish traditions:

For so we have learnt: At the time of the invasion of Vespasian they prohibited the wearing of garlands by bridegrooms and the [beating of] drums [at weddings]. ... [It may be asked, he continued] what the mitre has to do with the crown. It is to teach that when the mitre is worn by the High priest, ordinary persons can wear the crown, but when the mitre has been removed from the head of the High priest, the crown must be removed from the head of ordinary persons. (Talmud, Gittin 7a)

It is apparent from the Talmud that the original Jewish wedding ceremony (according to Jewish tradition) required that the groom wear a *garland* (in this case a crown). This ceased in 70 AD, the year that the Romans, under the leadership of Titus (Vespasian’s son), destroyed the temple. It was then that the mitre (hat) was removed from the High priest’s head, for the priest was incapable of performing his duties minus the temple. This explains why a *bridegroom* no longer wears a crown in the modern Jewish marriage ceremony, a tradition that began in AD 70 when the Romans destroyed the temple. During the Millennium, however, as Israel serves as a kingdom of priests, the crown will once again be worn by the groom and the *bride* will adorn (decorate) *herself with her jewels*.

Is. 61:11 For as the earth brings forth its sprouts, And as a garden causes the things sown in it to spring up, So the Lord God will cause righteousness and praise To spring up before all the nations.

It will be *the Lord God* who causes *righteousness and praise To spring up before all the nations* as Christ returns to rule in Jerusalem and Israel walks in obedience throughout the Millennium. Israel’s previous disobedience had resulted in God’s *name* being *blasphemed among the Gentiles* (Romans 2:24); but their obedience will cause His name to be glorified *before all the nations* (Isaiah 61:11). (A quick read of the notes associated with Isaiah 52:5 might be helpful at this time.) Therefore, what God has *sown in* Israel, the *vineyard* of Isaiah 5:1-7, will *spring up before all the nations*, leaving no room to question His commitment to the Hebrew people.

Isaiah 62

Is. 62:1 For Zion's sake I will not keep silent, And for Jerusalem's sake I will not keep quiet, Until her righteousness goes forth like brightness, And her salvation like a torch that is burning.

In previous chapters (Isaiah 60-61) Isaiah received God's promises concerning, not only Israel's glorious future during the Millennium, but Jerusalem's glorious future as well. However, what lies in store for Jerusalem is totally dependent upon the condition of the hearts and minds of the Jewish people. So long as they walk in disobedience, turmoil will engulf the city. Only obedience will bring about the peace that Jerusalem so passionately desires.

In this chapter, Isaiah prays for the fulfillment of God's promises concerning Millennial Jerusalem. He looks forward, with great anticipation, to that day when Jerusalem's *righteousness* will go forth like brightness, *And her salvation like a torch that is burning*. Isaiah understood a critical principle relating to prayer. He realized that even though God had stated what would eventually occur within Israel as a nation and Jerusalem as a city, it is the prayers of the redeemed that play a major role in His bringing it about. No wonder the Psalmist encourages believers to *Pray for the peace of Jerusalem* (Psalm 122:6).

Is. 62:2 And the nations will see your righteousness, And all kings your glory; And you will be called by a new name, Which the mouth of the Lord will designate.

It is during the Millennium that the Gentile *nations will see* Jerusalem's *righteousness* that comes about through the spiritual regeneration (and resulting *righteousness*) of the nation, Israel. In fact, *all kings* will observe the *glory* that Jerusalem receives due to the *glory* given to the Jewish people. This lines up well with what is communicated in Isaiah 60:1-3. Jerusalem will then be called by a new name, which according to Ezekiel 48:35 is, "*The Lord is There*." How appropriate, especially since Jerusalem will be the city from which Jesus, *the Lord*, rules throughout the Millennium (Isaiah 24:23; Zechariah 8:3, 22; 14:16-17; Revelation 20:4).

Is. 62:3 You will also be a crown of beauty in the hand of the Lord, And a royal diadem in the hand of your God.

Millennial Jerusalem will...*be a crown of beauty in the hand of the Lord*. It will also be a *royal diadem in the hand of ...God*. Bearing in mind that the word "*diadem*" actually means "turban" or "mitre," the headdress of the high priest (also read Exodus 28:4, 39, and Zechariah 3:5), Jerusalem will be viewed as possessing the high priest's turban due to housing the spiritually regenerated Jewish nation serving as a kingdom of priests. The notes associated with Isaiah 61:6 and 10 line up well with what is addressed here.

Is. 62:4 It will no longer be said to you, "Forsaken," Nor to your land will it any longer be said, "Desolate"; But you will be called, "My delight is in her," And your land, "Married"; For the Lord delights in you, And to Him your land will be married.

The Father's wife will one day return, His wife being the Hebrew nation that He married in Exodus 24 (read the notes associated with Isaiah 54 for more input). This will occur when the believing Jewish remnant (every Jew on the earth) accepts Jesus as Messiah at the end of the Tribulation. In Isaiah 62:4-5, we find more details as to what will take place at that time.

When Israel returns to the Father, she will no longer be called "*Forsaken*," nor will her *land* (the *land* of Canaan) be called "*Desolate*"— names that have described the nation and *land* very well throughout the centuries. Rather, Israel will be called, "*My delight is in her*"; and the *land* of Canaan, "*Married*."

Is. 62:5 For as a young man marries a virgin, So your sons will marry you; And as the bridegroom rejoices over the bride, So your God will rejoice over you.

Jehovah will view Israel as *a virgin* when she returns from her years of adultery, betrayal, and unfaithfulness. The book of Hosea is a beautiful picture of this reunion and, therefore, necessary reading for all who desire to know the Father's heart along with His love for the Jewish people.

Is. 62:6 ¶ On your walls, O Jerusalem, I have appointed watchmen; All day and all night they will never keep silent. You who remind the Lord, take no rest for yourselves;

Angelic messengers (*watchmen*) have been placed upon the *walls* of *Jerusalem* to remind God of His promises relating to Millennial *Jerusalem*. Compare the notes associated with Isaiah 49:16 for more details. The prayers of these *watchmen* continue even today.

Is. 62:7 And give Him no rest until He establishes And makes Jerusalem a praise in the earth.

The angelic *watchmen* of the previous verse will give God *no rest until He* blesses *Jerusalem* during the Millennium.

Is. 62:8 The Lord has sworn by His right hand and by His strong arm, "I will never again give your grain as food for your enemies; Nor will foreigners drink your new wine, for which you have labored."

Unlike Israel's previous history, foreigners will not consume the *food* and *wine* produced by the nation during the Millennium.

Is. 62:9 But those who garner it will eat it, and praise the Lord; And those who gather it will drink it in the courts of My sanctuary.

The Jews will *praise the Lord...in the courts of the sanctuary* (the Millennial temple) as they enjoy the fruit of their labor during the Millennium.

Is. 62:10 ¶ Go through, go through the gates; Clear the way for the people; Build up, build up the highway; Remove the stones, lift up a standard over the peoples.

The way is to be cleared for the Jews who return to Jerusalem to enjoy the Millennium. Isaiah 14:1-2 and Isaiah 60:4 (along with several other verses in God's word) confirm that it will be the believing Gentiles alive at the end of the Tribulation who assist the Jews in their return. *Angels* will assist them as well (Matthew 24:31).

Is. 62:11 Behold, the Lord has proclaimed to the end of the earth, Say to the daughter of Zion, "Lo, your salvation comes; Behold His reward is with Him, and His recompense before Him."

The *salvation* addressed here is the Person of Jesus, for the pronoun "*His*" obviously makes reference to the Savior. Therefore, the return of the Jews will be made possible through the return of Jesus, the *salvation* of the Jews. It is interesting that Yeshua is the original Hebrew proper name for Jesus, and that Yeshua means *salvation*.

Is. 62:12 And they will call them, "The holy people, The redeemed of the Lord"; And you will be called, "Sought out, a city not forsaken."

As a result of the *salvation* addressed in Isaiah 62:11, the Person of Jesus, the Jews will be called "*The holy people, The redeemed of the Lord.*" Why shouldn't they be if ever Jew alive at the end of the Tribulation will be spiritually *redeemed* as a result of accepting Jesus as Messiah