

**Title:** THE UNEXPECTED REVERSAL  
**Text:** ISAIAH 61:1-11, MARK 1:10-11

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Isaiah's Encounter with Jesus

The Unexpected Reversal

- What is it?
- Who is it for?
- What is the result?
- How is it possible?

What Difference Does it All Make?

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## CONVERSATION STARTER

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- What are some of your favorite fairy tales? Why do you enjoy them? What are some stories that have an unexpected reversal in them? How do these reversals come about?
- Read Isaiah 61:1-7. What is the role of the Spirit on the messenger? What are some of the great reversals that happen in this passage? What sorts of images and metaphors are used to communicate these reversals? In what ways did Jesus' ministry begin these reversals?
- Read Isaiah 61:8-11. How is God's justice displayed in this reversal? What role do the other nations play in this reversal? How is God glorified in the exaltation of His people?
- Read the excerpt below. Do you agree with Lewis that the heart of Christianity is a myth which is also a fact? Why or why not? Why do you think Lewis says parallel myths and Pagan Christs "ought to be there," and would be "a stumbling block if they weren't"? How does Christianity as both myth and fact address the various facets of who we are as people?
- In what ways have you experienced God's reversal in your life? In what areas of your life are you still hoping and longing for God's reversal? How can we remain hopeful as we await God's final reversal?

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**EXCERPT FROM:** *"Myth Become Fact"*

**BY:** C. S. Lewis

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The heart of Christianity is a myth which is also a fact. The old myth of the Dying God, without ceasing to be myth, comes down from the heaven of legend and imagination to the earth of history. It happens – at a particular date, in a particular place, followed by definable historical consequences...By becoming fact it does not cease to be myth: that is the miracle...To be truly Christian we must both assent to the historical fact and also receive the myth (fact though it has become) with the same imaginative embrace which we accord to all myths. The one is hardly more necessary than the other...We must not be ashamed of the mythical radiance resting on our theology. We must not be nervous about 'parallels' and 'Pagan Christs': they ought to be there – it would be a stumbling block if they weren't...For this is the marriage of heaven and earth: Perfect Myth and Perfect Fact: claiming not only our love and our obedience, but also our wonder and delight, addressed to the savage, the child, and the poet in each of us no less than to the moralist, the scholar, and the philosopher.