

# THE ANOINTING OF JESUS (ISA 61.1-4)

*Repairing the Ruins || State of the Church 2024*

## I. INTRODUCTION

- A. At the beginning of this new year, I want to spend three weeks in Isaiah 61.1-4 to outline several burdens that the Lord has placed on my heart for our spiritual family this year.
- B. Through the fall, we talked consistently of being called by the Lord into a season of *building the house*. Although this has much to do with the particular season we are in as a spiritual family, it is also what I believe the Lord is inviting the church into in a broader sense.
- C. We have talked about living in an hour of history that is tumultuous. All around us we are witnessing an increased full-frontal assault against the things of God and against his natural order for creation. We experience this in our generation through the maturation of cultural and societal revolutions that have been at work within society for several generations.
- D. We live in times marked by the widespread decay of public morality, the death of institutions, and the growing acceptance of immorality and deception on a global scale.
- E. Through this season, I have continued to pray Isaiah 61 over our spiritual family — and there are three things that I am asking God to do in our midst over the course of this next year:
  - 1. *Increase the anointing* in our midst.
  - 2. Give us wisdom and patience to *plant oak trees* (spiritually, strategically, etc.).
  - 3. Give us grace to *repair the ruins* through rightly ordering our labors according to God's pattern.

## II. THE ANOINTING UPON JESUS

- A. This passage first puts us face to face with a servant of the Lord who has been anointed to fulfill a particular ministry among God's people. Through Isaiah, God promised there would be a day when his kingdom would break into the world and bring salvation, healing, and deliverance to those who had experienced the devastating effects of sin in the world.
- B. The New Testament is clear that in the ministry of Jesus the inbreaking of God's kingdom into the world was beginning. The day of God's saving power (which was to be evidenced by salvation, healing, and deliverance) was dawning in the person and work of Christ.

<sup>17</sup>From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand" (Matt 3.17)

- C. As a man, Jesus was anointed by the Spirit at his baptism in order to fulfill his Messianic ministry in the world.

<sup>16</sup>And when Jesus was baptized, immediately he went up from the water and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him (Matt 3.16)

<sup>33</sup>I myself did not know him, but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.' (John 1.33)

D. Jesus proclaimed that through his own life and ministry God was fulfilling Isaiah 61.

<sup>18</sup>The Spirit of the Lord is upon me, because he has anointed me to proclaim the good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, <sup>19</sup>to proclaim the year of the Lord's favor." <sup>20</sup>And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. <sup>21</sup>And he began to say to them, "Today this Scripture has been fulfilled in your hearing." (Luke 4.18-21)

E. It is important to see that the ministry of Jesus included more than the proclamation and offering of forgiveness. His message was a proclamation that a new age was dawning in his life — marked by a new way of access provided to the Father (salvation through his cross) but also marked by a release of God's power to overcome the effects of sin and the curse within the world.

F. *Bring good news to the poor:* The message of the gospel is the proclamation of good news — namely that God's kingdom age has dawned and there is an offer to all to receive citizenship in his kingdom through the life, death, and resurrection of Jesus. The glorious reality of the gospel is that it is for all mankind, recognizing that every one of us is impoverished and in a desperate state because of our sin. Jesus declared that he came to seek and save those who were the farthest from the Father, calling them to come and return as recipients of his grace.

<sup>10</sup>For the Son of Man came to seek and save the lost (Luke 19.10)

<sup>13</sup>For I came not to call the righteous, but sinners (Matt 9.13)

G. *Bind up the brokenhearted:* The effects of sin distort and shatter our hearts. We are plagued by the effects of our own sin (shame and fear) and broken by the reality of other's sins against us (woundedness, pain, etc.). Jesus declared that in his ministry, through the inbreaking of God's kingdom, there was an offering of healing to the internal pain that is normative within the fallen world. Jesus came to heal the internal effects of sin in our lives (anxiety, fear, shame, depression, doubt, wounds, pain, trauma, etc.). He did this by opening the door to experience and know the Father and his great love.

<sup>20</sup>While he was still a long way off, his father saw him and felt compassion, and ran and embraced him and kissed him... <sup>22</sup>the father said, 'Bring quickly the best robe, and put it on him, and put a ring on his hand, and shoes on his feet. <sup>23</sup>And the fattened calf and kill it, and let us eat and celebrate.' (Luke 15.20-23)

<sup>9</sup>As the Father has loved me, so have I loved you (John 15.9)

H. *Proclaim liberty to the captives:* God knew that the greatest enslavement humanity has ever experienced is slavery to sin and its power. Jesus declared that in his ministry, the power of sin and death were to be broken off his people. He came to liberate his children from the clutches of darkness and bring them into the joyous experience of his everlasting life.

<sup>16</sup>Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? <sup>17</sup>But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, <sup>18</sup>and having been set free from sin, have become slaves to righteousness. (Rom 6.16-18)

I. *Beauty for ashes:* The picture here is a great exchange from rags to a royal headdress. We all experience (and deserve) a life of ashes and shame because of our sin — but Christ Jesus crowns us with his glorious love and mercy, giving us robes of righteousness and a garland of his grace.

<sup>3</sup>You shall be a crown of beauty in the hand of the Lord, a royal diadem in the hand of your God (Isa 62.3)

<sup>4</sup>who redeems your life from the pit, who crowns you with steadfast love and mercy (Ps 103.4)

- J. *Joy for mourning*: God had promised to exchange the mourning, sadness, and despair that comes from living in the world of sin with the oil of gladness and joy. Jesus came and endured the hardships and suffering of this world because of the joy that was set before him. He was anointed with the oil of gladness more than any other man because of his love of God's righteousness. Now, he welcomes his people into the experience of this exchange — offering tokens of his kingdom reign (righteousness, peace, and joy in the Spirit) for us as we walk with endurance through the difficulties and hardships of this world.

<sup>2</sup>Looking to Jesus, the founder and perfected of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. (Heb 12.2)

<sup>17</sup>For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit (Rom 14.17)

- K. *Praise for a fainting spirit*: The final exchange that God promises to give in the life of his kingdom is to give his people a garment of praise in the place of a heavy spirit. The Lord knows that the weight of living through this world marked by sin, sorrow, despair, and hardship rests heavy upon the hearts of people. The Lord promises to exchange a spirit marked by discouragement and despair for a spirit that is made light in the praise of his name. He promised that the day of his kingdom power would be marked by a strengthening of those who were weak, broken, weighed down, and oppressed.

<sup>3</sup>Strengthen the weak hands, and make firm the feeble knees. <sup>4</sup>Say to those who have an anxious heart, "Be strong, fear not! Behold, your God will come with vengeance, with the recompense of God. He will come and save you." (Isa 35.3-4)

<sup>28</sup>Come to me, all who labor and are heavy laden, and I will give you rest. <sup>29</sup>Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. <sup>30</sup>For my yoke is easy, and my burden is light. (Matt 11.28-30)

- L. The ministry of Jesus was the inauguration of God's kingdom reign in the world. However, it came in a manner that was not expected — and continues to expand in "hidden" and "small" ways through this age until the day when he will return and fully manifest his kingdom over all creation.

<sup>2</sup>Now when John heard in prison about the deeds of Christ, he sent word by his disciples <sup>3</sup>and said to him, "Are you the one who is to come, or shall we look for another?" <sup>4</sup>And Jesus answered them, "Go and tell John what you hear and see: <sup>5</sup>the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have the good news preached to them. <sup>6</sup>And blessed is the one who is not offended by me." (Matt 11.2-6)

<sup>31</sup>He put another parable before them, saying, "The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field. <sup>32</sup>It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches." <sup>33</sup>He told them another parable. "The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all leavened." (Matt 13.31-33)

### III. THE ANOINTING UPON THE CHURCH

- A. In another unforeseen turn within the story, Jesus was raised from death and ascended to the right hand of God. Now, he is seated at God's right hand as the king over God's kingdom — exalted above every name that is named in heaven and earth and reigning until the day when all things are subjected to his rule.

<sup>19</sup>according to the working of his great might <sup>20</sup>that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, <sup>21</sup>far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. <sup>22</sup>And he put all things under his feet (Eph 1.19-22)

- B. Jesus is presently reigning *through* his church.

1. The New Testament authors understood that the primary way Jesus expresses his present reign (the kingdom of God) on the earth between his comings is *through* the ministry of his church.

2. Jesus situates the Great Commission under his receiving all authority in heaven and earth. Many commentators have rightly understood the Great Commission as Jesus' *recasting* the "dominion mandate" given to Adam and Eve.

<sup>19</sup>Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age. (Matt 28.19-20)

3. Paul relates the present reign of Christ to his headship over the body who is his fullness in the earth.

<sup>22</sup>And he put all things under his feet and gave him as head over all things to the church, <sup>23</sup>which is his body, the fullness of him who fills all in all. (Eph 1.22-23)

4. It is important to understand that the primary way Jesus expresses his kingdom reign through the church in this age is through the *spiritual ministry* of the church.

- C. Jesus promised to give his same anointing to his followers by sending his Spirit to empower the work of expanding his kingdom through the church.

<sup>12</sup>Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father. <sup>13</sup>Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. <sup>14</sup>If you ask me anything in my name, I will do it. (John 14.12-14)

- D. Paul understood that the ministry of the church in expanding and establishing God's kingdom reign in this age was to be marked *the power of God's Spirit* at work in the church.

<sup>20</sup>For the kingdom of God does not consist in talk but in power. (1 Cor 4.20)

- E. There is a great need in our current moment to set out in the work of repairing the ruins. Our culture and society has been decimated by decades of intentionally designed forces that have left the world around us ravaged, broken, and without hope.
- F. We must acknowledge that the fruit of this movement in our society has left people in one of the darkest places of existential despair, anxiety, and pain that any society has ever faced (we must note the irony that the society that has more wealth, 'freedom', and 'liberty' is marked by the greatest experiences of anxiety, depression, suicide rates, etc. in human history).
- G. We must see the God-ordained order of the movement in this passage: to be a people who repair the ruins we must be a people who have both experienced and receive the anointing of Jesus — the anointing that proclaims good news to the poor, sees healing, deliverance, and salvation break in as God's kingdom is manifest through the ministry of his body in the world as we wait for his kingdom to fully come.

#### IV. PURSUING KINGDOM MINISTRY IN THIS SEASON

- A. *Ask*: To begin pursuing the anointing of Jesus we must ask him to release it. God dispenses more of his kingdom power as his people partner with him by asking him for it.

<sup>2</sup>You do not have, because you do not ask (Jas 4.2)

- B. *Learn*: We should also set ourselves to learn what God's word declares related to the gospel, God's kingdom, and the ministry of the church (Bible reading, Sunday schools).

- C. *Start*: There is no better time to begin seeking to walk in these realities than today. We must not despise the days of small beginnings. Begin fervently praying for one another, for the anointing of the Spirit, and for open doors to proclaim God's power to save, heal, and deliver.