**INTERACTIVE TEACHING/LEARNING GUIDE**

**Kingdom Living**

**A Study of the Beatitudes**

**Week 3**

**Session Title: *Happy Are The Heartbroken***

**Focal Passage: Matthew 5:4; Isaiah 61:1-3**

**Central Teaching/Learning Aim:** Learners will understand that God can provide comfort through the actions of believers.

1. **Hook**
2. **Web Clip - An Interview with Steven Curtis Chapman**

**Location:** <https://www.youtube.com/watch?v=U1dQWLFW6Mc>

**Start: 0:00**

**Stop: 3:19**

**Synopsis –** On the evening of May 21, 2008 an unthinkable tragedy fell upon the family of Christian singer/songwriter Steven Curtis Chapman when five-year-old Maria Chapman was struck and killed by a vehicle driven by her brother, Will.

Wrestling with the pain of his daughter's death and the anguish of the son who was at the wheel, Chapman says, “Every lyric I've ever written has been tested beyond what I ever imagined.”

In this interview Chapman talks about the comfort God has provided through the caring of other believers.

**Ask –** Is it possible for the heartbroken to be happy?

**State** – In today’s lesson Jesus says “Happy are the heartbroken; they will receive comfort.”

1. **Optional Method – My Faith Story**

**Prior** to the weekend invite a class member to be prepared to share his/her faith story with the class. Tell the volunteer that the lesson title is “Happy Are The Heartbroken” and that we will be talking about how a heartbroken person can be happy. Ask the volunteer to be sure to include in the testimony how they felt when they realized that their sin separated them from God and how they felt after they accepted Christ. Ask your volunteer to practice sharing their story and try to do it in three minutes or less.

**As class begins ask –** Is it possible for a heartbroken person to be happy? Introduce the volunteer and ask the class to listen carefully as the volunteer shares his/her faith story.

**Ask** the class how the volunteer felt when he/she recognized his sinfulness and how he/she felt after accepting Christ. Ask your class again if it is possible for a heartbroken person to be happy.

**State –** In our Scripture passage today Jesus says, “Happy are the heartbroken!”

1. **Optional Method – “Comfort” Scripture Search**

**Divide** your class into groups of 4 or 5. Tell learners that you would like for them to search the Scriptures for the word “comfort” or “comforted.” Class members can use their Bibles, smartphones, tablets or an internet-enabled device to do this Scripture search. Encourage class members to search a modern Bible translation. The group should choose 3 or 4 of their favorite passages about comfort and be prepared to share them with the group. Debrief.

**Ask –** What does “comfort” mean? When might a person need comfort?

**State –** In our New Testament the Greek word translated “comfort” actually means “to sigh; to breathe strongly; to be sorry in a favorable sense.” The word calls for some action.

**State –** In today’s passage of scripture Jesus makes a very curious statement. He says, “Happy are the heartbroken; they will receive comfort.”

1. **Optional Method – The Faces of Comfort**

**State –** I’d like to share excerpts from three articles with you today. I’d like for you to listen to see what these three articles have in common.

**Staff And Volunteers Make A Difference for Kids**

**At The Children’s Shelter in San Antonio**

When Maya Crenshaw reports to work at the Children’s Shelter, she’s ready for a day of playful conversations with youngsters, keeping order and soothing fears.

For the past two years, she’s worked as an assistant supervisor at Zachry Cottage, a 66-bed emergency dorm for children, from birth to 16 years of age, removed from their homes by Child Protective Services or local law enforcement officers. On this day, her first stop was tending to a toddler with a cold; his T-shirt read, “Don’t worry, I’m invincible.”

“Come on, papa,” Crenshaw said as she led him to the medical room. “Come over here so I can take your temperature.”

A digital thermometer flashed a reading of 99.1 degrees. She had him drink a small cup of honey and lemon juice before a staff member walked him to the clinic.

Each shift presents ever-changing scenarios for Crenshaw and fellow staff members who work hard and fast to build relationships with the youths. They tailor their approach to each child, who can have outbursts or bouts of silence, both triggered by traumatic memories.

Youth specialists, volunteers and donors provide comfort and stability year-round for the youngsters who come through their doors.

The Children’s Shelter is an independent nonprofit that has a contract with the state to provide trauma-informed care, temporary to long-term, for children removed from their homes because of abuse, abandonment or neglect.

Vincent Davis, “Staff And Volunteers Make A Difference For Kids At The Children’s Shelter In San Antonio,” *The San Antonio Express News*, April 30, 2017.

**Quilts Donated By Iowa City Group Provide Comfort**

**To Those In Need**

Zippers with no openings, buttons that don’t hold fabric together and even a small plush dog sewn inside a pocket all serve an important purpose on a “fidget quilt” designed to lay on the lap of a dementia patient and provide comfort when they feel the various textures.

Fidget quilts are just one type of project that the roughly 150 members of the Old Capitol Quilters Guild make year-round to help the community. Between July 2015 and September 2016, members of the organization made almost 150 quilts to donate to domestic violence survivors, as well as organizations like the University of Iowa Stead Family Children’s Hospital and the VA Medical Center in Iowa City.

Madison Arnold, “Quilts Donated By Iowa City Group Provide Comfort To Those In Need,” *The Gazette*, Cedar Rapids, IA, May 9, 2017.

**Fifty Hospice Volunteers Honored At Appreciation Event**

CHANS Home Health & Hospice honored more than 50 volunteers at a celebration on April 5. The event highlighted the outstanding work of the Hospice Volunteers and recognized several individuals for their extraordinary efforts.

“We are so grateful for the dedication and commitment of the CHANS hospice volunteers,” said Carl Demars, MD, CHANS Home Health & Hospice Medical Director. “Their efforts enhance the healthcare services that we provide, offering personalized support and compassion as families navigate the end-of-life process. They truly are an essential part of the CHANS Hospice Care team, helping us to provide an all-inclusive and seamless approach that offers peace of mind, comfort, and healing to patients and families.”

Judith Kelsh, “Fifty Hospice Volunteers Honored At Appreciation Event,” *The Boothbay Register*, Boothbay Harbor, ME, May 6, 2017.

**Ask –** What do these articles have in common? If these folks provide comfort to the heartbroken and distressed, is it possible for you and me to do the same?

**State –** In today’s lesson Isaiah tells us that it was his responsibility to comfort all who mourn.

1. **Book**

1. **Write** the following outline on the marker board.

**Heartbreak and Comfort**

1. Happy Are The Heartbroken (Matthew 5:4)
2. Those Who Need Comfort (Isaiah 61:1)
3. Strategies For Comfort (Isaiah 61:2-3)
4. **Utilize** the discussion guide to examine the Scripture passages.
5. **Look**
6. **Provide** each class member with a copy of “The Ministry of Comfort” handout. Work through it with your class.
7. **Took**
8. **Beethoven’s Gift**

**Share** the following story from *Stories for the Heart*, by Alice Gray:

A story is told about Beethoven, a man not known for social grace. Because of his deafness, he found conversation difficult and humiliating. When he heard of the death of a friend’s son, Beethoven hurried to the house, overcome with grief. He had no word of comfort to offer. But he saw a piano in the room. For the next half hour, he played the piano, pouring out his emotions in the most eloquent way he could. When he finished playing, he left. The friend later remarked that no one else’s visit had meant so much.

Alice Gray, *Stories for the Heart, The Second Collection*, (Sisters, OR: Multnomah Publishers, 1997), 27.

**State –** Beethoven’s friend was in need. He needed healing, encouragement and comfort. Beethoven shared what he had with his friend. Today we’ve been reminded that Jesus said “Blessed are those who mourn, for they shall receive comfort.” We’ve recognized that sometimes God uses us to bring comfort to the heartbroken. We’ve talked about strategies for bringing comfort and how we might implement those strategies. We know there are those in need. The real question is will we take any action? Will we do anything about it?

**Close in prayer,** asking that God would use us to bring comfort to the heartbroken.

1. **Optional Method – A Contrarian View**

**State –** Non-believers today will say, “It is not possible for a heartbroken person to be happy. Avoid grief and pain at all costs!” Jesus, on the other hand, preaches a view contrary to that of the world. He says that true happiness comes from a radical change in the way we think. If we are to know and fully appreciate comfort we must also understand mourning.

**Ask** God right now to reveal to you those things in your life that are not pleasing to him. Think about those things. Think about how they hurt you and how they hurt others. Mourn and grieve over your sin. Think about how it has separated you from God and the affect it has had on your relationships. Remember that Jesus has said that he will be with you through this painful process and provide comfort.

**Close in prayer,** asking God to help you change those things in your life.

1. **Optional Method – Broken Hearts are Open Hearts**

**State –** On John Piper’s *Desiring God* website, guest contributor Rachel Coulter reminds readers that Charles Spurgeon said, “There are many sorts of broken hearts and Christ is good at healing them all.” Rachel goes on to say:

Imagine your heart is failing and you require a very risky open-heart surgery. At the hospital, there are several doctors who claim to be proficient at this surgery, but only one has a spotless record – nothing has ever gone wrong with his procedures. Everything he does is perfect.

Would you then choose a doctor with lesser experience, or a poorer record? Not if you value your life.

God is the only Physician who can fully heal a broken heart, and he has never failed in his ability to heal. Sarai, David, and Hosea all suffered broken hearts for different reasons – a barren womb, a shameful trail of sin, unrequited love – and God healed them all. A broken heart is an open heart, and an open heart is vulnerable. In this time of vulnerability, let him be your refuge. Let him fill you with healing through the singing, praying, and teaching of your church family.

**Ask –** Are you brokenhearted? What circumstance of life has broken your heart? Jesus stands ready to comfort. Will you call on him?

**Close the session** with a brief silent prayer.

1. **Optional Method – Jesus Reads from Isaiah**

**Ask** a member of your class to read Luke 4:14-21 aloud.

**State –** Jesus returned to his hometown of Nazareth. He attended synagogue, as he was accustomed to do, and he was asked to read.

**Ask –** What passage did he choose? What motivated him to choose these verses? What comment did he make after he had finished reading? How is Jesus the fulfilment of these verses? As followers of Jesus, do you and I have a responsibility to fulfil Jesus’ mission? How do you know? What are some New Testament verses that direct believers to carry on Jesus’ mission? With these verses in mind, what should our class do to carry out Messiah’s ministry? What should you do?

**Close in prayer,** asking that God help us recognize those things that we should do to carry out the ministry of Messiah.

DISCUSSION GUIDE

Teacher Copy

1. Who will be blessed? (Matthew 5:4)

**[Jesus says that those who mourn will be blessed.]**

1. What does “mourn” mean? Do we only mourn over the death of a loved one? What are other things that cause us to mourn?
2. This verse really says, “Happy are the heartbroken.” How can the broken hearted possibly be happy?
3. How will those who mourn be blessed? (Matthew 5:4)

**[Those who mourn will receive comfort.]**

1. What are some things in our world that break your heart?
2. What would a non-Christian say about Matthew 5:4?
3. What qualified the prophet to perform his ministry? (Isaiah 61:1)

**[The prophet is qualified to perform his ministry because the Spirit of the Lord was upon him.]**

1. What personal qualities are a part of the life of a person who has the Spirit of the Lord? Who do you know who is blessed with the Spirit of the Lord? Is it possible for the Spirit of the Lord to be on you?
2. What specific things did the redemptive mission of the prophet include? (Isaiah 61:1-3)

**The redemptive mission of the prophet included:**

* 1. **Preaching good news to the poor**
  2. **Binding up the brokenhearted**
  3. **Proclaiming liberty for captives and release from darkness for prisoners**
  4. **Proclaiming the year of the Lord’s favor**
  5. **Comfort for mourners**

1. As believers, is this our job? What are some practical things that we can do to accomplish these tasks?
2. The prophet promised to exchange good things for bad. What were these things? (Isaiah 61:3)

**[The Lord’s Anointed promised bestow on those who grieve and mourn a crown of beauty for ashes, the oil of gladness in the place of mourning, and a garment of praise instead of a spirit of despair.]**

1. What words would you use to characterize the people to whom the prophet ministered? Do these words describe you and me? How?
2. What will these people be called? (Isaiah 61:3)

**[These people will be called “oaks of righteousness.”]**

DISCUSSION GUIDE

Student Copy

1. Who will be blessed? (Matthew 5:4)
2. What does “mourn” mean? Do we only mourn over the death of a loved one? What are other things that cause us to mourn?
3. This verse really says, “Happy are the heartbroken.” How can the broken hearted possibly be happy?
4. How will those who mourn be blessed? (Matthew 5:4)
5. What are some things in our world that break your heart?
6. What would a non-Christian say about Matthew 5:4?
7. What qualified the prophet to perform his ministry? (Isaiah 61:1)
8. What personal qualities are a part of the life of a person who has the Spirit of the Lord? Who do you know who is blessed with the Spirit of the Lord? Is it possible for the Spirit of the Lord to be on you?
9. What specific things did the redemptive mission of the prophet include? (Isaiah 61:1-3)

**The redemptive mission of the prophet included:**



1. As believers, is this our job? What are some practical things that we can do to accomplish these tasks?
2. The prophet promised to exchange good things for bad. What were these things? (Isaiah 61:3)
3. What words would you use to characterize the people to whom the prophet ministered? Do these words describe you and me? How?
4. What will these people be called? (Isaiah 61:3)

**The Ministry of Comfort**

Imagine for a moment that all we knew about Jesus’ mission to comfort those who mourn was found in Isaiah 61:1-3. Use the table to review the mission and answer the questions below with Isaiah 61:1-3 in mind.

|  |  |  |
| --- | --- | --- |
| **Scripture** | **For Whom is the Ministry** | **What Ministry is Performed** |
| Isaiah 61:1 |  |  |
| Isaiah 61:2 |  |  |
| Isaiah 61:3 |  |  |

1. If our class were going to join Jesus in this mission of comfort, what strategies would we use?
2. What are some specific actions we could do that would support these strategies?
3. Which one(s) will our class adopt?
4. Which one(s) will I adopt personally?

**THEE WORD FOR THE WEEK**

**Happy are the Humble  
Matthew 5:5 and Isaiah 66:1-2**

**Monday:** Read Matthew 5:5

In different translations we see some different words here. Usually gentle or meek.

* What are your first thoughts when you read this verse?
* Meekness is different from poor in spirit even though they are similar. What would you suspect are the differences?
* Do some individual study to see if you can determine some differences.

**Tuesday:** Read Matthew 5:5

Meekness and broken in spirit are different. Broken in spirit focuses on my sinfulness and meekness focuses on God’s holiness.

* How does your sinfulness affect your relationship with God?
* How does God’s holiness affect your relationship with Him?

**Wednesday:** Read Matthew 5:5

The crowd was not eager for a meek Messiah. They were hopeful for a Messiah that would come with power. A meek person is someone who is gentle, mild, tenderhearted, patient. Meek was often used to describe a colt that had been broken. Power under control.

* How do you see those things in Jesus?

**Thursday:** Read Isaiah 66:1-2

* How do you see meekness in these verses?
* How do you need to grow in meekness?

**Friday:** Read 2 Corinthians 10:1

* What do you see Paul saying here about meekness?
* How would you describe the meekness seen in the life of Paul?

**EXEGETICAL ~ THEOLOGICAL ~ PEDAGOGICAL**

**Note**: In Matthew 5-7 Jesus taught the way of true righteousness (see 5:20 with 7:13-14). True righteousness (how to be “right” before the holy God) is not a man centered, works-generated product of following “religious rules” (5:20). Rather, true righteousness requires a change of attitude and behavior that results from God doing a supernatural work in the character of a true believer. And only those in whom God “works out” His supernatural work of salvation can know what it means to be blessed/happy. With God’s help, we can reflect His righteous character in our thinking and doing so as to enjoy the blessings He intends for His Kingdom subjects.

Here is Jesus’ party platform, His administrative insights, His Kingdom manifesto. When we accept His rule, we can be 100% sure of our salvation/ deliverance into His Kingdom – not because we can justify ourselves, but because we realize we can’t; not because we are well, but because we realize we are sick; not because we are rich (materially or spiritually), but because we realize we are spiritually impoverished.

Today, in Matthew 5:4, Jesus teaches that until your heart is broken over sin and rebellion against God and the evil it causes so that you mourn your own condition and the condition of the world, you are not ready to enter into and experience the fullness of the Kingdom of Heaven.

(**Exegetical**: What it meant to the Jewish believers back **THEN**)

**THE INSTRUCTION OF BOTH JESUS AND ISAIAH REGARDING THE INITIATION AND REALIZATION OF THE PROMISED KINGDOM OF HEAVEN, SPECIFICALLY, OF THE BLESSEDNESS THAT WOULD ACCOMPANY THE COMING MESSIAH/KING** . . . **WAS THAT THE BROKENHEARTED WOULD BE COMFORTED,**

(Matthew 5:4 and Isaiah 61:1-3).

1. **The reason those who continually mourned/grieved/sorrowed** [over sin, evil, and sin’s consequences] **would be blessed/happy/completely whole according to King Jesus’ instruction regarding the character of His kingdom subjects** . . . **was because they would be comforted**, (Matthew 5:4).

**Note**: “[This] beatitude deliberately allude[s] to the messianic blessing of Isaiah 61:1–3 (see Lk 4:16–19 . . .), confirming [it] as eschatological and messianic. The Messiah comes to bestow ‘the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair’ (Isa 61:3). But these blessings, already realized partially but fully only at the consummation (Rev 7:17), depend on a Messiah who comes to save his people from their sins (1:21; cf. 11:28–30)” (Carson, D. A. [*Matthew*](https://ref.ly/logosres/ebcrev09;ref=Bible.Mt5.4;off=1308;ctx=_is_God$E2$80$99s_response._~These_first_two_beat) in T. Longman III & D. E. Garland (Eds.), *The Expositor’s Bible Commentary: Matthew–Mark,* 163).

1. **King Jesus’ claim regarding those who continually** [present tense] **mourned/grieved/sorrowed** [over sin, evil, and sin’s consequences] . . . **was that they would be blessed/happy/completely whole**.

**Note**: “’Happy are the sad’ is contrary to everything we know. The whole structure of our life – the pleasure-madness, the thrill seeking, and the money, time, and enthusiasm expended in pursuing amusement and entertainment – is an expression of the world ‘s desire to avoid mourning and sorrow and pain “(J. MacArthur, *The Beatitudes*, 71-71).

|  |  |
| --- | --- |
| **“Blessed”**  **(*Markarious* – truly Happy)** | **“Lucky”**  **(Chance – Fate)** |
| 1. Depends on God 2. Internal 3. Positional 4. Spiritual 5. Complete fulfillment and satisfaction 6. Most concerned with relationship with God | 1. Depends on Circumstances 2. External 3. Conditional 4. Physical 5. Incomplete and unsatisfied 6. Most concerned with relationship with others |

B. **The character trait demonstrated in the lives of Jesus’ kingdom subjects** . . . **was heartbroken mourning/grief/sorrow** [over sin, evil, and sin’s consequences].

**Note**: “’Mourn’ remains unqualified and parallels Luke’s ‘weep’ (Luke 6:21). In light of v. 3 and a probable allusion to Isa 61:2–3, however, we should again think of both spiritual and social concerns. Mourning includes grief caused by both personal sin and loss and social evil and oppression” (Blomberg, C. [*Matthew*](https://ref.ly/logosres/nac22;ref=Bible.Mt5.4;off=5;ctx=many_people.17$0A5:4_$E2$80$9C~Mourn$E2$80$9D_remains_unqua), 99).

“The apostle Paul helps us understand this sorrow in 2 Corinthians 7:10. ‘For the sorrow that is according to the will of god produces a repentance without regret, leading to salvation, but the sorrow of the world produces death.’

“Only one kind of sorrow brings life, and that is godly sorrow, which leads you to repentance” (MacArthur, 76).

C. **The reason Jesus’ heartbroken kingdom subjects, those who mourned/grieved/sorrowed** [over sin, evil, and sin’s consequences]**, would be blessed** . . . **was because they would be comforted**.

**Note**: “The happiness does not come from the mourning; it comes in God’s response to it” (MacArthur, 79).

“A benediction for *the mourners* is most unexpected. We generally regard mourners as the most unfortunate of people. We see them as people to be pitied, helped, comforted, but not as those to be envied as the recipients of God’s blessing. And they are blessed, Jesus says, because they *will be comforted.* It is this that makes the reference to ordinary mourning as we know it so very difficult. It is not easy to think that Jesus is speaking of those who have suffered bereavement, for example, and saying that they are not really in an unhappy situation because one day they will be consoled. It is much more likely that he is referring to a more fundamental kind of mourning.Perhaps we should bear in mind that typically the worldly take a lighthearted attitude to the serious issues of life, a fact that is very evident in our modern pleasure-loving generation. In their seeking after self-gratification and pleasure they do not grieve over sin or evil. Because they do not grieve over what is wrong in themselves, they do not repent; and because they do not grieve over the wrong they share with others in the communities in which they live, they take few steps to set things right. Because they are not moved by the plight of the poor and the suffering, they make no move to help the world’s unfortunates. It may be that Jesus is saying that our values are wrong and that it is those who mourn in the face of the evils that are part and parcel of life as we know it, those who mourn over the way God’s cause is so often neglected and his people despised, who are the truly blessed ones” (Morris, L. [*The Gospel According to Matthew*](https://ref.ly/logosres/pntcmatt;ref=Bible.Mt5.3;off=712;ctx=ing_nothing_to_God._~The_poor_in_spirit_i), 95).

II. **The result of YHWH faithfully giving Israel their reward through the work of the coming, Spirit-anointed Messiah who will usher in the favorable year of YHWH, with all its benefits** . . . **will be the reversal of Israel’s state of mourning into a state of comfort and restoration**, (Isaiah 61:1-3).

**Note**: This passage contains the text Jesus read and applied to Himself when He preached in the synagogue at Nazareth (Luke 4:16-22). To support the claim that He was the promised Messiah, Jesus demonstrated that/how Isaiah’s prophecy perfectly portrayed His life and ministry. It is also the passage referenced by Matthew 5:4.

“Two starkly contrasting realities open up before us here: *the year of the LORD’s favor and the day of vengeance* (2), and both arise from the truth on which the previous chapter ended. Things will not go on as they are forever. One day God will bring them to a sudden end. The intervening period, however long or short, is a time of opportunity. But it is not to be taken lightly, for terrible judgment awaits those who carelessly let it pass. Full treatment of the day of vengeance, however, is held over until 63:1-6; chapter 61 concentrates on the time of favor, and above all on the person who ushers it in” (B. G. Webb, *The Message of Isaiah*, 233).

1. **The reason the Spirit of the Lord (“Adoni”) Jehovah (“YHWH”) was upon the coming Messiah** [the “me” who speaks in this pericope] . . . **was because YHWH had anointed Him**, (61:1a).

**Note**: “No-one introduces him; he speaks for himself . . . . He is someone of quite extraordinary importance. We have met him before, of course. *The Spirit . . . is on me* recalls 42:1 (‘I will put my Spirit on him’), but also 11:1 (‘the Spirit of the LORD will rest on him’). He is both the Servant of chapters 40-55 and the Messiah of chapters 1-35, for – this is what we must notice – these are one and the same person. Here is the great theological breakthrough of Isaiah’s vision and the heart of his gospel. The Messiah must suffer and rise again. Only thus can the year of the LORD’s favour be ushered in” (Webb, 233-234).

“Three factors indicate that **Me** refers to the Messiah: (1) The association of the Holy Spirit with the anointing points to Jesus Christ. After being anointed with oil, Israel’s first two kings, Saul and David, were blessed with the Spirit’s ministry (1 Sam. 10:1, 10; 16:13). Similarly Christ was anointed by the Holy Spirit (Matt. 3:16–17) to be Israel’s King. The Hebrew word for Messiah (*māšîaḥ*) means ‘the Anointed One,’ and Christ (*christos*, from *chriō*, ‘to anoint’) is the Greek equivalent of *māšîaḥ*. (2) Part of this passage (Isa. 61:1–2a) was read by Jesus (Luke 4:18–19) in reference to Himself. (3) The mission of this Anointed One was Jesus’ ministry: to **preach good news**, to heal and free (Isa. 61:1; cf. 42:7), **to proclaim … favor and … vengeance** (61:2), and **to comfort** (vv. 2–3). When Jesus read from this passage He stopped in the middle of the sentence, after the word ‘favor’ (Luke 4:18–19). By doing this He was showing that His work would be divided into two advents. In His First Advent He did the things mentioned in Isaiah 61:1–2a; in His Second Advent He will do the things in verses 2b–3. When He returns, He will bring judgment on unbelievers (Micah 5:15; Rev. 19:15–20); this will be **the day of** God’s ‘vengeance’ (cf. Isa. 34:8; 35:4; 63:4). But the Messiah will also ‘comfort’ Israel, for she will have undergone great persecution, the Great Tribulation, in the preceding years (cf. Dan. 7:21, 24–25; Rev. 12:13–17)” (J. A. Martin, *Old Testament Bible Knowledge Commentary*, p. 1116).

1. **The purposes for which YHWH would sent the Messiah** [His anointed one]. . . **were to proclaim glad tidings to the afflicted, to bind up the broken-hearted, to proclaim liberty to captives** [slaves]**/freedom to prisoners** [inmates] **to proclaim the favorable year of YHWH** [the unending Jubilee – Leviticus 25] **and the day of vengeance of our God (“Elohim”), and to comfort all who mourn**, (61:1b-2).

**Note**: The synonymous parallelism here – saying the same thing in other words – is a major characteristic of Hebrew poetry. Isaiah makes use of this technique to pile up images of the coming of Messiah. In order to represent his use of this poetic repetition the outline uses a forward slash [/] to identify parallel phrases.

Note especially the reference to “binding up the broken-hearted” in 1b and “comforting all who mourn” in 2.

“The preaching of the Servant-Messiah is like the blast of the ram’s horn which ushered in the Year of Jubilee; it proclaims the arrival of a time of grace, a time of release” (Webb, 234). This is the Kingdom that Jesus was preaching as near when He offered the Sermon on the Mount as His manifesto. The promise of Isaiah was being fulfilled even as He spoke.

1. **The results of the coming Messiah reversing the fortunes of Israel (i.e., “granting** [shalom] **to those who mourned in Zion** [the Jewish people]/**giving them a garland instead of ashes and the oil of gladness instead of mourning/a mantle of praise instead of a spirit of fainting”)** . . . **would be restoration (i.e., “they will be called oaks of righteousness/a planting of YHWH so that He may be glorified**, (61:3).

**Note**: “The Gentiles who join themselves with the Jews, and form with them one community, are constantly represented in the writings of Isaiah as occupying a subordinate position. In the New Testament, Jew and Gentile are put upon a par. Is the explanation that Isaiah assumes that the Jews generally will accept the gospel, and therefore, to some extent, retain their privileges in the new community, whereas, in fact, they rejected the gospel, and so lost their natural position (see Rom. 11:7–20)? Or does Isaiah look onward to a later date? And is there to be a restoration of ‘Israel according to the flesh’ upon their conversion, and a reinstatement of them in a position of privilege? Such a condition of things **seems glanced at in Rom. 11:23–29, and in Rev. 7:4–9; 14:1” (H. D. M. Spence-**Jones, *The Pulpit Commentary: Isaiah*, Vol. II, 415).

(**Theological**: What it means for God’s people **ALWAYS**)

**THE COMING OF THE SPIRIT-ANOINTED MESSIAH/KING OF ISRAEL,**

**REALIZED IN THE AUTHORITATIVE MESSAGE OF JESUS** . . .

**PROMISED DIVINE COMFORT TO THOSE WHO WERE**

**HEARTBROKEN OVER THE SIN AND EVIL,**

(Matthew 5:3; Isaiah 61:1-3).

1. **The heartbroken, then comforted, subjects of the kingdom of heaven** . . . **know true happiness/joyful wholeness**, (Matthew 5:4).
2. **The Lord’s Messiah** . . . **is Spirit-anointed/empowered**, (Isaiah 61:1a).

[Cf. Luke 1:35; 3:22; 4:1, 14, 16-21; 10:21]

1. **The ministry of the Lord’s Spirit-anointed Messiah**, **proclaiming the favorable year of the Lord and the day of God’s vengeance** . . . **promises comfort to all who mourn**, (61:1b-2).
2. **In the year of the Lord’s favor, Israel’s unfortunate state of mourning** . . . **will be reversed into a state of comfort and restoration**, (61:3).

(**Pedagogical**: What it means for us **TODAY**)

**LET YOUR HEART BREAK OVER YOUR SIN**,

(Matthew 5:4; Isaiah 61:1-3).

The path to true happiness (blessedness) . . .

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| **“Blessed”**  **(*Markarious* – truly Happy)** |
| Depends on God  Internal  Positional  Spiritual  Complete fulfillment and satisfaction  Most concerned with relationship with God |

Pharisees: “Go BACK” to Legalism vs. Liberty

Sadducees: “Go FORWARD” to Liberalism vs. Orthodoxy

Herodians: “Go WITH” to Compromise vs. Ministry

Zealots: “Go AGAINST” to Revolution vs. Surrender

Essens: “Go AWAY” to Isolation vs. Insulation

Gnostics: “Go AHEAD” to Sensualism vs. Purity

Jesus: “Go WITHIN” to the Heart of The Problem

“Happiness is not a goal, but rather the BY-PRODUCT of Kingdom living.”

1. Enjoy the Kingdom in a state of heartbrokenness, (Matthew 5:4).
2. CLAIM: Kingdom subjects are blessed, happy, whole.
3. CHARACTER: Happy Kingdom subjects are heartbroken – in grief, sorrow, and mourning over sin, evil, and separation from God.
4. CAUSE: Divine Comfort is granted to the heartbroken.
5. CHARGE: Enjoy the Kingdom of Heaven in a state of heartbrokenness.
6. Respond to the Messiah’s promise of comfort for those who mourn sin, (Isaiah 61:1-3).

**Note**: As New Testament believers in Jesus we have a great hope. We hope in the promise of Jesus’ imminent return to catch us up into His presence for eternity (Titus 2:13; 1 Thessalonians 4:13-18; 1 Peter 1:3]. It is because of this hope that we find comfort during the difficult times with which this present life batters us.

Israel needed hope to comfort them in their battered condition. They had been released from yet another captivity and were decimated as they returned to the desolation of the Promised Land. Why should they remain faithful to the Lord who had called them into covenant relationship, but allowed them to be humiliated by their enemies, enemies more evil than themselves?

Isaiah gave them reason to hope. He reminded them that they had been disciplined because of their covenant breaking (e.g., 44:9-20). He encouraged them that the Servant would make atonement on their behalf (52:13-53:12). And, he comforted them with the hope that their loyal Lord would restore and redeem them in the person and ministry of His Sprit-anointed Messiah (61:1-3).

1. Jesus, the Lord’s Spirit-anointed Messiah/King, has proclaimed both His grace and His justice, (1a).

[Cf. Spirit empowered – Luke 1:35; 3:22; proclaiming the favorable year of the Lord – 4:16-21; Matthew 7:20; Jesus teaching was authoritative.

1. The Lord’s grace was proclaimed and can be realized because of Jesus’ First Coming when He paid the penalty of sin, (61:1b-2a).
2. God’s justice was proclaimed and will be realized at Jesus’ Second Coming when He punishes unbelievers, (61:2b).
3. The success of the Lord’s Spirit-anointed Messiah is seen in His work of reversal – rewarding mourning with comfort, (61:2b-3).
4. **LET YOU HEART BREAK OVER SIN** – your own and others’.