

A Plea for Restoration (Psalm 80:14–19)

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Introduction

1. The story of Advent reveals the long-range plan of God to restore all things in Jesus Christ (Colossians 1:15–20).
2. The Advent story is so much more than just what happened on that night in Bethlehem when the Savior was born—God made flesh to dwell among us.

I. Original Design

God's original design for Adam (and his offspring)

1. God created Adam in His image, not physically, but spiritually in order to have a relationship with Him (Genesis 1:27).
2. God commissioned Adam to have dominion in order to extend His kingdom over all the earth (Genesis 1:27, 28; Psalm 8:4–6).
3. Adam was given freedom of choice as implied in the command forbidding him to eat of the tree of the knowledge of good and evil (Genesis 2:16, 17).
4. Adam was placed in a garden/temple, Eden (meaning “pleasure” or “delight”), in order to flourish and prosper in God's presence (Genesis 2:15).

II. Intention to Restore

God's intention was to restore, through redemption, some of Adam's fallen race (Deuteronomy 32:8).

1. The first stage of restoration (the Old Covenant) was intended to fail (Deuteronomy 32:1–5).
 - a. Of whom was Moses speaking here (Deuteronomy 32:8, 9)?

Moses was speaking directly to the Israelites, challenging them to consider their foolish ways and to ask their fathers to show them what privileges they were disregarding.

- b. Although God chose Jacob as His heritage, Israel followed in the footsteps of their father, the first Adam.

- 1) Why would God work with a people that He knew were doomed to fail?

They were never intended to be His final product but only the means through which His purpose would eventually be fulfilled. Nevertheless, He would save a remnant of those who would fear His name, as we will see.

- 2) That Israel would fail and did fail as the people of God is evident (Malachi 4:1).

Note that John the Baptist, who is identified as the coming Elijah (Malachi 4:5), plainly declared to Israel (Matthew 3:7–10; Malachi 4:5, 6).

“*Destruction*” is the Hebrew term, *cherem*, which means something devoted to total, unredeemable ruin (Leviticus 27:29; Isaiah 43:27, 28).

- 3) Hear the clear testimony of Jesus (Matthew 23:34–36, 38):

4) Nevertheless, God promised a remnant of the nation who would be saved (Malachi 4:2–4).

2. The Old Testament often seems contradictory, causing confusion as in Isaiah 43:1, 25).

If the Lord was resolute about ending the heritage of Jacob—devoted to destruction as Jericho of old—how can there be all the promises of salvation and redemption in the OT? We can understand only as we see the obedience and work of the Second Adam and offspring of Isaac, who is called the Servant (Isaiah 42:1). It is the Servant who is the true Israel who saves all the believing remnant of Adam’s condemned race.

III. Glorious Success

1. The second stage of restoration has succeeded gloriously (Luke 1:68, 69; Galatians 4:4–7).
 - a. Jesus is the Second Adam who had to come via Jacob through the natural line of the first Adam (1 Corinthians 15:45, 46).
 - b. Jesus has fully obeyed the Father and reversed the curse on all whom the Father has given to Him by redeeming them from all iniquity (John 17:24).
2. Therefore, as the adopted sons of the Second Adam—
 - a. We will again fully share in His image (I Corinthians 15:47–49; Romans 8:29).
 - b. We will reign with Him over His new creation in full fellowship and communion as originally designed (2 Timothy 2:12; Revelation 21:2–6).

What Can We Take Away?

1. Believer, do you fully understand what God has accomplished for you through His Son, the Second Adam and last Man from above?
2. Are you living in the glorious privilege you now have by faith and in the hope that you will soon realize? You are sons of the King of righteousness and will reign with Him forever.
3. May your Christmas celebration be illuminated with the glorious truth that we have presented today. Glory be to God!