

My Prophet, Priest, and King

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Bible Text: Isaiah 61:1-3

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Let us pray.

Dear heavenly Father and most gracious and holy Lord, we thank thee once again for this hour, Lord, which you have provided this day. We thank thee, Lord, for the message you have given first and, Lord, may you bless that to our souls now at this hour, may you reveal thyself in it and, Lord, we pray now that as we come to this next hour, we pray, Lord, that thou would anoint it and thou would anoint me and my lips to bring forth thy truth, Lord, as it pleases you. And, Lord, I pray and I ask for each one of thy dear children in this room, that thou would be pleased to bring a personal message to each one as thy Holy Spirit and as you are pleased to do. Lord, make thy word come to the souls of thy people, may it enliven them, may it fill them with thyself and may you be glorified. Lord, may thy name be lifted up this day above all other names, may you carry us away from the things of this world and lay us at thy feet, Lord, to be instructed. For this we ask, Lord, in thy precious name, in Jesus' name I pray. Amen.

I was thinking over the last couple of weeks of what Paul wrote in Philippians. He desired to know Christ more and the power of his resurrection and we, coming after the day of that the Lord set apart to worship him and to reflect upon that great resurrection, I thought about first, the first part that Paul said there is to know Christ more. I do believe for every child of God, that as we labor in this world and make no mistake about it, we are laboring: we labor to live, it is a hard, hard place; this world is such a polluted place to live in. Every day we are bombarded with some antichrist message that's either in the schools or either in politics or either in the sporting world or whatever it is that takes our minds and our affections in this life. As we live in this life, we can't turn to any of those things without pollution being involved in them and I know that that is the Lord's design in them, to wean us from those things.

I thought about Paul saying to know Christ more and the Lord impressed upon me a desire to know not just the Prophet, Priest and King but my Prophet, my Priest and my King, to personally know the Lord Jesus Christ in those offices. I believe it was John Calvin who said and wrote that every Scripture from Genesis to Revelation could be fit into one of those three categories that every one of them testify of Jesus but all of them can be put into one of those three categories: it's either Christ as prophet, Christ as priest or Christ as king. I read that, I do know, I have thought about that a lot. I don't know,

can't say I've proved that out to be true. I do know all the Scriptures do testify of Christ and it does make sense that in those roles or in those places that Christ is to his people, that all the pages would, indeed, testify of him.

But as the Lord put this passage upon me this morning, it's a familiar passage. It's one that I believe the Lord shines through in it as a prophet, as a priest and as a king. If you will, turn with me this morning to Isaiah 61. The very first three verses of Isaiah 61 will be our text this morning or this afternoon, whichever way you want to look at it. I'll read through the text first and have, Lord willing, some comments about each part.

“1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; 3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.”

We know that in Luke 4, the Lord Jesus Christ as he stood in the synagogue, he stood up and he read from this passage and he said to them at that time, “This time has this been fulfilled. This is the fulfillment, me reading this. Me coming. I am the fulfillment of this passage.” May the Lord impress that upon us this morning, that this has been fulfilled in Christ in each of those offices.

We begin with the first phrase that's written here by Isaiah. It says, “The Spirit of the Lord GOD is upon me.” I think about the significance of the heavens being opened at the time that the Lord was baptized. I think about the significance of the Holy Spirit descending like a dove upon the Lord, anointing him. Anointing him for his ministry. Anointing him to take him in the fullness of the Spirit to every place that he would go, to every lost sheep that he would go and visit, to every message that he would bring forth, that he was anointed from above. On that day the Lord said, “This is my beloved Son. Hear ye him and it is in him that I am well pleased.” This is what we have in front of us as we see “the Spirit of the Lord GOD is upon me” and we can't miss that because it sets forth this entire passage that the anointing of the Lord, the pouring out of his Holy Spirit, the power of the Father, all of this rested upon the Son to give him perfect power, to give him perfect dominion, to give him perfection over all of what would come next, over all that as a prophet, as a priest and as a king.

Of all the blessings that come forth from Christ, he came in perfect anointing. He is the Adonai which means “the anointed one.” Jesus Christ, Christ meaning the anointed one. So, first and foremost in the name of Christ we have that he is anointed. It is of the Father, the Son and the Holy Ghost, the perfect Triune will of Christ to come and to be this prophet, to be this priest and to be this king for every child of God and that's my desire today, that he impresses upon us that each individuality of those offices, that he

comes to every individual of his church to set himself up as that prophet, to set himself up as that priest, to set himself up as that reigning king. That's what I want to look at this morning as the Lord leads.

We come first to the very first phrase which brings the Lord as our prophet, "because the LORD hath anointed me." There is that anointing as we just spoke of the Holy Spirit. "To preach good tidings unto the meek." Oh yes, it was Jesus who said, "They all must be taught of God." He was quoting Isaiah when he said that and we think about that and for a short minute we think and ponder about what a prophet does. The true prophet of God heralds "Thus saith the Lord." Christ as our prophet must speak individually to you and your soul. They must all be taught of God. John tells us that "the sheep will hear my voice and they will follow me."

We follow many voices in this life: we follow the voices of loved ones because we always think the loved ones have our good interest at their heart and they're going to lead us to something that is good for us; children follow what their parents tell them; we sometimes will turn on the weatherman and we'll follow what the weatherman tells us, at least what we think tomorrow is going to be like or what we hear of the weather of the day. We hear all of these reports. All of these reports we hear in every day that we live in and we live by those things. We live by them to live in this life by those things and all of them have different meanings for us.

Equally, on the same plane and on the same level, we hear a lot of reports that bother us. The weather reports don't bother us too bad unless we hear there's a tornado coming or something like that or rain when we don't want rain or whatever it is, but the news reports do bother us. We're constantly bombarded this day and age as what we heard in the last message, this idea of what a true marriage is. It is constant now it seems like in every realm you go in, the agenda now is to redefine that. Not just to redefine that for the world but to redefine that for you and I as we sit in this room if we be professing Christians. The world says, "I'm going to redefine what the word of God says and what proceeds out of the word of our Lord." Can they do that? Certainly, we can be swayed by the things that we hear: we're swayed by scientists; we're swayed by politicians; we're swayed by whatever expert there is in a field.

I hope you see the dire need of the hour, the dire need to hear the truth from our prophet, the dire need to hear his voice. Because there are so many voices out there. That's the pollution that we receive and that gets upon us as we live in this world and the only way that we can be cleansed is through the word, the word that is Christ and he begins that by speaking to us about what truth really is. And if you don't miss anything else in this passage, don't miss this: he speaks and preaches the good tidings unto the meek. That's the vessel that receives this instruction. We, as the children of God, cannot receive the instruction of Christ in a proud vessel. We can't look up to the Lord and tell him that we know what's best for us, that as we discern things on our own of these voices in this world and the voices that we hear, we can't tell the Lord what is good for us. There is a problem because truly if we do that, we are always going to choose what pampers our flesh, what is good for us to get along from each day, to be happy in what we believe our

happiness is in this life. If we had to write down many things that made us happy in this life, you would see a lot of physical things on that. These are the things we enjoy. These are the things that we like to do. These are the things we would tell God. These are the things we need to hear.

But that's not what the soul of the child of God must hear and as you notice in this passage, the Lord preaches to his children who are meek, who are made – and that's what the Lord said in that Luke passage. He said to speak unto poor, it's the poor in spirit. It's the ones who have been shown the wickedness that lies within them, that have been emptied of themselves, who have been brought through that stripping room to strip them of the pollution of this life. The fact that there are so many needs that we think that we have: we have to have this, we've got to have this, we must have this. But there's only one voice, one true voice for the child of God and that's the voice of his Shepherd. That's the dire need for us to hear the voice of this Prophet. When Paul wrote in 2 Corinthians, he said we were made a new creature in Christ Jesus and that new creature is what hears the voice of the Shepherd. The old creature, the oldness, the deadness of life, they're never going to hear the Shepherd's voice.

I don't know about you, but there is just thousands of voices out there. I can hardly ever, ever turn the news on for a long period of time. And it used to be that it was depressing, you know, with murders and death and stuff. There's not even a lot of that in the news anymore. It's been supplanted by debauchery. It's been supplanted by whatever movement that the government or whatever government there is out there, the government of Satan, wants you to hear. And what is that? That evil isn't as bad as we think it is. That the word of God for all of these years and as we trace it back to when Jesus actually spoke that, “You know what, maybe there wasn't as much tolerance in it as there should have been. Maybe the people today need to be more tolerant. Maybe that's how we love everyone. Jesus didn't mean that when he said this. He meant it this way.”

I was exposed to a lot of that as a young man. My mom seemed to be able to tell me all the time what Jesus meant. I'd become convicted of something and she'd tell me not to worry about it, “That ain't the way he looked at sin.” I could tell my children that all the time. I hope I'm never that parent to tell them not to be worried when they're troubled by sin. They should be worried about it. That's the process that the Lord brings to show and to make the meek. To bring them down, he reveals to them sin.

This great preacher teaches us good tidings. What is it that's a good tiding to you today? I want you to think about that a moment: what does the prophet teach you in your life? What is it that you have a dire need to hear right now in this hour? Is your dire need something in this world? Some of us might be in here as we're getting longer in the hour and the dire need is food and your stomach might be talking to you. You might say, “You know, that's the dire need I have right now,” and that would be a very sad thing. Our soul, what is your soul in need of? What do you need to hear from the great Prophet, the great Teacher because to the meek he brings good tidings. He testifies to us that his blood covered our sin. You see, in that work of bringing the meek to himself, the Holy Spirit comes and convicts us of sin. That's what John tells us. He'll come and he'll convict of

sin. He reveals what that darkness is in us. Is that what you want to live in? Do you want the revelation of sin and that you are sin and that everything about you is sin? No. He doesn't leave us there. The great Prophet of Christ comes and he gives us and tells us that those sins are forgiven, that they're nailed on the tree, that that blood that flowed in Gethsemane when he sweat those great drops, and the blood that flowed from the cross out of his side, out of his head, out of his hands, that blood that flowed is a covering of our sin. Do you need to hear that? Is that a dire need for you every day of your life to hear that? I hope so.

I hope we don't live in some kind of – Brother Tim just talked about what Christ has given us in heavenly places and, listen, that's a beautiful thing. It's a beautiful understanding to be brought what Christ has wrought for us and is stored up for us in heavenly places. The only problem with that is we're not in heaven. We're not in heaven right now where those things are stored for us. We need the mind of Christ here today as we live on this earth. We need to be shown what those heavenly things are in heaven. We need to know what he has stored up for us. We need to know. How else are you going to know them? The great Prophet. He teaches the meek. He brings the humbled to himself. We can't learn as a proud individual. We can't come to Christ and say, "What is it you have for me today? Let me tell you what I have for you today." I've heard so many people that pray that way. They say, "I tell God what I want from him." You do? My Lord knows the needs that I have. He makes intercession for me in ways I don't even know. As Brother Tim just mentioned, I don't constantly pray at the throne of grace, he does for me. He constantly has my spirit there. That's what the Holy Spirit does.

You tell me you don't need to hear from this Prophet every day? We get so bombarded in this life and that's what the Lord, as he put this passage upon me, what is the power of his resurrection? What is living in the power of his resurrection? That we have life. Well, I need to hear it. I need to be taught every day of these good tidings that he has for my soul. I need to hear that I'm perfectly justified in him, that nothing I can do and nothing I can add, that all of my efforts are nothing because he's finished salvation for me. I need to hear the same thing David heard when he wrote that "the Lord has performed all things for me." I need to know that. I need to hear that every day because of the battle, the battle that is waged every day here. I need to hear about that grace. I need to hear that the Lord keeps me. I need to hear all of these things and I need to hear them louder than I hear the pollution in this world.

As we come today to look at the Lord our Prophet, this is the way I pray the Holy Spirit impresses him upon us this morning, that we hear this Prophet above all the noise in this world. And that's what it is, it's noise. It's noise. It causes unbelief. It causes fear. It causes us to look within ourselves. It causes us to scurry around like we have no Savior, like the work is not finished on the cross. That's the dire need. The dire need is to hear of what he has done for us. That's the Lord my Prophet. Because the Lord has anointed me to preach good tidings unto the meek. It's my desire today to hear those things and only when the Lord makes me meek, when the Lord humbles me, when he makes me to lie down in the green pastures of what he teaches me. That's how that takes place. I am a

wandering sheep. I am a sheep that would wander out and go to where other grass is. I need to be shown that my Lord is teaching me that that is wrong.

I've said many times I feel like Pilate at times. I'll sit there and I'll say, "What is truth?" What is truth? You hear so many conflicting things. I read a lot. I read a lot of things with "Christian" things and there are sometimes when I read things and I say, "Lord, what is truth? I don't see that as truth. That doesn't represent my Lord that I know." I've got to hear it from him. I must hear from my Prophet. He must proclaim that to me. We're going to hear a lot of things he's proclaiming down here at the end.

"The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek." But that's not all. "He hath sent me to bind up the brokenhearted." This is the Lord our Priest. You know, in the Old Testament dispensation when a leper was discovered, the leper would bring an offering to the priest and ask the priest to do whatever the priest did, ask for healing, to pray for him, to intercede for him. Now think about that just a moment. Think about that Old Testament way when a leper was discovered. You and I today know that leprosy in the Old Testament represents sin. It represents sin and how sin takes over and how it spreads and how it's a wicked disease in us. When that sin is discovered, when the Holy Spirit reveals to us that we are sinners, he brings us to the Priest. He brings us there for the great Priest to heal us, for the Priest to intercede for us, for the Priest to be our Mediator, for the Priest to reveal that he is our perfect sacrifice. And David wrote it best in Psalm 51:17 when he said, "The sacrifices of God are a broken spirit and a broken and contrite heart." That's the sacrifice as we just looked at that Old Testament picture. What is that offering that's brought into the child of God's life? Is it silver and gold? Is it works and duty? Is it the things that we perform for him? Is it obedience that God is after? Be good little people and I will reward you according to your faith and your obedience? No. We're rewarded in Christ. We're reward because Christ is the reward. He is the Priest that heals. And as the Lord brings us to him, as you've seen this through this whole passage, you will see a humility, a humbleness and a meekness wrought out in the child of God. None of this is done in a proud heart. "He has sent me to bind up the brokenhearted." What are we brokenhearted over? We're brokenhearted over sin. We're brokenhearted over the pollution of this world. We're brokenhearted. Like is said: how are we brokenhearted? We have to be revealed that.

So many times I get discouraged by my walk or some of the brethren's walk and I sit there sometimes and I pray and I say, "Lord, why can't they see the wickedness that lies in the world? Why can't they see the wickedness that Satan is taking over here? Why can't we see the wickedness of sin? The sinfulness of sin? How wicked sin is in the eyes of our God?" Sometimes we flippantly treat it like it's nothing. Those things, I hate them in myself when I laugh something off and I'll go, "Oh, that's just me being angry again. Oh, that's me and my temper again. Oh, that's me and my impatience again." Do you ever do that? Do you ever laugh off your sin that way and you think that it's just not a big deal? To a holy and perfect and just God? How does he look on that sin? How does he look at sin? He's so holy he can't behold sin. And when the Lord reveals that sin was punished in his Son, that very sin, it's not very light anymore. It's not funny anymore. It's an abomination.

That's how the Lord brings us and he breaks our heart and he breaks our heart that is so hardened with sin and so hardened and polluted by this world and he breaks it. How does he do that? With love. He doesn't do it with the law. He doesn't do it with "must do" and "have to." He does it with what his Son has done. It's a gift of him. Repentance is a gift of Christ. Everything I've spoken today comes from Christ meaning everything here, the prophet, the priest is of Christ. Oh, do we have such a dire need for this Priest to come to our soul, to testify to our soul, that we are clean through the word, what John 15 tells us, clean through the word. The word is Christ. We're clean through his blood. All of those things that we need him to preach to us, we need him as Priest to apply to us. We need him to apply the blood. We need him to sprinkle that blood upon us.

John wrote in John 1 "of his fullness we have received grace upon grace." Yes it is. What grace upon grace? The grace of his blood. The grace of his forgiveness. And don't ever, ever slight this one, don't ever slight this one, we overlook this one sometimes so much: the grace of his perfect obedience. I don't know about you, I know that in a younger part of my life I wasn't too aware about sin. I really shrugged off disobedience and I really didn't look at things the way that I even do now. I think about even as I grow older, I still am in dire need to know the weight of what sin is and the sinfulness of it. I've told my children in my class this week that I've got five different books on my shelf by five different Puritans who wrote with the same title, "The Sinfulness of Sin." They got it. They understood that it was like we would look at a monster or we would look at something that would come and take our life and that would kill us. That's the way they wrote from sin, how wicked it was, how powerful it was.

I wish the Lord would impress upon us today how powerful sin is and not sin as an enemy also but the world and Satan himself. That's why it's so necessary that we must have to be bound up by this one because of the brokenheartedness that the Lord brings us to as he reveals those enemies. There is no pride here. There is no back-talking the Lord going, "Oh, I did this because of this. Lord, I ate this apple because of the wife you gave me." We hear that every day. We hear all of the blame shifting. Nobody takes ownership of anything. The child of God will take ownership of his sin because the Lord strips him and reveals to him that the very horror of it. He reveals to him that it is his sin. You say, "Well, that's awful. I don't want to know that." You better want to know that because that's the very sin that he died for. That's the very sin that the Father poured his wrath out upon. That's the very sin that his blood covered. It's a dire necessity for us to know that and to know our Lord as our Mediator, as our Intercessor, as our Advocate who pleads for us. That's my desire: to know this one who as he said, "I've been sent to bind up the brokenhearted."

A long time ago, the Lord laid on my heart to preach the passage from the Good Samaritan and to preach that he is the Good Samaritan. That the Lord Jesus Christ was the one who picks us up when we're half dead. It's the Lord Jesus Christ who met us there where we were and put us on his beast, so-to-speak, and took us back and anointed and put oil in our wounds. That's what I see here. He binds up the child of God who is weary because of the battle, who is downtrodden because of the battle, who is sorrowful because

of the battle and has scars because of the battle. Do you have scars today? Do you have battle scars because of your life and the way that you've fought against sin? If you don't, you have no idea what I'm talking about. You have no idea that this Priest comes and he binds up the brokenhearted. And you won't have a need for this Priest if you don't have a need for a Savior, if you haven't been revealed that you're a sinner and in need of this grace.

So far, what we have is we have our great need to hear of this Prophet, to hear of this Priest and then finally, the rest of this passage, from the rest of 1 all the way through 2 and 3, is about our King, our reigning King, our King who lives in us. It's not just a king far away on a hill. It's not just a king sitting upon his throne somewhere that's away from us. This kingship is set up in our soul. He is Lord. He is the King of kings and Lord of lords. But that's just not a title that's given to a regal person that sits on a throne, that is what's taken by Christ in our soul. He is King of kings and Lord of lords in our soul and the first thing he does is he conquers the proud heart. That's what we've seen all through this: to the meek, the brokenhearted and now "to proclaim liberty to the captives." What are you captive by? This is a very examining portion of Scripture because it's foreign to the one who doesn't believe that he's a sinner. It's foreign to the one who believes that sin is something abstract, that he doesn't have to deal with every day. It's foreign to someone who says, "Oh, well, my Lord put that away. He died for all that. He nailed it on a tree. I'm not going to have anymore worries the rest of my life." That's a foreign idea, that we are in dire need of him every day.

The child of God lives in that need every day because of this constant renewing of the Holy Ghost who reveals to us that we have sinned. And what a blessedness it is to know that Christ died for that sin: the sins of the past, the sins of the present, the sins of the future. But yet we're still going to walk and be polluted by that sin. That's why we need this every day. We have to hear from this Prophet. We have to feel the atonement of the Priest. And then this King to show that he is over all of these things, that he has put them all under his feet. "To proclaim liberty to the captives." To say, as Paul put it in 2 Corinthians, to overcome every high thing that exalted itself against the knowledge of God. That's what this King does. He puts down every high thing. You think about that a moment, of all the high things that come into our lives in a day that puff us up. Somebody says something nice to us or we read something and we have a thought that we're blessed by it and then all of a sudden, "Oh, look how I discerned that. Look how I exegeted that passage." Or you do something. Look at all these high thoughts that we have or the high thought of Arminianism. The high thought that there's something else left for us to do: how we're going to help our neighbor into the kingdom of God; how we're going to save the one over here that doesn't have a Savior.

All of these high thoughts, the King comes and he puts them under his feet and all of these high thoughts are things that exalt himself against the knowledge of God. But as this King, he proclaims liberty. Liberty which means we must be captive by something and that's sin and that's Satan and that's the world and that's the law. And these are the things that drag the child of God down to this earth. This is why we don't live in the heavenlies, is because we're dragged down to this earth by the pollution in this world. Are

you telling me you don't need to hear from him every day? That this doesn't need to be personal? It's okay if it's a corporate Lord to this church? That's okay? That's alright for me? I'll just live on the faith? "I'll live in the faith of my husband or my wife or my dad or my mom or this fellowship. I've joined myself to these people. They have such a strong faith." Is that all you need? There is something deficient in you if that's the case. There is something very deficient. You're just like that one that snuck in, that came in undetected in that other garment, remember? But he wasn't undetected to Christ. He wasn't undetected to the Lord who said, "Bind him hand and foot. Cast him out." But to everybody else in that way, "Here's a seat. You've got the same garment on that we've got." Those are very searching passages. Very searching passages.

That's what the word of God does when the Holy Spirit brings it to your soul. He says, "Is this you? Do you have this Lord? Is he your Prophet? Is he your Priest?" and now, "Is he your King? Has he proclaimed liberty to you that were a captive?" "And the opening of the prison to them that are bound." "Are you free?" If you are free it's because you are free indeed in Christ Jesus. And I know we've spent enough time talking about sin because it's a present reality for the child of God but you know what? To be delivered from that sin and to be delivered from the world is a reality too. Whether it's present or not is dependent upon the Holy Ghost whether he reveals it to you. But he will reveal it to you because if you read the rest of this passage, this is how he does it. This is how the Lord comes to proclaim liberty to the captives and the opening of the prison to them that are bound and it begins in verse 2, he "proclaims the acceptable year of the LORD," and anytime you read that and anytime you hear that, it is throwing us back to one time and that was the year of Jubilee. And what a great time that was.

In fact, I was going to explain it but why don't we just turn back real quick over to Leviticus 25. We'll read it and make some comments on it. This is a beautiful picture of Christ. Leviticus 25, we're going to begin in verse 9, "Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement." There is our Priest again. In the day of washing. In the day of being set free. This happened once every 50 years. Listen to this, "shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." If you were taken captive in those last 50 years and you had to sell yourself because you were poor and you had to become a slave, you were set free. If you had to sell all of our possessions because times were tough, they were all returned to you in the fiftieth year when the trumpet sounded. Do you see the spiritual significance of this? Everything that we have we will lose in this life to gain Christ, that's what Paul talked about. That's what the year of Jubilee is. He said you're free. He has come and he has said to us, "I have set you free. This is the acceptable year of the Lord." This is. The year that the Lord comes to your soul, the moment the Lord comes to your soul. This is what he impresses upon us.

"A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed." Do you see what

I see there? Rest. You will not labor. You will rest in Christ. That's the year of Jubilee. And it doesn't come every fifty years, it comes as the sovereignty of the Holy Ghost comes and reveals it and we're in dire need of that daily and if the Lord sees fit to come every day, he will impress that upon you and I and he's faithful to do it. This isn't a potential Savior who may tell you this, this is what the Lord does. And that trumpet, do you hear the trumpet? He said when the trumpet sounds, this is back to the prophet again, when we hear the voice of the prophet.

“For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubile ye shall return every man unto his possession.” Freedom. Can you imagine that today? Just the physicality of it every fifty years? Everybody's debt was wiped free? Everything was just wiped off the books, you start all over? Oh man, we'd be so happy. Why aren't we happy? Why aren't we happy when our sin is wiped free? And it was done on the cross and it was done before the foundation of the world. And then it's applied every day or daily as the Lord sees fit. But yet we're so polluted by this world that we don't walk in that newness of life. We don't walk in this year of Jubilee. This is it! It's not a year, it's a moment and it's every moment the Lord comes and says, “You're free. Your debts are paid. Everything that you owe,” and we owe everything to grace, do we not? We don't owe anything to man but we are a debtor to his grace and that's something you and I will never be able to pay. And I've got something better than that: we're never required to pay it because then it wouldn't be grace, would it?

What a great gift this year of Jubilee, to proclaim the acceptable year of the Lord. This is what our King does. “I proclaim it. I proclaim it to your soul. I will teach it to you as your Prophet. I will apply it to you by your Priest. But I will proclaim it as your King, that I am Lord in your life.” This is the power of the resurrection. This is the power of knowing Christ as Lord, to know Christ more. To proclaim the acceptable year of the Lord and the day of vengeance of our God and if you don't want to know about that day of vengeance, you don't want to know about the propitiatory work of Christ on the cross because that was the greatest day of vengeance when the Lord poured his wrath out upon his Son. Do you know why? He did that for you and me if we are his children. He did it for our sin, not his sin. He became our sin. A perfect holy righteous sacrifice who knew no sin, who did no sin.

You want to hear about the day of vengeance of our God? Our King has proclaimed it. “I have taken the wrath of my Father. My Father turned his back upon me. I cried out to him, My God, my God, why has thou forsaken me?” Why? As a perfect substitute. A perfect substitute for someone like you and me that looks at sin and laughs at it. But you won't laugh at it when he brings you to grieve over it. And you won't laugh at it as he brings you to mourn over it. And you won't laugh at it when he comes to comfort all that mourn. How does he do that? He proclaims the acceptable year of the Lord that you're free and he shows you why you're free. He shows you why that sin has been dealt with and it's been taken away. We have that picture in Zechariah of that fourth vision of the ephah, it was the one where the ephah sprouted wings and the whole ephah full of sin was taken away and it was gone and you couldn't see it anymore. That's what Christ has done, he's removed the sin as far as the east is from the west. We can't see it. We don't see it,

the Father doesn't see it. He's proclaimed the acceptable year of the Lord. He's sounded the trumpet and he revealed to us that he stood in our place.

Do you want to know why we mourn? That's why: he stood in our place. And yes, he brings us to mourn but then he brings us to rejoice and that's what we see in verse 3. As we come to the end of our text, as we look at the end of 2, he says, "to comfort all that mourn," and oh, what comfort it is to know that there's no condemnation in Christ Jesus. What comfort it is to know his finished work. What comfort it is to know what he has done. Then we come to verse 3. As I said today, my prayer and my hope for you in that seat is that the Lord makes this personal, he makes it to be your Prophet, your Priest and your King. Now listen to what he's done in 3, "To appoint unto them," them, it's personal, "that mourn in Zion." We just discussed why we mourn. "To give unto them beauty for ashes." Now, anytime you want to look in the word of God and you want to see that they are mourning in sackcloth and ashes, you know that there's a dire understanding of very much sadness there. Mourning, sadness. The Lord says, "You know what I'm going to give my children for that mourning? You know what I'm going to give them as they see that it's their sin that put their Lord on the cross? Do you know what I'm going to give them? I'm going to give them beauty. I'm going to show them the beauty of his blood covering their sin. I'm going to show them the beauty of his finished work on the cross. I'm going to show them the beauty of that sin being put away. And then I'm going to give them the oil of joy for mourning." And every time we see oil we think of the Holy Spirit and I'm going to tell you something, you and I aren't going to have joy without him. We're not going to have true joy without the Holy Spirit revealing Christ in his finished work and what he's done on the cross.

"The oil of joy for mourning, the garment of praise for the spirit of heaviness." Look at all this. You don't mourn? Do you mourn over sin? If you don't, none of these things are for you. "The garment of praise for the spirit of heaviness that they might be called trees of righteousness." Trees. Strong. Strength of the cedars of Lebanon. The greatest tree they had back in the day, the strongest were planted as Psalm 1 tells us, were planted by the river of life of Christ. We're planted in him and now we're strong in him because of his finished work. "That they might be called trees of righteousness."

I want to read something to you real quick. You don't have to turn there. I'm going to read out of Psalm 45. Listen to this: Psalm 45:13, "The king's daughter is all glorious within." Think about that a minute. "The king's daughter is all glorious within." You know, this is a metaphor for the King, the daughter being the church. "The king's daughter is all glorious within: her clothing is of wrought gold." It is wrought by him. This is the way that the Father sees us: clothed in the righteousness of his Son, by his Kingly, Prophetic, Priestly work.

"The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace." David, who wrote many times about his sadness over sin, his sadness over the oppression of his enemies and I believe them to be spiritual, I

don't believe them to be physical because physical enemies will oppress you but they can't touch your soul and David always talked about his soul.

We mourn and we have a spirit of heaviness and we have all of these things that the Lord said we will have because of his work as our Priest and his work as our King and his work as our Prophet and then he reveals to us, he doesn't leave us there, he shows us the glory of what he's done to take that sting away, the sting of death that we deserve because of transgressing the law. The power of the grave being taken away. The bondage of sin, the bondage of all these things that we've talked about today. And plans us in him as a tree of his righteousness. "The planting of the LORD," do you see that? The planting of the Lord, it shows us something. It shows us that to him all praise and glory is due. Praise be to God for "the planting of the LORD that he might be glorified." Let him that glory, glory in the Lord.

"1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; 3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified."

Dear heavenly Father and most gracious and holy Lord, may you reveal to us this hour, Lord, make it personal that you are our Prophet, our Priest and our King who has performed all things for us. In Jesus' name I pray. Amen.