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The Everlasting Covenant

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance
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or Roget's Thesaurus – **September 25, 2016**

Isaiah 61:1-4, 8-11

Introduction: The first question to be asked as we open this chapter is as to the identity of the Anointed One. Some consider it to be the prophet who wrote these words, but the precedent of the earlier part of the book points to this being another description of a coming great figure like the **Servant** in Isaiah 50:4-9. Compare also Isaiah 9:6-7; Isaiah 11:1-4; Isaiah 42:1-4; Isaiah 49:1-6. In both Isaiah 50:4-9 and Isaiah 49:1-6 **the Servant** speaks in the **first person**, speaking out of the blue as here, and in Isaiah 50:4-5; Isaiah 50:7; Isaiah 50:9 the same divine title as here is used, 'the Lord Yahweh'. There is thus close connection with Isa. 50:4-9. And this view is supported by the message that it contains, and the message which follows, which look forward, as the whole book has mainly done, to God's future activity in and on behalf of His people. This latter interpretation was accepted by **Jesus** who applied these verses to Himself (Luke 4:16-21).

And the rise of the **Anointed One** will result in the **restoration** of God's people (Isaiah 61:4), and ministry to the nations by them (Isaiah 61:5-6), and in their permanent witness to God's blessings to them (Isaiah 61:9; Isaiah 61:11). And the chapter ends with the **Anointed One** clothed in salvation and righteousness so that He can dispense them to His seed.
(Source: <https://www.studyight.org/commentaries/pet/isaiah-61.html>)

Isaiah 61:1-2, *The Spirit of the Lord (Yahweh) GOD is **UPON me**; because the LORD hath **anointed** ME to PREACH good tidings 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, To **proclaim the acceptable year** of **the LORD** (Yahweh)...*

Thought 1. Let's go to the book of Luke where Jesus (Yahshua) entered the synagogue and read this passage of scripture.

Luke 4:16, And he came to Nazareth, where he had been **brought up**: and, as his CUSTOM was, **he WENT** into the **synagogue (meeting place)** on the sabbath day, and **stood up** for to read.

NOTE: The regular **habit** of attending formal, **public worship** was a vital element in the character of the Son of God; and it is simply impossible for any man to "follow in his steps" without doing likewise. The **old virtue** of **church attendance** has been maligned (degraded) and slandered (defamed: dishonor by false reports); but the equivalent of it marked the life of Christ. Let all of his servants exhibit the **SAME virtue**. (Source: <https://www.studyight.org/commentaries/bcc/luke-4.html>)

Hebrews 10:24-25, And let us consider one another to **provoke** unto **LOVE**

Love defined 26, affection or BENEVOLENCE; a love-feast.

Benevolence, the disposition (frame of mind) to DO good; kindness; the love of mankind, accompanied with a desire to promote their happiness.

and to GOOD works: **NOT forsaking** the **assembling of ourselves** together, as the manner of SOME is; but exhorting one another...

NOTE: They had in their synagogues **seven readers** every sabbath, the first a priest, the second a Levite, and the other FIVE Israelites of that synagogue. (Source: <https://www.studylight.org/commentaries/mhm/luke-4.html>)

NOTE: The interpretation of this chapter (Isaiah 61) derives from no less an authority than the Head of our Holy Religion, **Jesus** Christ himself, of whom Luke wrote, as follows: "And there was delivered unto him the book of the prophet Isaiah. And he opened the book and **found** the place where it was written. **The Spirit of the Lord** (Yahweh) **is UPON me**, Because he **ANOINTED me** to preach good tidings to the poor; He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To **SET at liberty** them that are bruised. To **proclaim the acceptable year** of the Lord (Yahweh).

Thought 2. Notice, it says "SET", not "MAKE". (John 8:32) Both words have the same meaning. Also, this power was NOT to live holy. He'd lived holy until this age of about thirty as God's son because of reverence for him and faith in the scriptures.

And he **closed the book**, and gave it back to the attendant, and **sat down**; and the eyes of all in the synagogue were fastened upon him. And he began to say unto them, **TODAY** hath **this scripture** been **fulfilled** in your ears" (Lk. 4:17-21). (Source: <https://www.studylight.org/commentaries/bcc/isaiah-61.html>)

Acts 10:38, How God **anointed** Jesus of Nazareth with the Holy Ghost and with **power**: who went about doing good, and healing all that were oppressed of the devil; for **God** (Yahweh) was **WITH him**.

NOTE: To proclaim the acceptable year of the Lord - There is probably an allusion here to the year of **Jubilee**, when the trumpet was blown, and **liberty was proclaimed** throughout all the land (so Leviticus 25:9-10). In like manner the Messiah would come to proclaim **universal liberty - liberty to all the world** FROM the degrading servitude of sin. The time of his coming would be a time when Yahweh would be pleased to proclaim through him UNIVERSAL **emancipation** (liberation) from this ignoble (worthless) bondage, and to restore to all the privilege of being the FREEDMEN of the Lord. (Source: <https://www.studylight.org/commentaries/bnb/isaiah-61.html>)

Isaiah 61:2 ...and the **day** of **VENGEANCE** of our God; to **comfort** ALL that **mourn**...

VENGEANCE, noun, The infliction of pain on another, in return for an injury or offense. Such infliction, when it proceeds from malice or mere resentment, and is NOT necessary for the purposes of justice, is REVENGE, and a most heinous CRIME. When such infliction proceeds from a mere LOVE of justice, and the necessity of punishing offenders for the support of the laws, it is vengeance and is warrantable (authorized by commission, precept or right) and just. In this case, VENGEANCE is a JUST retribution, recompense or punishment. In this latter sense the word is used in Scripture, and frequently applied to the PUNISHMENTS inflicted by God on sinners.

NOTE: **And the day of vengeance of our God** - (See the notes at Isaiah 34:8). This is language adapted to the deliverance from Babylon. The **rescue** of his people would be attended with **vengeance** on **their enemies**. This was NOT quoted by the Saviour in his discourse at Nazareth, or if quoted, the fact is NOT recorded by Luke (see Lk. 4:19). The text which the Saviour took then as the foundation of his discourse Luke 4:21,

seems to have ended with the clause before this, It is not to be inferred, however, that he did not consider the subsequent expressions as referring to himself, but it was NOT necessary to his purpose to quote them. Regarded as applicable to the **Redeemer** and **his preaching**, this doubtless refers to the fact that his coming would be attended with vengeance on his foes. It is a great truth, manifest everywhere, that God's coming forth at any time to deliver his people is attended with vengeance on his enemies. ...so it was in the **deliverance from Egypt** – involving the **destruction** of **Pharaoh** and his host; so in the destruction of Babylon and the deliverance of the captives there. So in like manner it was in the destruction of Jerusalem; and so it will be at the end of the world 2 Thess. 1:7-10.

(Source: <https://www.studylight.org/commentaries/bnb/isaiah-61.html>)

Isaiah 61:3, 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 (Yahweh), that HE might **be glorified** (to make glorious in thought or with the heart, by ascribing glory to; to acknowledge the excellence of; to MAGNIFY in worship; to ADORE.).

NOTE: He was to be a comforter, and so he is as preacher, healer, and deliverer he is **sent** to **COMFORT** all who mourn, and who, mourning, **seek to HIM**, and NOT to the world, for comfort. Christ not only provides comfort for them, and proclaims it, but he applies it to them he does by his Spirit comfort them.

...As *blessings out of Zion* are spiritual blessings, so *mourners in Zion* are holy mourners, such as carry their sorrows to the **throne of grace** (for in Zion was the mercy-seat) and pour them out as Hannah did before the Lord. To such as these Christ has appointed by **his gospel**, and will give by his Spirit (Isaiah 61:3), those consolations which will not only support them under their sorrows, but **turn them into SONGS of praise**. He will give them, **(1.) Beauty for ashes**. Whereas they lay in ashes, as was usual in times of great mourning, they shall not only be raised out of their dust, but made to look pleasant. The **holy cheerfulness** of Christians is their beauty and a great ornament to their profession. ... **(2.) The oil of joy**, which **MAKE** the **FACE to SHINE**, instead of *mourning*, which *disfigures the countenance* and makes it unlovely. This *oil of joy* the saints have from that *oil of gladness* with which Christ himself was *anointed above his fellows*, Hebrews 1:9. **(3.) ...garments of praise**, such beautiful garments as were worn on **thanksgiving-days**, instead of the *spirit of heaviness*, *dimness*, or *contraction*--open joys for secret mournings. The *spirit of heaviness* they keep to themselves (Zion's mourners *weep in secret*) but the JOY they are recompensed with they are clothed with as with a garment in the eye of others. Observe, **Where God gives the oil of JOY he gives the garment of PRAISE**. **5.** He was to be a planter for the church is God's HUSBANDRY (care of domestic [belonging to the house, or home] affairs). Therefore he will do all this for his people, will cure their wounds, release them out of bondage, and comfort them in their sorrows, *that they may be called TREES of righteousness, the planting of the Lord*, that they may be such and be acknowledged to be such, that they may be ornaments to God's vineyard and may be **FRUITFUL** in the **fruits of righteousness**, as the branches of *God's planting*, Isaiah 60:21. All that Christ does for us is to make us God's people, and some way serviceable to him as **living trees**, *planted in the house of the Lord*, and *flourishing in the courts of our God* and all this *that HE may be glorified*--that we may be brought to glorify him by a **SINCERE** devotion and an **exemplary** (worthy of **IMITATION**) **conversation** (**BEHAVIOR**) (for *herein is our Father glorified, that we bring forth much fruit*), that others also may take occasion from God's favour shining on his people, and his grace shining in them, to praise him, and that **he may be FOR EVER glorified in his saints**.

(Source: <https://www.studylight.org/commentaries/mhm/isaiah-61.html>)

Isaiah 61:4, And they shall **build** the **old wastes**, they shall **raise up** the former **desolations**, and they shall **repair** the waste cities, the desolations of MANY generations.

NOTE: They shall rebuild the old ruins: God loves to **restore RUINS**. He wants to use His people to RESTORE and REBUILD things that broken down and RUINED. Under the empowerment of the Spirit, and the ministry of the Messiah, Gods people will be rebuilders.

b. **The desolations of many generations:** Even if the rubble has stood for many generations, God can still use His people to rebuild. A beautiful example - and partial fulfillment - of this is **Nehemiah**, who **took the decades-old rubble** of Jerusalem's walls and **rebuilt the walls**.

(Source: <https://www.studylight.org/commentaries/guz/isaiah-61.html>)

Isaiah 61:5, And **strangers** shall stand and **FEED** your flocks, and the **sons** of the alien shall be your plowmen and your vinedressers.

NOTE: And strangers shall stand and feed your flocks,... The several congregated churches of Christ, which shall be set among them, compared to flocks of sheep, as they often are; and which shall be **FED with knowledge and understanding**, with the words of **FAITH** and **SOUND doctrine**, by **PASTORS** of the **Gentile race**; who shall be raised up by Christ, and shall freely, and faithfully, and constantly perform the office they are called unto; see Acts 20:28,

and the sons of the alien shall be your plowmen, and your vinedressers: the sons of Gentiles, who were **ALIENS** from the commonwealth of Israel, and strangers to the **COVENANTS of promise, Eph. 2:12**, but now being converted and brought to the knowledge of Christ, and gifted by him, will be of **eminent service** in his church; which, as it is "**God's husbandry**", 1 Corinthians 3:9 shall be filled and cultivated by them; ...such men as are called by grace from among the Gentiles, and have received **GIFTS** from Christ, shall be the keepers and dressers of these vines, plant, and prune, and water them, and do everything requisite unto them...

(Source: <https://www.studylight.org/commentaries/geb/isaiah-61.html>)

1 Corinthians 3:9, For we are **labourers together** WITH God: ye are **God's husbandry**, ye are God's building.

Isaiah 61:6, But ye shall be named the **Priests** of the LORD: men shall call you the **Ministers** of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

NOTE: If there had been any doubt of this chapter's application to the reign of Messiah, the question would have been settled here. Only the members of **the Church** of the **firstborn** were ever designated collectively as "**priests of God**" (1 Peter 2:5, 9; Rev. 5:10). "Neither will there be a clergy (office of priest) distinct from the laity, for ALL will be **called the ministers of our God.**"

(Source: <https://www.studylight.org/commentaries/bcc/isaiah-61.html>)

1 Peter 2:5, 9, Ye also, as **lively (alive [LIVING])** stones, are built up a spiritual house, an holy **priesthood**, to offer up spiritual sacrifices, **acceptable to God BY Jesus Christ**.

...But YE are a chosen generation, a **royal priesthood**, an holy nation, a peculiar people; that ye should shew forth the **PRAISES** of him who hath called you out of darkness into his marvellous light...

Praises defined 703, manliness (the qualities of a **MAN**), **valor** (strength of **MIND** in regard to danger), **excellence** (superiority in virtue [integrity of character]).

Isaiah 61:7, For your **shame** ye shall **have double**; and for **confusion** they shall rejoice in their portion: therefore in their land they shall possess the double: **everlasting joy** shall be unto them.

NOTE: For your shame you shall have double,... Or, "for your double shame" ; instead of

being a reproach, a proverb, a taunt, and a curse, as the Jews now are everywhere; being converted, they will have **double honour** (GLORY), both in things civil and religious, be in great esteem with Christ, and all his people:

and for confusion they shall rejoice in their portion; instead of the confusion and reproach they have long lain under; or of that they shall be thrown into, when first **awakened** and **convinced** of **their sin**, of **UNBELIEF** and **REJECTION** of **the Messiah**; they shall rejoice in Christ their portion, and in all those spiritual blessings they will see themselves blessed with in him; they will now **have** the **double portion** of the **firstborn**, they once were, and to which there may be an allusion, as some think...

therefore in their land they shall possess the double; not only in the land of the Gentiles, where they have suffered reproach, shall they have **DOUBLE** honour (GLORY); but in their **OWN LAND**, the land of Israel, to which they shall be restored...

(Source: <https://www.studyight.org/commentaries/geb/isaiah-61.html>)

Isaiah 61:8-9, For I **the LORD** (Yahweh) **love judgment (justice)**, I hate robbery for burnt offering; and I will direct their work in TRUTH, and I will make an **everlasting COVENANT (compact** [an agreement; a contract between parties]) with them. And their **SEED** shall be known among the **Gentiles**, and their offspring among the people: all that **SEE** them shall acknowledge them, that they are the **SEED** which the LORD (Yahweh) **hath blessed**.

NOTE: ...where **robbers** are promised **God's vengeance** in the same breath with the promise of God's everlasting covenant. A covenant with the robbers? Certainly NOT. This is characteristic of Isaiah and of all the prophets, that the blind, deluded, deaf, and **hardened Israel** is frequently mentioned in the same sentence with the **Ideal Israel** of the "righteous remnant." The **"covenant"** is definitely a **reference to Christ**. Many able scholars seem to be totally unaware of this.

Galatians 3:16-17, Now to **Abraham** and his **SEED** were the **promises** made. He saith NOT, And to SEEDS, as of many; but as of ONE, And to thy SEED, **which is Christ**. And this I say, that the **COVENANT**, that was confirmed before of God **in (TO)** Christ, **the law**, which was four hundred and thirty years **AFTER**, cannot disannul, that it should make the **promise** of none effect.

Galatians 3:26-29, For ye are all the **children** of God **by FAITH** in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for **ye are all ONE** in Christ Jesus. And if ye be Christ's, THEN are ye Abraham's **SEED**, and heirs according to the **promise**.

Hebrews 13:20 ...the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the **blood** of the **everlasting covenant**...

Speaking of the middle verses of this chapter, McGuiggan stated, "We need to bear in mind that this is all a description of the **glory of the Jew**." In fairness, we do not know exactly what was meant by this; but it should be remembered that in the **Dispensation** of the **Love of Christ**, "there is no distinction" between Jew and Gentile, NONE whatever. If, by the Jew, one means **racial Jews**, **nothing could be further from the truth**. Race has no bearing whatever upon salvation, neither guaranteeing it to anyone whomsoever, or denying it to anyone whomsoever!

(Source: <https://www.studyight.org/commentaries/bcc/isaiah-61.html>)

Isaiah 61:10, I will greatly **REJOICE** in the LORD (Yahweh), my soul shall be **JOYFUL** in my God; for he hath clothed me with the **garments of salvation**, he hath covered me with the **ROBE** of **righteousness**, as a **bridegroom** decketh himself with ornaments, and as a **BRIDE** adorneth herself with her **jewels**.

NOTE: Some make this the **song** of JOY and PRAISE to be sung **by the prophet** in the name of Jerusalem, congratulating her on the happy change of her circumstances in the accomplishment of the foregoing promises, others make it to be spoken **by Christ** in the name of the New-Testament church triumphing in gospel grace. We may take in BOTH, the former as a **TYPE** (sign; a symbol; a figure of something to come) of the latter. We are here taught to rejoice with HOLY JOY, to God's honour, 1. In the beginning of this good work, **the clothing** of **the church** with **righteousness** and **salvation**, Isaiah 61:10. Upon this account I will greatly rejoice in the Lord. Those that rejoice in God have cause to rejoice greatly, and we need NOT fear running into an extreme in the greatness of our joy when we make God the gladness of our joy. The first gospel song begins like this, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, Luke 1:46, 47. There is a just matter for this joy, and all the reason in the world why it should terminate in God for salvation and righteousness are wrought out and brought in, and the **church** is clothed with them. The salvation God wrought for the Jews, and that righteousness of his in which he appeared for them, and that reformation which appeared among them, made them look as glorious in the eyes of all wise men as if they had been **clothed in robes of state** or **nuptial garments**. Christ has clothed **his church** with an eternal salvation (and that is truly great) by clothing it with the righteousness both of justification and sanctification. The **clean linen** is the **righteousness** of saints, Revelation 19:8. Observe how these too are put together those, and those only, shall be clothed with the garments of salvation hereafter that are covered with the robe of righteousness now: and those garments are rich and splendid clothing, like the priestly garments (for so the word signifies) with which the bridegroom decks himself. The brightness of the sun itself is compared to them. Psalm 19:5, He is as a bridegroom coming out of his chamber, completely dressed. Such is the beauty of God's grace in those that are clothed with the robe of righteousness, that by the **righteousness of Christ** are recommended to God's favour and by the sanctification of the Spirit have God's image renewed upon them they are decked as a **BRIDE** to be **espoused** (betrothed; affianced; promised in marriage by contract) to God, and **taken into covenant WITH HIM** they are decked as a priest to be employed for God, and taken into communion with him.
(Source: <https://www.studylight.org/commentaries/mhm/isaiah-61.html>)

Isaiah 61:11, For as the **earth** bringeth forth her **bud**, and as the **garden** causeth the things that are sown in it to spring forth; so **the Lord** GOD will cause **RIGHTEOUSNESS** and **PRAISE** to **spring forth** before ALL the nations.

NOTE: It is NOT like a day of triumph, which is glorious for the present, but is soon over. No the **righteousness** and **salvation** with which **the church** is **clothed** are **durable** (not wearing out) clothing so they are said to be, Isaiah 23:18. The church, when she is pleasing herself with the righteousness and salvation that Jesus Christ has clothed her with, rejoices to think that these inestimable blessings shall both spring for **future ages** and **spread** to distant regions. **(1.)** They shall spring forth for AGES to COME, as the fruits of the earth which are produced very year, from generation to generation. As the **earth**, even that which lies common, brings forth her bud, the tender grass at the return of the year, and as the **garden** enclosed causes the things that are sown in it to spring forth in their season, so duly, so constantly, so powerfully, and with such advantage to mankind will the Lord God cause righteousness and praise to spring forth, by virtue of the **COVENANT of grace**, as, in the former case, by virtue of the **covenant** of providence. ...Though it may sometimes be winter with the church, when those blessings **SEEM** to Wither and do not appear, yet the root of them is fixed, a spring-time will come, when through the reviving beams of the approaching Sun of righteousness they shall flourish again. **(2.)** They shall spread far, and spring forth before all the nations the great salvation shall be published and proclaimed to **all the world** and the **ends** of the **earth** shall SEE it.
(Source: <https://www.studylight.org/commentaries/mhm/isaiah-61.html>)