

## Lesson 9

### Isaiah 61:10 – 62:12

How blithely we read that 'for the joy that was set before him he endured the cross ...' (Heb. 12:2), and many have been heard to say that the 'joy' in question was the crown that awaited him. Very likely so, but Isaiah says it was the joy of saving us. We think of the intended humiliation and actual pain of the crown of thorns, but to the Lord Jesus it was a bridegroom's priestly head-dress (61:10). We picture the bedraggled and bloodstained seamless robe that he wore to Calvary, but to him it was a wedding garment! His Calvary-joy was wedding-day joy. He was winning his bride. Just as 'we may not know, we cannot tell what pains he had to bear', neither can we enter into that joy, but we can be awed by it; our hearts can be moved and our tears flow. This is how much we mean to him. His wedding garments were 'salvation' and 'righteousness', says Isaiah (61:10). In the Bible, clothing speaks of capacity and commitment. When the Lord showed himself to Joshua as an armed man (Josh. 5:13), it was to display his warrior might and his commitment to win the Lord's wars. Jesus was dressed in 'salvation' because he alone has power to save (Acts 4:12), and because he is personally committed to the work of saving us (John 18:11; Heb.10:7, 9). He wore the robe of righteousness, first, because he is the perfectly righteous Jesus who knew no sin (2, Cor. 5:21), did no sin (1 Pet. 2:22), and in whom there was no sin (1 John 3:5). Only the sinless can bear the sins of others. Secondly, he was committed to doing the righteousness — the righteous will — of God, to 'fulfil all righteousness' (Matt. 3:15). And thirdly, the salvation he has accomplished is itself a righteous work: the whole law of God is totally satisfied in the price paid, the penalty accepted and endured. Righteousness without salvation would mean our eternal condemnation; salvation without righteousness would not be acceptable to the inviolable holiness of God. Jesus is all-perfect, all-sufficient— all-loving.

1. In the gospels, Jesus never used Isaiah 53 to describe His mission. Instead He quoted from Isaiah 61:1-2 (Luke 4:16-21). What type or kind of people does the Lord's Servant Liberate (61:1-3). Why does He not mention "a day of vengeance for our God"? When do you think that prophesy will be fulfilled?

2. In verses 4-7 we are given more great promises of what the conqueror's work will achieve for God's People. Identify what the Lord says he will do for his own. In what senses have we entered into this already?

3. What are the character traits of the Lord in verse 8? How does this emphasis on the Character of the Lord engender confidence in the fulfillment of his promises?

4. Verses 61:10 to 62:5 give us an extended image of marriage. God paints a picture of the intimate relationship of love and care which he will exercise towards his people. What does God do for them/us? How are we to respond? Note the "new name" of 62:2 indicates the new status into which he brings his people and the repeated emphasis on salvation and righteousness.

5. Why have the watchmen been posted by the anointed one? (verses 6- 7)  
What does this say about the ministry of prayer as God's people await the last days?  
How do verses 10 to 12 apply to Christ's first and second comings?