



## Sermon Notes

US N°. 57

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Title: Restoration and Healing

Series: #3 of "The Messiah's Ministry, and Ours"

**Text:** Is. 61:4-7, *"And they shall rebuild the old ruins, they shall raise up the former desolations, And they shall repair the ruined cities, the desolations of many generations. Strangers shall stand and feed your flocks, and the sons of the foreigner shall be your plowmen and your vinedressers. But you shall be named the priests of the LORD, they shall call you the servants of our God. You shall eat the riches of the Gentiles, and in their glory you shall boast. Instead of your shame you shall have double honor, and instead of confusion they shall rejoice in their portion. Therefore in their land they shall possess double; everlasting joy shall be theirs."*

1. This passage begins with the Anointed One proclaiming the acceptable year of the Lord and the vengeance of our God; favor upon His people and wrath against His enemies. Everything in Is. 61 is a development of the good news that the Servant of the Lord is anointed to proclaim. The Word of God is 3-D, it's multidimensional and addresses every aspect of our lives, and nothing is neglected.
  - a. Purposeful selection, Eph. 1:4-5, *"...He chose us in Him before the foundation of the world..."*
  - b. Purposeful vocation, Eph 4:16, *"...from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love."*
  - c. Purposeful presence, Jn. 14:18, *"I will not leave you orphans; I will come to you."*
2. The Anointed One proclaims good news to... us!
  - a. the poor (*lacking materially, physically, and/or spiritually; isolated, marred identity, and deceived by spiritual powers or worldview*),
  - b. the brokenhearted (*broken down either by violence, confusion or fear*),
  - c. the captives (*led away*),
  - d. those in bondage (*put in bonds*),
  - e. the mourning (*grief*),
  - f. and those with heavy spirits (*flickering wick*).
3. Adonai (the LORD), the restorer of promises.
  - a. Rebuilding the old ruins and desolations. Is. 58:12, *"Those from among you shall build the old waste places; you shall raise up the foundations of many generations; and you shall be called the Repairer of the Breach, the Restorer of Streets to Dwell In."*
  - b. The desolations of many generations. Generational sin a very real issue physically (*i.e. Epigenetics*) and spiritually. Just as the sin of Adam has been passed down to all men, the sin of parents, particularly those habit forming sins, are passed down to their children.
    - i. Lev 26:39-42, *"...those of you who are left shall waste away in their iniquity in your enemies' lands; also in their fathers' iniquities, which are with them, they shall waste away. 'But if they confess their iniquity and the iniquity of their fathers, with their unfaithfulness in which they were unfaithful to Me, and that they also have walked contrary to Me, and that I also have walked contrary to them and have brought them into the land of their enemies; if their uncircumcised hearts are humbled, and they accept their*

*guilt – then I will remember My covenant with Jacob, and My covenant with Isaac and My covenant with Abraham I will remember; I will remember the land.”*

- ii. *Neh. 9:2, “Then those of Israelite lineage separated themselves from all foreigners; and they stood and confessed their sins and the iniquities of their fathers.”*
- c. God restores the original blessing, and better, once there is repentance and submission. *Joel 2:25-26, “So I will restore to you the years that the swarming locust has eaten, the crawling locust, the consuming locust, and the chewing locust, My great army which I sent among you. You shall eat in plenty and be satisfied, and praise the name of the LORD your God, Who has dealt wondrously with you; and My people shall never be put to shame.”*
4. Adonai not only gives us victory over our enemies, but so much so that in the end our enemies help us.
  - a. Plunder the Egyptians (*cf. Ex. 3:22*), Persian financing of the 2<sup>nd</sup> Temple.
  - b. God is able to turn the heart of authorities towards His policies. *Pr. 21:1, “The king’s heart is in the hand of the LORD, like the rivers of water; He turns it wherever He wishes.” (cf. )*
5. The Church is meant to be a house of prayer, *Mark 11:17, “Then He taught, saying to them, ‘Is it not written, ‘MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL NATIONS’? But you have made it a ‘DEN OF THIEVES.’” (cf. Is. 56:7, Jer. 7:11)* Therefore, the people of God are to be a royal priesthood serving in that house. *1 Pet. 2:4-5, 9-10, “Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ... But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.” (cf. Ex. 19:6)*
  - a. Role of priests – A priest is one who is duly authorized to minister in sacred things, particularly to offer sacrifices at the altar, and who acts as mediator between men and God. In the New Testament the term is applied to priests of the Gentiles (*cf. Acts 14:13*), to those of the Jews (*cf. Mt. 8:4*), to Christ (*cf. Heb. 5:5, Heb. 5:6*), and to Christians (*cf. 1 Pet. 2:9; Rev. 1:6*). The office of priest in Israel was of supreme importance and of high rank. The high priest stood next the monarch in influence and dignity. It was in virtue of the priestly functions that the chosen people were brought into near relations with God and kept therein. Through the ministrations of the priesthood the people of Israel were instructed in the doctrine of sin and its expiation, in forgiveness and worship. In short, the priest was the indispensable source of religious knowledge for the people, and the channel through which spiritual life was communicated. (Source: ISBE)
  - i. *Side note: If the priests represent the people before God, the prophet represents God to the people.*
  - b. Significance of royal and priest. During the period of the Old Testament, the offices of King and Priest were strongly kept separate (*e.g. Saul*). We are now, through adoption, sons & daughters of Father God (brothers with Christ) and thus, royalty. Therefore, now as Christians we bear at once the dignity of kings and the sanctity of priests – whether we feel it or not. Reflect upon the great number of narratives that speak of this from our childhood; *The Ugly Duckling, The Little Princess*, etc.
  - c. Our level of understanding of sin equally determines our level of gratefulness.
6. Adonai replaces shame with honor – double honor. Instead of the reproach and humiliation which we’ve experienced, we’ll have a double-portion of honor. Instead of confusion (*i.e. shame*), we’ll rejoice. *Is. 35:10, “And the ransomed of the LORD shall return, and come to Zion with singing, with everlasting joy on their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away.”*

7. What we should walk away with:

- a. We are called and chosen for divine purposes; Jer. 29:11, *"For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope."*
- b. God restores, heals and rebuilds. He turns things around, once we humble ourselves and seek His will and glory. Where there was shame, there will be honor and rejoicing. Is. 66:2, *"...Says the LORD. "But on this one will I look: On him who is poor and of a contrite spirit, and who trembles at My word." (e.g. the Valley of Dry Bones)*
- c. Having received the mercy and grace of the Messiah, we are debtors that must show that same mercy and grace to others. We have no choice in who we should love (*agape*); we are the *"hands and feet"* of Christ. When remembered, Mary, Matthew, and Simon are rarely visualized in their *"lost"* condition but rather it's what they became after they had been with Christ that we think upon. The religious of leaders of the day noted the impact Jesus had upon people, Acts 4:13, *"Now when they saw the boldness of Peter and John, and perceived that they were uneducated and untrained men, they marveled. And they realized that they had been with Jesus."*
- d. The Church is meant to be a house of prayer serviced by a royal priesthood. We intercede before God for our community (e.g. Abraham), Ez. 22:29-31, *"The people of the land have used oppressions, committed robbery, and mistreated the poor and needy; and they wrongfully oppress the stranger. So I sought for a man among them who would make a wall, and stand in the gap before Me on behalf of the land, that I should not destroy it; but I found no one. Therefore I have poured out My indignation on them; I have consumed them with the fire of My wrath; and I have recompensed their deeds on their own heads," says the Lord GOD.*" And we are meant to leaven our community; *"in but not of..."*