

OpenTheo

Isaiah 61, The Favorable Year of the LORD

August 9, 2023



For The King - Rocky Ramsey

This episode is a recent teaching I had the privilege of delivering at my church. For The King!

Key Text:

* Isaiah 61

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Transcript

Hello, For The King! listeners. I am not your host, Rocky Ramsey. My name is Will Dzierzimsky, a brother in Christ and friend of Raku's, whom he has generously invited onto the show in order to verbally showcase my artwork to you in 50 seconds.

As an artist, I strive to accurately reflect the glory of God and everything that I paint, and through that process I hope to flood as much of the earth as possible with paintings which accurately proclaim the undeniable fact that Jesus is Lord and the creation which he made commands us to worship him. So if you would like to join with me in distributing clean, refreshing artwork showcasing the creativity of the God who made us, I would be overjoyed to have your help. I run my own website called Reflected Works, where I showcase the artwork I've done in the past, sell original paintings and prints, and take requests for unique commissions.

Once again, that's ReflectedWorks.com, all one word, and I'm looking forward to helping you further the Kingdom of God right now here on this earth by putting some of your free wall space to productive use. Thank you very much for your kind attention, and now enjoy the show. I'll not apologize for this God of the Bible.

Alright, well let's have two people read verses one through six and chapter 61. Someone do that? Okay, and then verses seven through eleven. Right here? Yeah, let's read and then we'll pray.

Go for it. The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the afflicted. He has sent me to bind up the brokenhearted, to proclaim liberty to captives, and freedom to prisoners, to proclaim the fabled year of the Lord in the day of vengeance of our God, to comfort all who mourn, to grant those who mourn in Zion, giving them a garden instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a spirit of fainting.

So they will be called the oaks of righteousness, the planting of the Lord that he named Lord life. Then they will rebuild the ancient ruins. They will raise up the former devastations.

Then they will repair the ruined cities, the desirations of many generations. Strangers will stand and hasten your plots, and foreigners will be your farmers and your bridesmaids. But you will be called the priests of the Lord.

You will be spoken of as ministers of our God. You will eat the wealth of nations, and in their riches you will go. Instead of your shame, you will have a double fortune.

Instead of dishonor, they will shout for joy over the Lord. Therefore, they will possess a double fortune at their land. Everlasting gladness will be there, for I, Yahweh, love justice.

I hate robbery and the burnt offering, and in truth I will give them their recompense. Who will have had an everlasting covenant with them? Then they are seen to be known among the nations as their offspring in the midst of the deep. All who see them will recognize them, because they are the seen, and Yahweh hates blessed.

I will rejoice greatly in Yahweh. My soul will rejoice in my God. For he has clothed me with the garments of salvation.

He has wrapped me with a robe of righteousness. And as a bride who rejects himself with a headdress, and as a bride who runs herself with a jewel, and who ereth he explores its branches, and as the garden causes the things so many to branch out, so Lord Yahweh will cause righteousness and praise to branch out before all nations. Awesome.

Alright, I'm going to pray for us, and then we'll get going. Lord, we thank you, Father, for your word that we were able to read. Lord, that you've given it to us, you've revealed it to us, and it's from your very mouth, Lord.

We thank you, Father, for your grace and mercy that's new each and every morning, that we can come together on your Sabbath and rest and your son, hear your word preached to us, Father. So we ask, Lord, that you would renew us today and grant us meek spirits and humble hearts, Father, before you, to worship you in spirit and truth, Father, in your son's name. Okay, so we're going to break up this section this morning into three different parts.

We'll look at verses one through three, the acceptable year of the Lord. And then verses four through six is what we'll look at next. Second, where we see the church being exalted.

And then verses seven through eleven, the Lord's superabundance. Yeah, we're being awardee this morning, right, Brad? Superabundance. So let's first look at verses one through three.

We'll start there and work through the text here. So I'll read the first two verses, because they'll be prevalent here. The spirit of the Lord 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 broken hearted 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 and the day of vengeance of our God to comfort all that more. This is a typological text of Christ. We know that because Jesus himself is quoting this in Luke chapter four.

He gets up in front of the synagogue, his brother and the Jews, and he reads this text in Isaiah and invokes it upon himself and says, this has been fulfilled in your hearing. This was this text, although specifically talking here in the near future of the text, of Isaiah

coming, proclaiming liberty to those that were in captivity and exiled, the Jews, these good tidings that God's gonna restore them and bring them out. But ultimately it's talking about Christ because Jesus himself quotes it in the synagogue and invokes it on himself.

It's a foreshadowing of the Messiah, the anointed one. That first verse there, the spirit of the Lord God is upon me and hath anointed me. Yes, Isaiah was anointed and sent, but Jesus is the anointed one, the Messiah.

So looking in verse two, what's being proclaimed, this being set free, the liberty to the captives and the prisoners being set free, this is the acceptable year of the Lord. This is another way of just saying the Jubilee year that the Lord is bringing upon his people, this time of great blessing, the acceptable year. But Jesus, when he invokes it in Luke chapter four, he actually stops in verse two here right before the day of vengeance of our God.

He stops at the acceptable year of the Lord. Does anybody have any guesses why Jesus would stop there when he's in the synagogue reading this text? He doesn't go on to the day of vengeance. He proclaims liberty to the captives and he's here to set people free.

He's proclaiming the Jubilee year of the Lord. That's from Leviticus 25, 8 through 17. Why do you guys think Jesus, any guesses why he would stop there? He got tired of reading.

Yeah. Okay, yeah. You know, if you look at Jesus' ministry, there's two props.

There's a ministry, two props, and there's another ministry, he performs. And in their estate. Yes.

So that's why I did read the psychology and have the commitment to that. Yeah, that's good. Anybody want to build on that? Yeah, I think that's exactly right.

At that point in Jesus' ministry, he's proclaiming liberty to the captives. That's what he's doing. It's the Jubilee year.

It's the year of rest that they're going to enter into through the sun. Now, I don't think we should divorce that Jesus also, at times in his ministry, was talking about the day of vengeance. He's proclaiming that as well.

But in that specific time, in Luke 4, he's starting his ministry. And what's he doing? He's proclaiming liberty to the captives, and he's healing up the brokenhearted. He's finding the broken hearts.

This is not the only place where Jesus quotes this text. I forget where exactly it's at, but John the Baptist disciples come, and they say, are you the Messiah? Are you the one

we're waiting for? Jesus invokes this text again. It says, the lame walk, the blind see, the people that are captive are set free.

So this is actually quoted twice by Jesus, and it's again, foreshadowing him, and the time of the Jubilee year. This is the gospel of the kingdom. This is good unions.

Exactly. Yes. Good tidings.

Exactly. Amen. So I think, yeah, right on the head there, Brad, moving on here to verse 3, this acceptable year of the Lord, the Jubilee year, he's appointing unto them that mornin' 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 oaks of righteousness, the planting of the Lord, and he might be glorified.

I just think there's some beautiful language here. We see the exchange of, God does for a time deliver His people into suffering. He does that to us.

But He always, in the end, is going to give beauty for ashes. The Jews would repent and sackcloth and ash. That was probably a disgusting sight.

Not disgusting because it's icky, but because of what was going on, these people were mourning, crying out to God. The king in Nineveh, when Jonah comes, he tells the people to repent and sackcloth and ash. But what's God going to do? He's going to make beauty for that, for that time of mourning.

That He's going to give them oil of joy for their time of mourning. He's going to give them a garment of praise. We start to see this language of Him being in clothing.

We'll see that later here in the text of God giving His people clothing. But what is this clothing here in verse 3? Praise. He's going to give them a garment of praise.

He's going to close them with praise rather than heaviness and sadness. But I want to specifically look at the end of this verse 3 here and pick out some things. That they might be called trees of righteousness, the planting of the Lord, and he might be glorified.

Two points on this. Obvious, but we'll pick it out. God wants us to grow large and mature.

He doesn't want us to be little tiny saplings where the roots go shallow. He wants us to be really strong, long-term trees in His planting. We see the Jews being an infantile people all throughout the Old Testament.

They're like little saplings. But what is the church? This is typological of Christ and His work and then what He's going to give, the gifts He's going to give to His church, clothing us in righteousness, giving us beauty for ashes and oil of joy rather than mourning. That is going to make us have deep roots and we're going to actually grow up

and be what the Jews were always supposed to be.

So the Jews were an infantile, small people. They never achieved the glory that God wanted them to. But the church is actually going to become oaks of righteousness.

That's always what God's been wanting to do with His people and moving us towards that. And ultimately in Christ that's when that actually will officially happen. So He doesn't want us to be small and weak but to grow mature and large.

The church is to be a more mature people than the Jews ever were. Are you suggesting that during the thinking of David and Solomon that was still pretty important? No, no. I'll get there.

I'm going to revisit that. There were times in the kingdom where they were a large people. But no, we're not 2.1 billion Christians.

They weren't that. Solomon and David weren't even close to where we are now. But they were maybe here but then they got pruned and cut off when all the other kings led them astray.

And then they were a smaller sapling. So they never ever were what they were supposed to be. Even in David and Solomon's reign.

Do you know what Jesus and John the Baptist talk about? The axe being laid to the roof. Yeah. So this is the opposite of that of the fertile stone tree.

Exactly. Not one that's wicked, not one that's in our things. Exactly.

Yeah. And Jesus says even one greater than Solomon's here. My kingdom's going to be way greater than anything Solomon or David ever had.

So I don't know. Hopefully that answers the question. I do think that they were a larger tree than at other times.

Like when Abraham, he just had a plot of land in Canaan. That's it. Obviously they were growing throughout the Old Testament but they were always a small, they were never a mature oak.

They never were in touching the skies, grazing the skies. Not as a people. But there were more trees and branches in the Old Testament.

Yes. As a whole people. Yeah.

I'm thinking more corporately because I think this text is talking about them in a corporate manner. But yeah, David himself was an oak. 100%.

Yeah. He was a mature Christian man. But the people as a whole.

And the end of the text I think is beautiful in verse 3 here. That he might be glorified. God never ever blesses his people at expense to his own glory.

Never ever. Is he ever working for anything but his own glory. So prayer point for this morning, these first three verses on the acceptable year of the Lord, the year of Jubilee, that we would be like Isaiah and Jesus proclaiming good tidings to the people.

We have great news for the whole world that instead of ashes, people can have beauty. Instead of mourning, people can have the oil of joy gladdening their hearts. So we have good news for the world so that we would be just like Isaiah and ultimately Christ preaching good news and setting people free.

Not us. Christ is the one winning that for them. But in a sense we are going out and proclaiming liberty to the captives by proclaiming Christ, the one who can set them free.

So that we would be people just like that. We would realize that we have good tidings and go forth in boldness proclaiming that. Moving on to the second part of the text here in verses 4-6.

This is the exciting part. I think this is fun. So verses 4-6, the church being exalted.

And some of the examples God gives of what that's going to look like. So they had been taken out of the land. What does God say in verse 4? They're going to come back in the land 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. So I'm going to quote Matthew 5-5, the meek shall inherit the earth and then build on that for what's going to happen to the rest of these two verses in this little section of the text.

So not only are God's people going to inherit back what they have lost. They were in Canaan. They had built up cities and it was, you know, even David and Solomon's reign.

Like it was great. The cities were great at a time. But they lost it and they were exiled and Babylonians and Chaldeans came in and just destroyed them.

And tore down the cities. Well they're going to come back and re-inherit that land and they'll build it back up. That's good.

So they once had it. They're going to get that back. But then look in verses 5-6.

They're not just going to get that back but they're going to, it's going to compound. It's going to continue to grow. And they're going to have a double portion.

Which is, we'll see that in verse 7 later, but they're going to have more than what they had before. So verse 5-6. And strangers shall stand and feed your flocks.

And the sons of the aliens shall be your plowmen and your vine dressers. But ye shall be named the priests of the Lord. Men shall call you ministers of our God.

Ye shall eat the riches of the Gentiles and in their glory shall ye boast yourselves. I like when James was reading it says the riches of the nations. So it kind of, KJV just says Gentiles.

But I like that better. The riches of the nations. Because that kind of accomplishes more what I think this text is kind of getting at.

So we're going to inherit the glory of the nations. The church will. The church will be exalted.

In Christ, in the Messiah that comes, verses 1-2, Jesus Christ Himself, we're going to have the riches of the nations given to us. Now, before we go further, how do you guys think God accomplishes this feat? Like what's your kind of gut reaction? Like how God gets this for His people. Because I know I thought something initially and then I read some more and had a different thought.

First one, yeah. What do you mean by that? The spirit of the Lord God. Yeah.

The new covenant. Anybody want to build on that? You're saying how do we inherit the wealth of a nation? Yeah. Sure, yeah.

What's like the mechanism? So it's twofold. Rome was sacked and destroyed. So it's wrath.

And it's also the spirit of the Lord being brought forth through the gospel. Translating. Yeah.

That's good. What is on your hands? It's like all work. I was like, there's no way it's from the donut.

What is going on? What has happened? You know how mad these are for you, right? Also, there's a great question. When we disciple a nation, when you win a nation for Christ, Christ gets everything a nation has. So all the wealth of that nation is now used for the cost of Christ.

You see this. Obviously the medieval period, whether good or wrong, that's a different discussion. Yeah, our nation won.

We get all of that. Yeah, that's awesome. You guys are better than I am.

The reason why I ask is my gut reaction is like, we just go in and just dominate with just being better people. Just being a more mature, better people. But then I was humbled by the text.

Because obviously it is, like what Brad said, it's the first three verses. It's the good tidings of the gospel. And then I started to think, what, Bryce, you were kind of getting at.

When you convert and win somebody with the gospel, all their riches and possessions come with them to be tied to the church. To extend the borders of the kingdom. That just naturally happens.

Yeah, exactly. So I think that's awesome. A point I was getting just looking at five and six, strangers, they're just going to work for you.

The alien shall be your plowman and your vine dresser. It seems like a blessing of the new covenant people. Being mature oaks and not little saplings, but being mature, is that Christians eventually will literally have people working for us and we're going to be more powerful than them.

I was immediately thinking of Proverbs 22-29. You see a man's skill in his work, he'll stand before kings. Like if you're the kind of wise Christian person that you're supposed to be, and we work hard and get excellent at what we do, then eventually we're going to be around powerful people.

They're going to want our expertise and we will be powerful in society. I think with these people, when they're being judged, when they're taken into exile, they're impoverished. So being exiled and impoverished in the scum of the earth in this text is God's judgment.

And what's his blessing? Having a lot of money. Having a lot of possessions and money and power and hegemony and having people work for you that are underneath you. I mean that's just literally what it says as I'm working through it, but what they recognize, these people, is verse 6. It's not like we have this power in the way the pagans have the power, it's that they say, these people are priests.

They're a royal nation, a holy priesthood. A holy nation or a royal priesthood. In verse 6 there, they're going to call us that.

I don't know, it just makes me think of Philemon and all of the masters and servants text that we're supposed to be different in the way that we have power as Christians, and we administer it as Christians in the proper way. So I don't know if there's any thoughts. I have a little bit more, but yeah, any thoughts? I mean, verse 8 I think leads not to push us along here, but it says for I, the Lord, love justice.

I'm thinking about like Abe Wrench. So up there in Moscow, they're singing songs. They take that to court.

They win \$300,000. They're plundering the city as well. This also points back to the course when they're exodus out of Egypt.

In Egypt they're like, here take our whole, take all of our stuff. God's reign is judgment upon the nation. And then there's the pagans, they're like, this is the true God.

I do think that that's like a big part. I think it's supernatural. It's a natural and it's just the way the optics look when God judges the nation and exalts his people.

Like we just get more stuff than them. We take their stuff. If we're in Christ and he's ascended to the hill, and he's given gifts to men, when we go through suffering, just like the enemy who tried to destroy Christ, we just drop to the cross.

That was his greatest point. He defeated the enemies. And the second way when we go through suffering and affliction, and on the other end of it is our moving.

All the blessings that come through that sacrifice. And it comes by our weaknesses and father. And I believe that that, we inherit that because Christ is our forerunner.

He's the one who wanted to suffer. And that's the only reason why I think we can handle it. Pagans, they do prosper for a while.

Just think about America. Founded by Christians, definitely the wealthiest nation ever, for sure. Highest standard of living ever.

But we see that declining. Why? Because as the pagans have started to rule, they implode on themselves. And Christians are the only one that can handle it and produce the environment for wealth to happen.

At all. And the only reason why they prosper for a time is because it's in spite of themselves. Eventually it implodes and then we ponder it because we get to inherit it.

Just thinking through the text, I think God does care about hegemony. When the world looks at Christians, if we're poor, sickly, and weak, oh, their God is not powerful. But when they look at us and it's like we're high functioning people that work hard and we have stuff.

Not for stuff's sake. I'm saying for stewarding it for the kingdom of God. That's what I'm saying.

I'm not saying just for stuff's sake. Not just having things to say, look at what I have or I have a lot of money. But it just naturally happens, like I think the problems we're getting at.

Your barns will be full because you're a wise man. You're a mature man. Your barns will be full.

So I just think it's just a natural thing. I just think if the church isn't like that, it's literally a judgment. It always was in the Old Testament.

If you're weak and impoverished, it's because you're being judged. So like the church now, we don't have a lot of power structures in America anymore that we hold. What does that articulate? It seems like we're being judged.

Yeah, it is. Yeah, it is. It's not the feet at all.

Yeah, and I think it's super pietistic and kind of cloister monkish to think you just need to be poor. You don't need possessions. You don't need none of that.

It just seems like God's saying, I'm going to bless you and how am I going to do it? Like literally people are going to work for me. You're going to have more than other people. Yeah.

I don't think it can be. And that sense of judgment because it's definitely out of times. I don't think God wants to say things I don't think we're judged as a church.

Yeah, I guess however you want to put it. It does seem like this is happening in our society. We're losing that hegemony power structure Christians once had in the country.

You can say discipline or whatever. It just seems like we're just losing it. I think there's just an over-infiscence of the second rule.

Because as I'm reading this you remember the gift that was the Promised Land when Israel first went there. Part of it was you will have say you do not have farms, which you did not plan and you will reap, which you did not sow. And really what the blessing is, is that though they're going away into exile, the promise that is given to that corporation is still being held for them in the middle of the story.

They will rebuild ancient islands the cities that were destroyed. They will raise up the former devastation, and they will repair ruined cities where desert is in the direction. And then strangers will stand and pass through your clocks again, the whole kind of thing.

The sheep things that you didn't build, the cities that you didn't build, is going to be done again for you. Foreigners will be your farmers and your mine-dressers. You will reap what you didn't sow.

It's a restoring of all of the blessings that were taken away from them. Like God held in his hands and we just went back to them. And now we're reading this in a new text perspective of that being expanded to the whole church in all of the J. Thousand generations.

And then you get the big thing, that let me believe this, is that you will be called priest of the Lord. You will be spoken of as ministers of our God. And that's the clinical blessing.

It's actually, it's more or less the center of the blessing. And for example, we have here where they are being restored again to that role that they were given. Which is a priest

to the nation.

A minister and a servant that slaved your God. And I think you touched on earlier, of the necessities that you used well righteously. Because he says, as Kay was doing for the first day, I love justice, I hate robbery, I hate absurd and awful.

And so there's going to be a restoration that priesthood and that priesthood is going to be your. And then from these things, of course, expand the nation. And there will be wealth.

And there will be goodness. And all that you need will be God to you. And you'll go and discover the riches of the things.

But the key is that they are restored to that place that was promised from long ago. And in a better sense, and they will be the key is that they will be the priests of the living God. They will be the servants of the living God.

In which you will be called through the court. And you'll see that you can get all of these from there. Yeah, so again, just to highlight, what's most important here isn't that the riches of the nation belong to the church.

You know, the church of the nation sees that what's more important is that there is a better standing that these people lost that now their posterity is within the church now. Instead of shame, you have to go. Instead of humiliation, they will shout for joy over their portion.

Yeah. Yeah, I wasn't trying to say it's more important than them being justified, them being set free from their sin versus versus. We'll get there, but versus verse 10 is, I think the main the main blessing.

But I didn't want to skip over it because I don't want to be pietistic and the way I viewed the text. Like I think an obvious implication of being the priesthood of all believers and first six here, an obvious implication is just you should be excellent at your work. And eventually you'll just be better than the pagans.

You should be. And you'll literally make more money than them. And they're going to work for you.

I just think that literally says that. Yeah, I mean, so it's a fine principle, but also when you talk about it in the nature of ultimately good, you hold you hold robbers in line with the ask where the way that you got a punch when there was a way to be out of the righteous or living smaller. Yeah.

Oh, yeah. 100%. Yeah.

Yeah. So that was just also just we have to say that. I'm sorry, would you say right? I

can't hear too much.

Yeah. So you'll go for it. So I think it's listening to all those very products.

Even the key during. Really fast. Yeah.

Blessings. Yeah. Yes, exactly.

Yeah. Yeah. Yeah.

Physical wealth is just a type of the of the greater wealth of the riches of the kingdom of God spiritually. Yeah. 100%.

Yeah. Yeah. Two more than what's been one.

Yeah. Yeah. Yeah.

Yeah. Yeah. At this time, yes.

It's them restoring. But the Gentiles will be brought in, I guess, in the future. So we have some of that here too.

But at that time, yeah, with Isaiah's time for sure. Jason, did you have something? I think we'll be establishing new covenant and obviously the nations of the century. In terms of where we go, we just have to go.

And I want the Jews to take it into the world that we now are becoming a new covenant. The older we pass away, the older we get. The older we go, we're going to be successful.

And I think some of the community is going to be, we're going to have complications in the Christ. And the older we pass away, the Christ that means that they're going to come through. Therefore, the Ephesians are going to set free because they're no longer bound by the physical covenant.

And that's what gives the Christ we're going to do a year of promise by the covenant. For the nations, they're going to slow the Christ. And it's fun to be able to, they're going to, they're as well, so they're going to become powerful as well.

Like Acts. Exactly, yeah. I guess just to sum what I'm trying to say, the main mechanism is gospel proclamation and conversion.

That's how the riches come in. But it can also look like you're excellent at your work, so other people work for you. Therefore, you amass a lot of wealth.

Not like, I'm not talking about being a billionaire. I'm just saying you have more than your average lazy pagan that doesn't work hard. That's all I'm trying to say.

That's the main point, I think. And I think this text gets at that. You're going to come back in the land.

I'm going to, my face will shine upon you. And you'll walk in that as a productive human being made in my image, the way you're supposed to. I think that's what I'm trying to get at here.

So, thank you Bryce. So, prayer point here, when the Lord blesses us, whenever it happens, we may be in a time like Brad said, where, yeah, we're not going to be blessed, or you're in North Korea as a Christian. Wow, this might take a thousand years to get rid of this nonsense, right? Like, okay, you're going to be in, every Christian is going to be in a different place for God to place you.

But when, maybe in a thousand years, the Lord will bless your heritage and your generations. When the Lord blesses us, that we would bless others and that they would know the gospel, that those riches would be a way that the gospel goes forth. So, I think that's going to be a prayer point for us this morning.

And then five minutes here to finish verses 7 through 11. The super abundance. So, James, you brought up how God is going to restore to what they have, but not just restore.

Verse 7, For your shame you 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 upon them.

So, yes, like I was saying earlier, they're going to inherit back what they had lost, but now it's even more. It's an even greater blessing as they're getting closer to this, the New Covenant Messiah to come. They're slowly moving closer to that, and ultimately it is a text about the New Covenant.

So, this is a similar principle to Job, Job 42.12. At the end of all of Job's trials and sufferings, he has double what he had before. For all of his suffering that he had, the Lord blesses him double. For going through the test properly and coming out on the right side, through God's grace, obviously.

It wasn't like Job did that for himself. Same thing with these people. There was a remnant, and they're going to come out on the other side of this exile, and God's going to give them double.

He's going to bless them double for their time of warning. And ultimately, they're going to receive everlasting joy, which is way better than just having double physical possessions. But in this life that is important, and Christians obviously understand that.

It is important to have things you need to provide for your family. And you want to be a

blessing to others. The ultimate you want everlasting joy.

And then verses 8, God shows no partiality. He loves judgment, but he hates, he doesn't show any partiality between his people and pagans. He even hates those that rob him of burnt offerings, which is that was a ritual his own people were supposed to be doing.

So, God shows no partiality. I think verse 9 is just a repeat of what I was trying to get at for verses 4 through 6. Like, your seed is going to be known among the Gentiles. Why? Because you have a bunch of stuff, and you look cooler than them.

I just think it's literally there. You're going to be known. But ultimately, because we're ministers of God.

We do it in a different way. Yes, we have more things. That's a byproduct of it, but it's because we're priests of God.

And then finishing out here, this is the beautiful, I think the most beautiful part of the text. I will greatly rejoice in the Lord. This is like his, this is Isaiah responding in praise for all that stuff God's going to do for them.

This is how he responds. I will greatly rejoice in the Lord. My soul shall be joyful in my God, for he hath clothed me with the garments of salvation.

He hath covered me with the robes of righteousness. As a bridegroom, decketh himself with ornaments, and as a bride, adorneth herself with jewels. This is a motif, a little bit of biblical theology here.

All throughout the scriptures of our shame makes us naked and bare, and God clothes us. That happens in Genesis 3. God slays an animal to clothe us. Zechariah 3, the Joshua the high priest has dirty clothes.

And God, Satan's there accusing him, and God gives him clean clothes. In Revelation 19.8, the bride, the church is adorned with jewels and looks beautiful and is arrayed with the righteousness of Christ. But two chapters earlier here in Isaiah 59, 16 through 17, we see the Lord is clothed in these things.

So this is just a picture of our union with Christ. We don't have these clothes on our own, obviously. God gives us new clothes.

I couldn't help but think of James 2. When you don't come up to somebody and just say, you know, be warm and go on your way, you give them clothes, physical clothes. Or just a symbol and a type of the clothes God gives us in his righteousness, the pure, pure arraignment. So God gives us the cloak off of his back, in a sense, in Isaiah 59.

He's wearing that, and he gives it to us. And he makes his church beautiful and arrays us with righteousness, which are clean, clean robes, no spot or any blemish on them.

They're perfectly clean.

So it's a beautiful picture of the gospel here. This is how Isaiah rejoices. This is what makes us different as Christians.

All the stuff I said before about wealth, I'm not isolating that and zoning in on that, add exclusion to what verses 10 and 11 are getting at. This is why all that even makes any sense, is it important to Isaiah, and why it's important to God's people? It's because they've been saved. God's clothed them.

And then lastly, verse 11 here, Though the church may enter times of winter, the living root of Christ will always sprout in spring, the righteousness and praise of Christ will enter all nations. This is during the time of the Messiah, so this is something that's happening right now in the church age. Jesus Christ is going forth.

And there may be times of winter in North Korea, but eventually the root of Christ will spring forth there, on every nation all throughout the earth. His praise and righteousness will spring forth before all the nations. That's how verse 11 ends.

Eventually, every nation will sprout forth Christ. And that's only through his work alone, and Christians going forth with the gospel, with good tidings in verses 1 and 2. So, any kind of thoughts to wrap up? Any huge thought or something? Yeah, Bryce? I'm just kind of thinking of big-and-air ministries, like the huge infrastructure that they have, like God has brought in a lot of wealth there, and it was used to be able to export the gospel at a very large degree to a variety of countries. Exactly.

Like that's kind of like an easy example of the marinating of what this actually is really getting at. That God uses infrastructure to use the things to think about his sins. Which is his glory, and the gospel being propagated.

Exactly. That's how Christians use their wealth. You know, pagans use their wealth to build up a tower of Babel.

God uses his wealth of the nations to actually build a link in the world of the sun to explore the gospel and different mountains of glory. Exactly. That's true.

That's good. That's what I'm trying to say if anybody's confused. Look at the last 400 years in human history.

It's increased exponentially when it comes to the momentum of what we might see in these texts and blessings. Exactly. To God's people.

Exactly. Yeah, random side note, but I titled this super abundance here because there was just a talk on a man rampant, Doug Wilson's little talk show he does. He had an economist on, and they were looking at research of the amount of time it took to acquire

a bicycle back in 1940.

Like, you exchange your time and you get money. How much time did you have to put in to get one bicycle? It was like 20-something days of time or something. Now, for the amount of time we put in, how many bicycles can we get with the same amount of time? It's like 20-something bicycles.

Or it used to be three hours of work. You had to put in for one hour of light in 1860. Now you put in one hour of work and you have like a week or so worth of just light.

Like this. So, you know, we want to be very... Yeah. Well, in that sense, it has actually decreased the power of our ability to pay off our debts.

Yeah. They're looking at wage growth over time too. Not like just the dollar in itself and how far your dollar went in 1940 versus how far your dollar goes now.

They're looking at wage growth as well. So with the wages we make now, and we're exchanging that time for that wage, same thing back in 1940. If we make those equivalents, what could we purchase now at the same time? So they adjusted for that.

They didn't really look at just the dollar's purchasing power. But your time that you take to get X amount of dollars and what those dollars can... So I guess my only point there is that God blesses His people. Christians are the one that figured out how to make a bicycle very efficiently or how to make light well.

We're the ones that discovered science. We're the ones that pushed forth this kind of productivity. God works in His people in that way.

He enlightens us. So I don't know. That's why I named it that.

God's all about super abundance and blessing His people. And that happens just through natural means like where I spot up. So I don't know.

I thought that was cool this week. I'm learning about that. I enjoyed that.

I think you're on a good point there. Christians do solve the life of the world. And Christianity right now has really, really good ideas about how to go from the options, right? When all the others go happy about things.

Yeah. And it comes from the Latin scriptures. And I believe that over time we will govern the nations because we have the best ideas.

Because we govern, we can believe we govern our God. Yeah, exactly. It's the best kind of government.

Okay. Well, last prayer point here that there'd be a springtime growth in America. So

let's move to a time of prayer.

We'll be right back.