

Christ The Anointed One

Book of Isaiah

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Bible Text: Isaiah 61:1-3

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I'd like to invite you to look with me in your Bibles to Isaiah 61. Isaiah 61. We are slowly making our way through this book of Isaiah. I don't know how long we've been going through it, but it has been a very profitable study for me and one that I pray has been as well for you. We are just going to read the first three verses of this chapter and we probably won't even get down through all three of these verses, but I want to speak with you about "Christ the Anointed One."

I hope that you realize that the name "Christ" is actually a title. We say Jesus Christ, Jesus the Christ. And it comes from a word which means "to be anointed." And so when Peter declared, "Thou art the Christ, the Son of the living God," he was declaring what the Spirit had revealed in his heart concerning this Jesus of Nazareth that men despised and by saying that He was the Christ, he was declaring that He was that One of whom the Old Testament Scriptures spoke should come, and live, and die, and rise again, and establish His kingdom in the hearts of His people. And so you can understand why in his day that would have caused such an outrage among the religious people of his day, even as it is today. As men hear of not just Jesus, you can hear messages on a Jesus that are a dime a dozen, but when you begin to declare Him as He is, the Christ, the Son of the living God, you will get the same sort of reaction as what Bob read for us in Luke 4. When they in that synagogue understood that Christ Jesus was taking these Scriptures, these very ones that we are opening here this morning, and applying them to Himself that's where the outrage began.

So, let's read this. The title in this Bible is "Good Tidings of Salvation," and that comes from verse 1. This should be good tidings, what we read here, but it is only so to the Lord's people. Here in Isaiah 61:1.

1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings [that's the Gospel] unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; 3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the

garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

When studying any portion of Scripture it's always important to not only consider its meaning for us, but what it would have meant in the immediate context for those that would have read it in Isaiah's time. Now, the immediate context was for the encouragement of the Lord's people in that day; people such as Isaiah, the very one that was raised up to declare Christ in a generation that was hardened and blinded by God.

I think of that myself. That what the Lord enables me to preach for you should be and is, first of all, a comfort to my own soul and to my own heart and that's why I don't worry a lot about who else hears. I know some people, that's all they're focused on. "Well, who all was there?" It doesn't matter. Lord willing, I'll be there. And whether anybody else hears or not, whether or not anybody else finds a need or not, I am that needy sinner and care not. I know some people say, "Well that's a little bit hard." But I really don't. I don't care. I don't try to figure out who else is and who isn't. I just know my own need. I am like that adulterous woman that they brought to accuse before the Lord and would cast stones upon her, but the Lord said, "I forgive you." That's where I am. She wasn't concerned about whether or not anybody else was there or not. In fact, the Lord said, "Where are these thine accusers?" She said, "They're all gone. They're all gone." It would be better if people were going to play games, play church, and play religion that they go elsewhere. That's my view, and we would be better off without them. But if the Lord has brought you here as a needy sinner to hear of His Son, and to hear of His blood and righteousness, and He causes you, by this same Spirit, to rejoice in Him, I rejoice, and I am thankful. I am thankful.

So Isaiah, he faced a hardened and lost generation. I don't know why we think ours is always the worst. I hear people talking about that. "It just seems like things are getting worse and worse." Well, go back and read the way it was in Isaiah's day. In fact, just to remind us, take a look at Isaiah 1, you talk about a remnant of grace. Here in Isaiah 1 look at how our Lord declared that it would be in Isaiah's day. Verse 2, "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against Me. The ox knoweth his owner, and the ass his master's crib: but Israel," national Israel, "doth not know, My people doth not consider." How brutish and beastly are men without the knowledge of Christ. Well, here it says even asses are better. They know better. They know their master's crib.

"Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken anymore? Ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as

a besieged city." And then we read this. "Except the Lord of hosts had left unto us a very small remnant," isn't that interesting? Men are trying to make this as wide as possible. The Lord said, "I have reserved a very small remnant." "We should have been as Sodom, and we should have been like unto Gomorrah."

Now, I hear a lot of talk today about how bad things are, how much adultery there is, how much crime, how much gambling, drinking alcohol, people all fighting these vices of society, and certainly they are evils with which we have to contend, but as we read on here, what was the issue for this nation? What was it that caused the Lord to declare them to be laden with iniquity, and the seed of evildoers, and children that are corrupters? Well, read verses 10 and 11. "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto Me?" It had to do with how they were worshiping God.

I don't find a lot of people today concerned about false worship. They're worried about AIDS. They're worried about crime in the street. But when you sit down and start talking with them about how congregations, and there are just hundreds of thousands of them in this country and perhaps millions throughout the world, when you stop and consider how many people are in places of so called worship today, and yet they are not coming through the one and only sacrifice which God has accepted, which God has approved. They're like Cain continuing to work with the works of their own hands, and there is not a person that is concerned about it. I don't find a lot of concern. I talk to people every day. You do. You work around them. They're very religious, but they are lost.

And this is what the Lord says, "They are no better than Sodom and Gomorrah." What was Sodom and Gomorrah? Well, people think, "That was a place of homosexuality." Yeah. But it was also a place of false worship, and it is just as evil. Here the Lord says, "To what purpose is the multitude of your sacrifices unto Me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before Me, who hath required this at your hand," notice, "to tread My courts?" People going through the motions, reading this Scripture, the name of Christ flying off their lips, even speaking of His death, and yet the Lord calls it here "vain oblations." Look at verse 13, "Bring no more vain oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies." That's conferences. How many different seminars and conferences do men call to try to bolster people up in their religion trying to get them to doing more and being more? "The calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting."

That's why the Lord calls them workers of iniquity. Unless the Lord has opened your eyes, you'll not see it as an evil. But if the Lord has opened your eyes, you'll see it as the greatest evil in the world, because I know that there is going to be a multitude of sinners saved by grace and the blood and righteousness of the Lord Jesus Christ that are going to be around the throne for eternity singing, "Worthy is the Lamb that was slain." But hell will be paved, broad is the way. Hell will be paved with religionists, self-righteous workers of iniquity that gave men a false hope and caused them to look to their works or

compare themselves one with another, see themselves better than as this one or that one, my denomination versus your denomination. You've heard all of the talk. But the one word that they have not heard, unless the Lord has, like here, a remnant, we would be like Sodom and Gomorrah. They have not heard yet the Lord say, "Depart from Me ye workers of iniquity. I never knew you." But unless the Lord's mercy, that will be their end, that will be their lot.

And so, such was the case in Isaiah's day. But also, stop and consider, fast forward to our day. What is the significance here in Isaiah 61 coming back to it of this portion of Scripture for those of us who are the Lord's people today? I believe it is to see by God's grace He has caused this Scripture that Isaiah penned in his day, He has caused this particular Scripture to be fulfilled and that it has been accomplished exactly as He said it would. That's why I love to read the Old Testament, because in it we see Christ and His work foretold. In the New Testament we see Christ and His work accomplished.

Just look with me over in Luke 4, the portion that Bob read before this message. Luke 4:14 and I'll just read down to verse 21. Now, here is where I want you to start seeing some comparisons, because Isaiah 61:1 begins with, "The Spirit of the Lord God is upon me." How does Luke 4:14 read? "And Jesus returned in the power of the Spirit into Galilee." So we see here the Spirit of the Lord God was upon this one foretold here in Isaiah 61 here in Luke 4:14. Same Spirit upon Jesus.

"And there went out a fame of him through all the region round about." A lot like today. If you asked a crowd to raise their hand. "How many of you here believe in Jesus?" You're going to see hands go up everywhere. Some get all swoony and start rocking back and forth. Just mention the name, and they go into a trance. In Christ's day, there was a fame that was round about.

And it says, "He taught in their synagogues." And again, what was a synagogue but a place of worship where Scriptures were read? You just look around. Drive from here to your house. You're going to find places where people take this Bible in with them, and some feel like the bigger the more spiritual. They hold tenaciously to that Bible. It was so in Christ's day.

And He taught there, it says, "Being glorified of all," because of His fame. The fact that it was Him that was teaching. Men looked at Him as men do today and revere men. That's how they were looking at Him, as a teacher.

Now it says, "He came to Nazareth, where He had been brought up: and, as his custom was, He went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book, and He gave it again to the minister, and sat down. And the eyes

of all them that were in the synagogue were fastened on Him." They didn't even know why they were so enthralled with the way He read. No man had read as this man had read. I liken it to a popular writer coming to town, and there is a book signing. And everybody runs over there, and they want to hear him read a portion of his book. So he opens it up and begins to read, and people are just taken aback in how he reads it. "Oh, I got to hear So-and-so, the author of this book, read today." They didn't know that Christ was the author of the very book He was reading but they were enthralled with him, with his voice.

But notice here what the Lord said, verse 21, when "the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, This day is this scripture fulfilled in your ears. And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth." That was until they started thinking about He said and that's where you see everything start to unravel, because in their minds they start to reason like men do when confronted with Christ, the first thing is, "Oh wait a minute here. This raises some questions." And people like to debate. They like to argue. They like to pull you in on it. They like to get you distracted.

"They said, Is not this Joseph's son?" they understood that if Christ had said that this Scripture was fulfilled in their ears that He was declaring Himself to be God and so, their minds started turning and they started reasoning, "No, He couldn't be who He says He is, because isn't He Joseph's Son? Isn't He just a man?" They start taking away from Him that glory that belongs unto God alone.

But I want to believe the Scriptures. When this says here that this day is a Scripture fulfilled in your ears, I can come back here to Isaiah 61 and know that what we're reading here was fulfilled in the Lord Jesus Christ. And so that's what I want to do in the time that we have in this message: consider together how the Lord Jesus is God's anointed one to the exclusion of any other.

Now, the first thing that I would have you note here is in verse 1, coming back to Isaiah 61: the Spirit of God and His inspired Word testify that Jesus Christ is the anointed one of the Lord. Now in the Hebrew here in Isaiah 61:1 it reads literally, "The Spirit of the Lord Jehovah is over Me." You see those two names for God that are referenced here? The Spirit of the Lord God. And normally when you read in the Old Testament, when you see the word LORD in all caps, that's how the editors chose to identify the word Jehovah. But here you notice, "The Spirit of the Lord," it has the capital "L," rightly so, but they put "ord" in small, and that was to distinguish it from all of the other references where it would be the name Jehovah. Actually here, the word "Lord" is the word "Adonai." Adonai. And it is an emphatic form of a word concerning God, of God, that means Sovereign; that means controller; one who rules over all things. And then the word "GOD," you'll see, is distinguished by all caps as opposed to, for example, up in Isaiah 60:19 where it's capital "G" and then small "od." You say, "Why do they make that difference?" That's to let us know that this word for God is actually the word "Jehovah."

And so "the Spirit of the Lord Jehovah is upon me; because," you see the very next word, "the LORD," all caps. In the original it's the same word as God, Jehovah, "hath anointed Me." Now there are some that say, "Well, was this a reference to Isaiah perhaps going forth and preaching the good news to those of his day and that the Lord God had anointed him to go and preach?" Well, we know that's not the case, because we just read in Luke 4 where the Lord Jesus said, "This day is this Scripture fulfilled in your ears."

So clearly a reference here to the Lord Jesus. In fact, if you pay attention, you notice three references to God in this one verse: "the Spirit of the Lord," and then "the Lord," and then "the Lord God." Thricefold God. One God, and yet what we have revealed here is the Godhead. The Spirit of God. The Lord, being Christ. And then God. This is the same one that said to Moses there in Exodus 4 when he said, "Who shall I say has sent me?" And the Lord said, "Tell them I AM has sent you." That's the word "God." That's the word "Jehovah," the ever existing one. And so, a reminder, even here in the Old Testament that God is one and yet three in one: there is the Father. There is the Son, and there is the Spirit. And I believe as you read on in this verse you see the work of each one. They work in harmony. They are one God. And yet, there is that role of the Spirit. There is that role of the Son. And there is the role of the Father.

You say, "What's the role of the Spirit?" Well, here Christ who applied this to Himself said that He was anointed to preach good tidings unto the meek, and that He did. We know that was so. And when He came as a man in the flesh, it was to preach the Gospel. He declared Himself, He is the Gospel. He said, "I am the way, the truth, the life. No man comes to the Father but by me." And so there we see the work of the Son to preach good tidings unto the meek. Then we see the work of the Spirit because it says there, "He has sent me to bind up the broken hearted." This matter of God saving and delivering sinners through the work of the Lord Jesus Christ is a hard work and to bind up, it's not to bind it up in legalism, it's not to bind it up in fear, it's not to bind it up with conditions. "You got to do this, if you want me to do this," that you hear preached today. But to bind up the broken hearted is, first of all, the work of the Spirit to break the heart and then to bind it up. It's like bringing someone in with a broken leg that has healed wrong. What is the doctor going to do? He's going to break it again, and put it together, and make it right. And such is the work of the Spirit of God in our heart, because I'll tell you what: we were broken in the Fall, but we sure have endeavored to mend it ourselves and what the Lord has to do is break it all down again, bring it to nothing. Bind it up. And that's the Spirit's work to do.

So the work of Christ, the work of the Spirit, but then also notice it says "to proclaim liberty to the captives." Who does that? Well that's the work of the Father. Christ came into this world to satisfy God the Father's Law and justice. And it was necessary for Him to work out that righteousness in order that upon completion of His work to the satisfaction of God the Father, God then declared liberty to the captives. There was a removing of the legal condemnation that stood against those that God has purposed to save, and it took Christ coming; it took the Spirit of God revealing Him in their hearts; and it takes the Father declaring the liberty of the captives and the opening of the prison to them that are bound. We were in a prison before Christ died. We were in Adam. We

were under condemnation. That's what Paul wrote in the book of Romans. And the only thing that ever has removed that captivity, and that condemnation, the opening of the prison was when Christ died and paid the debt and so satisfactory was His debt paid that the Father declared. That's the work of the Father.

So there's a lot here in this particular portion of Scripture that is declared, but here we see that this refers to the work of Christ, and his mission in coming into this world. Some people like to just apply it to Israel having gone in captivity and then coming back. Well, that he did, but even that is a picture of the work of God in delivering sinners that He has purposed to save through the work of the Lord Jesus Christ.

But let's look secondly how the Lord Jesus is the fulfillment of this prophecy as the anointed one of the Lord. How does it apply to Him? I believe there is a two-fold application in answer to that question. How does this, what I have just read to you, apply to the Lord Jesus? Some would say, "Well, He was anointed from eternity." And that is true. There is that aspect where we can find in Scripture that the Lord Jesus Christ was consecrated, He was set apart from eternity, to be the Savior, to be this Redeemer. I love to think on that. That even before the Fall there was already a Redeemer that God had purposed. That the Fall did not take God by surprise, just like nothing does. Men are caught by surprise, and the Fall of man, I don't know why we're shocked when men fall. I think that shows right there a lack of understanding, even with regard to our own hearts. "Did you hear what happened to So-and-so? Ahhh!" Well dear friends, in reality, when you hear things like that what it ought to do is bring you flat on your face before the Lord, because the only difference between them and you or me is that the Lord purposed that they'd be exposed and not me, at least not yet. I venture to say, if anybody were to stand up here and think themselves better than any that we know who have fallen, I would like to somehow take your heart and put it up here on the wall and let's just evaluate on what basis you feel yourself to be better. The Scriptures don't say that if any of you are overtaken and fall, let them that are spiritual go counsel them or excommunicate them. No, it says, "Restore such a one." But it says, "In a spirit of meekness and humility, being careful lest the same thing happen unto you." I believe that's why the Lord puts in Scripture the weaknesses and the sins of those that He came to save. What it does is causes us to see that it's not based on any righteousness of their own that God saves any. But even before the Fall, there was the Redeemer who was established and appointed to be the anointed one.

If you look at Hebrews 10 we see that. Hebrews 10. We read in verse 1 of Hebrews 10, "For the law having a shadow of good things to come," that's what we we're reading right now is the Law. It refers to the Old Testament. But what we are reading is a shadow of the good things to come, of Christ, you see, and His work, "and not the very image of the things," but the Law, having a shadow, "can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, He saith, Sacrifice and offering

thou wouldest not, but a body hast thou prepared Me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come," and here is the part. "Lo, I come (in the volume of the book it is written of Me,) to do thy will, O God." You say, what book? Well, we can say in the volume of this book, this written Word, but also we know that there is a book of God's decrees, and purpose and will, and in the volume of that book it has already been written, already established, that He should come to do God the Father's will.

So verse 8 says, "Above when He said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said He, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." It says, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Now there are some who would argue, "Well, since God purposed it in eternity, then it was done in eternity." But you just cut the verse off. You cut the head off from the tail. What does it say? "By the which will we are sanctified," how? "Through the offering of the body of Jesus Christ once for all." So, purposed in eternity, yes. Set apart, consecrated from eternity that He should come. That's what this whole portions says. "Lo, I come to do thy will." Not just affirm it. There had to be a working out of this righteousness. There had to be an establishing of it before God the Father in a body, in the flesh of a man. That's why it says here, "A body hast Thou prepared Me." There are some that confuse that. They say, "Well, as soon as God thought it in His mind, it was done." No, it was the purpose and will of God that it should be accomplished. But here it says that it was through the offering of the body of Jesus Christ once for all.

And notice in verse 12, "But this man, after He had offered one sacrifice for sins." That sacrifice was not offered in eternity. It was purposed in eternity, but in time this had to be worked out. And that's the significance here of Isaiah 61 to show us that what God purposed Christ would come and accomplish. And it says there, "This man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God." So yes, we could say there is a two part application to the Lord Jesus. One, in eternity being appointed to this, but also in time He did come, and He officially and publicly was set apart to this work.

Now, nothing in Scripture is unrelated to other Scripture. It's all bound up together. Just as I said that this portion of Scripture applies to Christ based upon the Spirit's testimony and this word that He has given us. But this work of the Lord, this anointing. "The Spirit of the Lord is upon Me because the Lord hath anointed Me." In Isaiah 61:1. When a person who has some understanding of Old Testament Scripture and ceremony, when they hear that word "anointed," their mind is going to go back to one of three offices: either a prophet was anointed of the Lord; a priest was anointed of the Lord; or a king was anointed of the Lord. So when the Scriptures speak of Christ being the Anointed One, the Messiah, prophet, priest, and king, all of those in the Old Testament were a picture of Him, and they all summed up in Him, just like all of the sacrifices were summed up in Him. But here, His being anointed was in strict accord with that Levitical Law concerning the anointing and the consecration of the high priest.

When it says there, "Because the Lord hath anointed Me." That word rendered "anointed" is the word from which we get the word "Messiah." In other words, I am that Messiah, even as prophets and kings were set apart to their particular high office. So by the pouring of oil, that's what's depicted here, the pouring of oil upon their heads, here we see God the Father declaring that He had set apart His Son that He should be that anointed high priest.

There are a number of Scripture that we could use to see this, but I just want to take you briefly back to Exodus 29 and then we're going to have to stop here. There is so much here but Exodus 29. Just look with me briefly at this, Exodus 29. You can see that the whole chapter has to do with the consecrating of the priests, but let's begin here in verse 5. It says, "And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. Then shalt thou take the anointing oil." It says here, "Because the Lord hath anointed Me." The oil in the Old Testament is a picture of the Spirit. So this is the Spirit's anointing upon Christ to accomplish this mission as the substitute as Redeemer.

But depicted here of the pouring of the oil "upon His head," verse 7, "and pour it upon his head, and anoint him. And thou shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons." The thing that I want you to see here is that there was one anointing. It was poured upon Aaron and that anointing covered His sons. You hear preachers today talking about, "Have you received the individual, personal anointing of the Lord?" Well, you can tell them, "If Christ paid my sin debt, I did. Because even as my high priest was consecrated and anointed, I don't need anything separate. I don't need any kind of second blessing like men are after today, as if now the same Spirit is going to come and do the same thing with me." As a representative, that oil poured upon His head, that anointing and Him accomplishing it is all my satisfaction before God the Father. If God has accepted Him, He's accepted me. When He died, I died. When He rose again, I rose again. When He ascended on high, I ascended on high. Scripture says that all for whom He died are seated with Him in the heavenlies. Why would I want any other thing or experience that men might try to invent as if it's going to be more than what I already have in the end?

Now, look over in Hebrews 7, and then we will stop. Hebrews 7. Here we go. We see the Old Testament linked to the New. Look in Hebrews 7:26. It says, "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's: for this He did once, when He offered up Himself. For the law maketh men high priests which have infirmity." I am so thankful we are not under that Law. "But the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."

Friends, if we have Christ, we have everything. And even as He is that one whom God the Father appointed and anointed, poured upon His head, the high priest, and His people in Him, what more do we need? He is all our satisfaction. The anointed one. That's the word which the Lord has directed us to consider today, and I trust that even as we weigh what it is to be in Him that all of our hope, all of our peace, rest, and trust would be in this One.