

soliloquy (or monologue [a talk to one's self]) about divine grace and the promises of God for the city of God. The Christian may discern it's opening verse an intimation (or hint) of the Holy Trinity in the persons referred to as **the Spirit, the Lord God, and Me**. It is not the prophet who speaks here but rather the Servant of the Eternal One (Jesus) -- the Herald (or messenger) of Grace once more. The words of our Lord Jesus in Luke 4:21, "This day is this Scripture fulfilled in your ears," preclude (or rule out) the application (or claim) of this passage to any other than the Lord Jesus Himself.¹ (See Luke 4:18-20).

1- Beacon Bible Commentary, Isaiah through Daniel, p. 258, 259.
(Also modified for better understanding by J. Porter)

FOURTH STUDY

HOLY SPIRIT'S CONNECTION WITH WORK MESSIAH WOULD DO (Isaiah 11:1,2; 42:1; 61:1)

Isaiah 11:1,2 - *And there shall come forth a rod out of Jesse, and a Branch shall grow out of His roots:*

And the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

The human nature of our Lord required, and received abundantly, the sanctifying and enlightening influences of the Holy Spirit. They "rested upon" Him from first to last; never left; and never will abandon Him.¹ (Compare Matthew 3:16; Luke 2:40; 4:1,14,18; John 3:34). ---- Here, three pairs of graces are set forth as specially manifested in the Messiah through the power of the Spirit. They are:

(1) "Wisdom and understanding," or intellectual and moral apprehension, the ability to perceive moral and abstract truth; (2) "Counsel and might," or the power at once to scheme and originate and also to carry out thought into act; (3) "The knowledge and the fear of the Lord" or acquaintance with the true will of God, combined with the determination to carry out that will to the fullest (John 4:34; Luke 22:42; Hebrews 10:7). It is needless to say that

1- The Pulpit Commentary, Isaiah, p. 202.

all these qualities existed in the greatest perfection in our blessed Lord.¹

1. In Isaiah 42:1:

(a) What did God say through Isaiah He has put upon Jesus? _____

(b) What did God call Jesus? _____

(c) What did God say Jesus would do? _____

In Isaiah 61:1, herein is the gospel from and about the Lord God (Jesus). *The Spirit of the Lord God is upon Me*; literally, the Spirit of the Lord Jehovah (Adonai Jehovah) is upon Me. In the original announcement of “the Servant” it was stated that God had “put His Spirit upon Him” (Isaiah 42:1). The sanctification of our Lord’s human nature by the Holy Spirit is very explicitly taught in the Gospels (Matthew 1:20; 3:16; 4:1, etc.).²

2. Jesus said He was anointed by the Spirit of the Lord God and sent to do 4 things in Isaiah 61:1. What were they?

(1) _____

(2) _____

(3) _____

(4) _____

3. What Chapter and verse in the New Testament does Jesus quote this about Himself? _____

1- The Pulpit Commentary, Isaiah, p. 202,203.

2- The Pulpit Commentary, Isaiah, p. 414.

The Lord hath anointed Me. The “anointing” of Jesus was that sanctification of His human nature by the Holy Spirit, which commenced in the womb of the blessed Virgin (Luke 1:35), which continued as He grew to manhood (Luke 2:40,52) which was openly manifested at His baptism, and never ceased till He took His body and soul with Him to heaven. Of this spiritual anointing, all material unction, whether under the Law (Leviticus 8:10-12,30; I Samuel 10:1; 16:13; I Kings 1:39; 19:15,16, etc.) or under the Gospel (Mark 6:13; James 5:14), was symbolic or typical.¹

To preach good tidings (Compare Isaiah 50:9; 61:2-7; 52:7; and Nahum 1:15).

Unto the meek (see Matthew 5:5; 11:29; and compare Isaiah 11:4; 29:19).

To bind up the broken-hearted (compare Psalm 147:3, where this is declared to be the office of Jehovah Himself). “Binding up” is an ordinary expression in Isaiah’s writings for “healing” (see Isaiah 1:6; 3:7; 30:26).¹

To proclaim liberty to the captives. This was one of the special offices of “the Servant” (see Isaiah 42:7). The captivity intended is doubtless that of sin.¹

Isaiah 61:1-11 is a beautiful poem which rises above the restrictions of any age, yet still remains contemporary in all ages. It speaks to us of the Gospel of God’s Anointed One as it records for us His

1- The Pulpit Commentary, Isaiah, p. 414, 415.