

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via [hopewellarp.org](http://hopewellarp.org))

So, We come to considered the lord jesus now. If you. Turn your sheet over. Briefly to the page that is mostly Gray.

Just so that you can find where the Correct side of the size of the working side of the sheet. Um, fits in the overall course outline Uh, but if you've got very good eyes, i maybe should have made the gray darker, forgive me. Um, You see that? We are in the third main.

Uh, section as it were. Of studying. Why. And how? Uh, we are to do. The actual ministry in the church. The first main section was considering God himself. Uh, the world. This world being his idea our enjoyment of his goodness by means of this world being his idea. Are showing of his goodness, by the way, we functioned in this world being His idea.

And then, Very quickly. Our following from those things. Are sinning against the generosity of his goodness. Our. Uh, falling into being those who don't glorify God or give thanks. And Not loving him, with all our heart, soul, mind and strength. Neither, do we love our neighbor or did we?

Love our neighbor. And god almost almost immediately. Or we might even say immediately looking at genesis 3. Uh, Forming out of the fallen humanity, a people of grace. A people of grace, who, Would be restored to imaging him well to knowing him and giving him thanks and glorifying him to loving him with all our heart and loving neighbor as ourselves.

And the lord has been saving these people and especially He was he gathered himself. A nation and the church israel. And he gave them laws, especially by which they would reflect his goodness. Uh, they would enjoy his goodness and material things, and they would display his goodness in the way they used those material things.

And, They largely didn't do that. And they largely didn't do that. We saw in part was we were coming to the close of that section. Uh, because he was reserving for his son. The outpouring and the multiplying, the expansion. And the effectiveness. Of his gracious work by his spirit.

And so jesus. Is the true israel. Jesus is the true even servant and that's something we're going to be. Thinking about we talked a little bit about how he uses that word. We we call the songs about jesus, at the end of isaiah, the servant songs. That the son of david whom we heard about.

Whom we heard prophesied especially in psalm 72 and we're going to visit we're going to visit back in. Isaiah 11 and isaiah 61 and psalm 72. To see that when jesus comes this anticipation, this desire that he would be the servant that Israel had failed to be Is marvelously fulfilled.

And the character of our lord in his earthly life and ministry, And as he teaches, he not only shows compassion in his teaching, but he Commands compassion. And so god has invaded this world as it were twice. First, in the person of the sun and his incarnation. And then in the person of the spirit in his being poured out, Upon us and even to use the Galatians 4 language in his being sent forth into our hearts as the spirit of the sun.

Uh, so that So that what god has determined to do or destined us for from before the world began, that we would have the adoptionist sons ephesians 1 4 or be conformed to the image of the sun Romans 8:29. The the second wave of the invasion. Of god at pentecost.

When god, the spirit. Is poured out by the sun? And, Um, makes his church. To be. A reflection of christ. Um, This is one of the This is one of the things that Um, Makes us grieve so much. When when the new testament churches in these, In these spiritual valleys, these low.

Um, low abs. Uh, spiritually. Is that christ does not proclaimed. And trust it in and glorified. As. As we see this age, Is supposed to be an edge for him being. Proclaim that way. And, And although, We might. We might have like some of us would probably call social activism in the church.

It would be a lot like The the social activism of the intertestamental period. Uh, between The end of the old testament in the beginning of the new testament. When there was actually a rise of a A concentration upon and an effort towards good works. And yet when the lord jesus comes, he doesn't celebrate.

The. The, the good works that were being done. Uh, in the synagogue, led by the pharisees. Um, Yeah, they did a lot more social justice stuff. Than most. Most gospel less churches due today. Uh, they had a They had a poor basket and a poor bowl. And everyone in the church gave to both everyone in the synagogue.

Gave to both and The local poor. Uh, could come and get. As administered, it was old. It was all administered by men, by the way, at least they got something, right? Um, The local poor among, you know, from each synagogue could come every day. And there was a man.

In charge of administering, the poor basket and then visiting poor from other synagogues. Uh, could come and they were Uh, they were helped out of the poor bowl which wasn't daily and And regular. So there there was a lot of that. And the church can have those things. Um, And, and still be very spiritually ill.

Uh, still lack the gospel. Still be very legalistic. And that's legalism. You know, loving god's. Actual law isn't legalism. Uh, Legalism is. Is very Uh, prominent in the so-called anti-legalistic churches. Where they're very proud of how nice they are to the poor. But christ and his grace, as As all for us, and as that which transforms and That which even those whom we help most need, In the What we'll call the social justice type churches.

That's that's not what's proclaimed. That's very this worldly. Uh, but the true church is otherworldly. It's made up of people whose life is hidden with christ in god and christ is already their life. And that's why they live here. The way they do. They don't fail to live here.

They don't you know walk around with their their heads merely in In the clouds. Um, But there's this. Uh, there's there must be this emphasis. In the church on the fact that god has invaded his own world. In the incarnation of the sun who came on a rescue mission, It didn't come on a social justice mission.

Uh, to immediately end poverty and disease, and demon possession. You know how we know. Because they're still poverty and disease. And at least demonic oppression. Um, If the lord jesus had come to eliminate those things. If that was the purpose of this coming, if that was the purpose of his actions and his earthly ministry, you're just eliminated all with the word.

He is the living god. Rather he came with a display of Of his character in his mission. Uh, the mission of saving us from our sins. And what that character looks like flashed out in and every

day, man. And taught us that. When his salvation is applied to us, when we are made his disciples and formed more like him that we too would be like that.

Which I hope takes a great amount of the burden off of some of us and whom the Lord has been forming part of the heart. Performing partially so far, the the heart of Christ, the desire for all of the works of the devil to be destroyed and so you hate your sin and you want to destroy your sin and you also hate the misery that is in this world.

You groan with the creation as those who have the first fruits of the spirit And as long as the creation is groaning, we will be groaning and the spirit himself. The groan better than we will. With words that we can't express. Um, So, the church is, is a people who are Uh, the fruit of The fact that God has invaded his world in the sun, and in the spirit.

So, that's That's where. Uh, we're going. We're on invasion. Number one. Uh, Jesus is coming. We'll visit Uh, briefly these old testament passages and then We'll see right at the beginning of his ministry. That was public ministry. We'll see him. Referring to one of them in particular. So, Isaiah 11.

Uh, we looked at this, we'll we'll just read it. I think. Versus one through four. We looked at more than that before, but there shall come forth a rod from the stem of Jesse. And a branch, I'll grow out of his roots. The spirit of Yahweh shall rest upon him.

The spirit of wisdom and understanding. The spirit of counsel and might The spirit of knowledge and the fear of Yahweh. His delight. Is in the fear of Yahweh. He shall not be judged by the side of his eyes nor the side by the hearing of his ears. But with righteousness, He shall judge the poor.

And decide with equity. For the meek of the earth. Those who have nothing to commend them. Except everything to commend them. That they are made in the image of God. Right. This is, this is a great difference between the Lord Jesus. And And sinful, man. He perfectly treasures, God.

And therefore, a man being made in God's image. Woman boy, girl. Being made in God's image. Is enough. To treat them with all of the valuing of God. That he has second great commandment following first grade. Commandment people generally only treat well or are much more inclined to treat well, those who can pay us back in some way.

Uh, those who are highly esteemed by others, who have the appearance of greatness who seem to be something, whether in the world or even in the church, you know, quoting Paul there about the The leaders of the Jerusalem church about seemed to be something. You know that judging by the sight of the eyes and hearing of the ears that reputation language and verse 3, Sorry.

I said we were just going to read it. It's very good though, actually. I'm not sorry. Um, I'm sorry that I said we were just going to read it because I probably should have known better. But with righteousness, he shall judge the poor. And decide with equity for the meek of the earth.

He shall strike the earth. With the rod of his mouth. And with the breath of his lips. It's a sleigh of the wicked.

Jesus is not. An accommodator of the sin. Of those whom he helps. Right? It's an important distinction. Distinction. The the Pharisees couldn't understand. When they saw him, ministering to those. And he was calling and bringing to repentance. But it's a distinction that That we may also miss the other way.

There are. There are those who in order to Um, Show mercy. To sinners. Uh, they act and speak in a way that accommodates sin. We never see the lord Jesus. Do the slightest bit of that, do we? He hates the sin. Doesn't accommodate it. All right, so Isaiah 11.

Psalm 72.

Just to remind you. We've we've been in these I think the last few anyway. Or at least a couple ago.

Rather than read the whole psalm, which is one of Uh, one of the congregations favorites, if it's not one of your personal favorites, Uh, go ahead and take this as a Word of pastoral encouragement to. Fix that. Um, Psalm 72, he will judge your verse two. He will judge your people with righteousness and your foreign justice verse 4.

He will bring justice to the poor of the people. He will save the children of the needy. And we'll break in pieces, the oppressor. Verse 12 and 13. He will deliver the needy when he cries. The poor also in him who has no helper He will spare the poor and the needy and we'll save the souls of the needy.

And we're actually, Under the third, little Roman numeral there, when we think about Jesus's own comforting and relieving ministry. And we're not trying to be comprehensive here. We? We're gonna consider Luke's account. Um, Of that the beatitudes, which are probably preached by Christ more than once. You know, sometimes people look at the the Lucan account.

And they look at Oh, Jesus's or Matthew's account and Matthew 5 and The the beatitudes don't exactly line up word and they say, oh well, which one was right and When he preached and taught for for three years straight and it's actually not an accurate to summarize either.

But you notice in, Uh, in Luke's account. He doesn't. Or in the time that Luke records. The Lord, Jesus doesn't focus. Or doesn't use language that highlights the spiritual as much as he does in Matthew. Uh, but the the parallels are there in both places. That one of the reasons that we have poverty is because we are spiritually, poor.

That every single one of us. Apart from Christ to spiritually impoverished. And blessing must come. By recognizing that we are beggars and that he alone is rich. Um, he is the King. He is the heir. To him, not just the cattle on a thousand hills but all goodness, all righteousness, all life.

Belongs. To the Lord's and we have nothing. And it's those who realize how impoverished they are. Um, that can be blessed. You cannot be blessed without seeing that. If you have never, Been a beggar. Before God. For the righteousness of Jesus Christ. Then you have not understood. The true charity in generosity of the Lord, Jesus.

We'll consider that more, when we When we get to those, but Jesus, Jesus is entire Uh, mission. Is a Charity for the poor mission. If if we, if we can say it that way without Um, Without losing that. What we mean by that? Is that there are those who have nothing?

You know, think of Uh, think of the image of God, as the warrior who looks to the left and looks to the right and there's no one who can save. And so, he himself comes, As the mighty warrior. All right. Isaiah 61 and the this is the one that we're going to use to lead into because this is how the Lord Jesus.

Introduces his ministry. In the synagogue and luke 4.

Isaiah 61, the spirit of the lord yahweh is upon me. Because Yahweh has anointed me to preach good tidings to the poor. He sent me to heal the broken hearted. To proclaim liberty to the captives and the opening of the prison to those who are bound. To proclaim the acceptable year of yahweh.

That the day of vengeance of our god to comfort all who mourn. To console those who mourn in Zion. To give them beauty for ashes, the oil of joy, for mourning, the garment of praise for the spirit of heaviness. That they may be called trees of righteousness. The planting of yahweh.

That he may be glorified. And so, Um, There's actually. Yeah, it would be wonderful to be able to, to have time. Some time to do a study of all of Isaiah 61 and some of the expectations that Um, That people are applying to. Material and and civil things. Um, that are Really fulfilled already.

Uh, in in christ's mission. In the biblical theology of it, but So, This. Is the part that jesus in the providence of god finds? In the scroll. When he teaches in the synagogue in luke 4.

Look forward. Getting in verse 16. He comes to Nazareth where he had been brought up. And as his custom voice, Uh, let all learn to keep sabbath. Uh, from our lord jesus. And as his custom was, he went to synagogues on the side of the day. And he stood up to read.

And he was handed the book of the prophet of his prophet Isaiah And when he had opened the book, he found the place where it was written. The spirit of the lord is upon me. Because he has anointed me to preach the gospel to the poor. Is sent me to heal the broken hearted to proclaim liberty to the captives.

And recover sight to the blind. Recovery of sight to the blind to set at liberty, those who are oppressed. To proclaim the acceptable year of the lord. Pet peeve by the way. Um, The new testament, greek does not transliterate yahweh. So when nuku james gives you lord, in all caps, in the new testament, it's it's curious, it's the title lord, it's not, it's not the memorial name of god.

They are. Helping you with what was true in the in the original that is being quoted. But if you are following me and i don't mind, i think we the lord means for us to read yahweh in in the old testament. Uh, don't let the New King James lead you to say, get in the new testament.

It's good. To call. Uh, the lord, the lord. In the new testament because it's one of the ways that god, the spirit has bridged, the Old Testament and the new testament to tell us jesus is yahweh. So, when we start, When you find that the word lord in the new testament, almost always means jesus.

Specifically And that that's how the new testament has translating yahweh from the Old Testament. It's a very powerful repeated cumulative, declaration. Jesus who visited earth became a man. In order to save us is jehovah, yahweh, who created all things. Ruled over all things with beard demosis of the bush and And so on and so forth.

That's just a. That's just a bonus for you. So, the spirit of the lord is upon me because he has anointed me, he Reads the first two verses of isaiah 61 And then verse 20, then he closed the book and gave it back to the attendant and sat down.

This may also explain how Paul is able to preach for almost 24 hours straight. And, Um, next Lord stays morning, text. He sat down to preach. And the eyes of all who are in the synagogue were fixed on him. And he began to say to them. Today. This scripture is fulfilled in your hearing.

Now, what's he saying? He's saying they are the The poor broken hearted blind oppressed captives. And, That he is the one who has come. He is. The messiah. He is full. He has the spirit. Uh, without measure. As was displayed, his baptism. Um, And, That it's in his preaching.

It's in his application of his word to us. That he Un, does the Misery into which we have fallen by our sin. Um, Coming into a state of sin and misery in our first father, Adam. Um, You know, sometimes. People ask about the age of accountability. They tell them.

Well, the age of accountability is negative 6 thousand. The scripture teaches us that we sinned in Adam and fell with him. So sorry. Yeah, you're you're conceived. Embryo is about six thousand years, past the age of accountability they needed. Grace faith, imputed righteousness. Complete a tournament. Uh, they can't be saved by not having gotten there yet.

Um, We are. The poor brokenhearted. Blind oppressed captives. Apart from Christ. Okay. And all of the misery that is in this world. Is a consequence of our sin. So there's there's a first order. Second order. Uh, but Jesus being The. Not just the perfect display of God, but God himself.

And the great revelation. That God has made of himself. You remember, Philip asking Jesus show us the Father you can't. Um,

You can't see the Father. Accept in Christ. And he says, have I been with you so long and you still don't know me. He who has seen me, has seen the Father. You know, one day we will see Jesus, and the one we will see. Is the one whose character is exactly as Israel's was supposed to be, but wasn't. And thank God.

He hasn't just given us. The same words that he gave Israel, he has done that and he's given us more words from Jesus. But he has poured out his spirit upon us. To conform us to Christ. So that we'll not just have the letter. But that the church will be marked especially by the spirit conforming believers to Christ.

And that's what produces what all of their efforts. Had failed to produce into which Jesus came. Preaching things that. Sadly for for many churches. We're fulfilled in behavior more. By synagogues and pharisees in the first century. Um, And that's a, that's a corrective that we need not by becoming fair cycle, synagogues Uh, but by being conformed more to Christ.

So we'll, we'll Uh, continue. Uh, having having introduced to consider next week, especially your little Roman numeral to there. And, The emphasis. On the humility of Jesus in his mission. And then, you can already see that we're going to anticipate. When we get to the, to the regular numeral four, Uh, that this is Yes, the the mission of Jesus is not something.

That can be duplicated, right? You and I are not going to die for one another on the cross. But Philippians 2 still says, The mind the character. Of Christ in which he did that. Is. The great obligatory thing to be duplicated. In the Christian. Have this mind in you that was in Christ Jesus.

So that's where we're going next week. Lord willing. Let's pray. Our Father in heaven. Thank you that you have given us to know you. Give us to know you more. Oh Lord. Often we are like Philip. He had been with you three years. Many of us many decades. And yet.

Uh, not knowing you. Like, we long to know you. That this is eternal life that we would know god. And know you lord jesus in me has sent. And so we pray that your spirit would continue to apply to us your word. By which you give us to know you.

That we would not only have increase of faith. And faith coming by hearing. But that by your truth, you would also be Consecrating us making us. Holy Even as you already. We're perfect and holiness and Had set yourself apart devoted yourself to the cross. We pray that. Your spirit would use your work for your word is true.

To devote our whole life to you. That we might live by the power of your resurrection. And make display of what you are like. Even now in the world in the boundaries, And at the time, That you have appointed for us. So grant, oh lord, the ongoing work of your spirit among us, we ask in your name.

Amen.