

Pentecost 2020

The Spirit of the Lord God is Upon Me

Isaiah 61; Luke 4:16-30

Stuart W. Bryan

I. Is this not Joseph's son? (Lk 4:22-27)

Jesus' contemporaries expected a Jewish militaristic figure to appear and favor ethnic Jews who would uniformly welcome him and rally to his cause. The Messiah would then destroy the pagan nations by military might. In short, the Messiah would be a nationalistic, militaristic hero. Jesus did not fit this mold.

II. Anointed to Preach (Lk 4:18 cf. Is 61:1-2)

Jesus announced the fulfillment of Isaiah 61 in His own ministry. Like other visions of the Kingdom, this passage shares the *threefold pattern* we have already emphasized: *inauguration, continuation, consummation*: it *was fulfilled* in the ministry of Jesus, *is being fulfilled now* by the power of the Spirit, and *will be fulfilled* completely when Christ returns in glory to renew all things. It is the _____ that Jesus announces: "*Today, this Scripture is fulfilled in your hearing.*"

A. Mosaic Background (cf. Dt 18:18-19)

¹⁸ *I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.* ¹⁹ *And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him.* (Dt 18:18-19)

B. Isaianic Background (cf. 11:1-9)

¹ *There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots.* ² *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* ³ *His delight is in the fear of the LORD, And He shall not judge by the sight of His eyes, Nor decide by the hearing of His ears;* ⁴ *But with righteousness He shall judge the poor, And decide with equity for the meek of the earth; He shall strike the earth with the rod of His mouth, And with the breath of His lips He shall slay the wicked*

C. Johannine Vision (cf. Rev 1:16; 19:11-16)

¹¹ *And I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war.* ¹² *His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself.* ¹³ *He was clothed with a robe dipped in blood, and His name is called The Word of God.* ¹⁴ *And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses.* ¹⁵ *Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God.* ¹⁶ *And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS* (Rev 19:11-16)

Therefore, the *militaristic* language associated with the Messiah's conquest was _____ not *literal*. The Scriptures revealed that the Messiah would conquer the nations by proclamation of the truth and providential governance not by personal militaristic exploits.

III. The Culture of the King

The Spirit rested upon Jesus and so affected those around Him. Similarly, when Jesus pours out His Spirit upon us it will affect those around us. As Jesus had declared to the disciples: “A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another” (Jn 13:34-35).

But what does that mean? Isaiah helps us answer that by giving us a vision of the type of culture that Jesus creates. *He* accomplishes these things in the midst of His community by His Spirit. Isaiah’s entire vision, in other words, is _____ not mere legislation (61:1,3).

- A Culture of Mercy, Grace, and Justice (vv. 1-3 cf. Ps 1)
Jesus brings in his wake *healing, liberty, comfort, consolation, beauty, joy, and praise*. The multiplication of images emphasizes the gracious nature of the Messiah’s rule and the kindness He extends to His people. But also, note carefully, He brings godly *vengeance*, that is, justice (2b) in His wake. Mercy and justice go together.
- A Culture of Restoration and Reconciliation (v. 4-6)
Second, the Messiah creates a culture of *restoration* (4) and *reconciliation* (5-7). As those transformed by Jesus, His people work to *restore* what has been lost (4). The culture created by Jesus is one of *restoration* and culture building; the slow, steady work of repairing what has been destroyed; not the rapacious, greedy culture of theft and conquest. Further, Israel and the nations would be *reconciled* and live at peace – rejoicing in God’s gifts to one another.
- A Culture of Generational Faithfulness (vv. 8-9 cf. Ex 20:12; Mal 4:6)
Because God loves justice and hates deceit, He takes the initiative in creating a covenant of truth with His people (8). And this covenant reveals itself in generational faithfulness. When generation after generation praises the Lord and worships Him, this is evidence of His blessing upon a people. However, when one generation rises up against the previous and rebels against truth, this is evidence of His judgment.
- A Culture of Joy (vv. 10-11)
Finally, the Messiah creates a culture of _____. He sings of His joy in the Lord (10a-b cf. 3c, 7d). Why is the Messiah joyful? Because God clothed Him with salvation and covered Him with righteousness. So His joy would spread to the nations (11c).

IV. Conclusion