

## Audio Teaching Sermon

## Message #22

## Preaching to the Humble

[ **A** Intro – Pastor Jefferson 0:00 thru 1:39 ]

Hello friends! Pastor Jefferson here once again. Today, I will be delivering **Message #22** of the **DWJD Ministries' Audio Teaching Sermon Series**. In the last message we were discussing a special gathering of the people of Israel to celebrate a day which truly was holy to the LORD. It was the beginning of the **62 weeks** of years, as spoken of by **Daniel** the prophet. This was the day for the starting of God's proverbial clock, after which had run its course, would see the Messiah, who we know is **Jesus of Nazareth**, walk into Jerusalem. It would take place **434 years** into the future when Messiah would enter the city on **Palm Sunday**. It gave God joy to know that His plan for the redemption of humanity was at last underway. The Hebrews had done their part by returning to the Promised Land and rebuilding the city's walls and gates, and a new temple to the LORD. This was accomplished within the time period of the first **"7 weeks of years"** as stated in Daniel's prophecy. They had returned from **Babylon** as long promised by the LORD and faithfully rebuilt Jerusalem within the allotted **49 years** of time. Daniel's prophecy is magnificent when you come to see that he predicted the exact day when Christ would enter the city to begin what we know would become the final week of His life.

[ **B** Jesus Returned to Galilee 1:39 thru 3:21 ]

As we have been doing over the past few messages, we've been discussing how we came to receive the **New Testament**. And now the discussion will finally come full circle. Open up your Bibles to the book of **Luke**, the **4<sup>th</sup> chapter** and the **14<sup>th</sup> verse**. To set the stage for this discussion, Jesus had just been baptized in the Jordan river by **John the Baptist**. When He emerged from the water, had the Holy Spirit alight on Him, **verse 1** tells us He immediately then departed for the wilderness. **Verse 2** explains Jesus was tempted there by the devil for **40 days**, where He ate nothing. In the next **10 verses** we read how the devil did all he could to get Jesus to stumble into sin. After failing to get Jesus to accept any of his offers, the devil left Him, to wait for what the Bible calls *"an opportune time."* Luke tells us in **verse 14**, *"And returned Jesus in the power of the Spirit to Galilee; and a report went out into all the surrounding region concerning Him."* The word we see for **returned** is the Greek word **hy-pes-TREP-sen** which translates **'to turn back or to return.'** We first saw this word back in **message #10**, when the Bible said Joseph and Mary

returned to Jerusalem upon discovering that Jesus was missing. In our case in Luke, Jesus had been missing for **40 days**, while out in the wilderness, and had now returned to Galilee.

[ **C** In the Power of the Holy Spirit 3:21 thru 5:02 ]

Luke tells us a report went out into the surrounding region concerning His return. The word we see for **report** is [2] **FAY-may** and means '**news, gossip or a report which is spread among the people.**' If such information is of a negative nature, we call it a **rumor**. If, on the other hand, it casts the person being talked about in a positive light, it's described as **fame** or **notoriety**. Back in Jesus' day, oral communication was the primary means for spreading news. This word appears twice and each time it is speaking of positive news regarding Jesus. There is an important point to this verse, which can be easily missed, if we aren't careful. Notice the phrase, "**in the power of the Spirit.**" Jesus returned to Galilee for a specific purpose, as revealed in the 2<sup>nd</sup> half of the verse. It was the result of the power of the Holy Spirit which allowed the report to go out into the surrounding region concerning Jesus. Written here in plain black and white is proof that it is the Holy Spirit Who gets folks interested in Jesus and subsequently brings them to Him. In **verse 15**, we read that Jesus began teaching in their synagogues and received praise from everyone. **Verse 16** says He returned to **Nazareth** where He'd been brought up, and on the Sabbath went into the synagogue as was His custom.

[ **D** Jesus Reads from Isaiah 5:02 thru 6:37 ]

Then, and even now, the central portion of a Jewish service is to bring out the sacred scroll. It is usually done with fanfare and flourish, removing it from a special cabinet where it is stored. Usually, it was someone from the congregation who had been chosen to read a portion from out of the **Old Testament**. It is customary for them to begin reading from where the previous service left off. **Verse 17** tells us that in this case, the scroll of the prophet **Isaiah** was handed to Jesus. And so, it was Jesus who stood up to read the verse. It says, "**And there was given to Him the scroll of the prophet Isaiah, and having unrolled the scroll, He found the place where it was written.**" The word we see for **He found** is **hyoo-REN** and means '**to find or discover something after searching for it.**' Jesus deliberately sought out a specific passage to read to the congregation. He opened up the

scroll and read **Isaiah 61:1**. I will read it now from out of the original **Hebrew**, instead of out of the Greek as found in the book of **Luke**. *“The Spirit of the LORD GOD is upon Me, because YAHWEH has anointed Me to preach good tidings to the humble.”* First of all, Isaiah was not writing about himself. No, he was speaking of the coming **Messiah**.

[ **E** **The Proper Name of God** **6:37 thru 8:20** ]

Notice that **Isaiah** begins with the same words as **Luke** regarding the Messiah being accompanied by the power of the Holy Spirit. The reason is given: because **Yahweh** has appointed Him to preach good tidings to the humble. The word **Yahweh** is **‘an abbreviation of the proper name of God.’** It is actually 4 letters, **Y H V & H** and is pronounced, **“yah-VEH.”** Phonetically it is pronounced **yeh-ho-VAH**. It is derived from the Hebrew word **hay-YAH**, which means **‘to be or to exist.’** It is the answer God spoke to Moses, after Moses asked Him for His name. God said, **“I am.”** Thus, it was **Yah-VEH** who anointed Jesus to bring the good tidings to the humble. The word we see for **anointed** is [2] **mah-SAH** and in the two places it is used in Scripture is discussing an anointing by the Holy Spirit. It forms the root word for Messiah. The word means **‘to smear, consecrate or to paint.’** It brings with it the idea of applying oil or ointment to a person or object. The act is symbolic of signifying consecration or sanctification. **Consecrated** means **‘to be made or declared sacred.’** It symbolizes imparting of the Holy Spirit or divine approval, empowering one for a specific role or task. For Jesus it was to preach good tidings.

[ **F** **To Preach Good Tidings** **8:20 thru 10:16** ]

The Hebrew word for **to preach good tidings** is [3] **leh-bah-SER** and means **‘to bring good news, a positive announcement or cheerful proclamation.’** The Greek word is **yoo-an-ghel-LIS-sas-they-eye** and means **‘to evangelize or preach the good news of the Gospel.’** This word appears in three places and is used exclusively in the context of preaching the Gospel. So, we can clearly see that Jesus was empowered by the Holy Spirit to bring the Gospel to the humble. Here is why I chose to use the **Isaiah** scroll versus the translation into Greek. The word we see for **humble** in the Hebrew is **ah-NAH-whim** and translates to **‘be humble, meek or lowly.’** It comes from the root word **ah-NAH** which means **‘to be humble or to be afflicted.’** The word denotes a quality of humility or meekness. It is used to describe individuals who are gentle, lowly in spirit and submissive

to God's will. Now, who does that sound like? Does it sound like poor people—as from the Greek translation—or fledgling disciples of Christ? In ancient Hebrew culture, humility was a valued trait. Being poor has never been a valued circumstance. **Ah-NAH** was not merely associated with external behavior but was deeply rooted in one's relationship with God. In the eleven places where the word **ah-NAH-whim** appears, the majority of the time it is translated as **afflicted**, which means **'grievously affected or troubled (as by the affliction of sin).'**

[ **G** **Heal the Broken Hearted** **10:16 thru 11:28** ]

Here again, we see in Isaiah's prophecy whereby the Messiah, under the power of the Holy Spirit, is sent to preach the good news to those humble folks who are grievously afflicted and troubled with sin. Humility is viewed by God as a strength, which enables folks to live in harmony with others and to be receptive to divine wisdom. This is the perfect description of a disciple of Christ. The next phrase in **Isaiah 61:1** is, *"He has sent Me to heal the brokenhearted."* The word we see for **to heal** is [1] **la-hah-BOS** and it means **'to bind, or to bandage'** as in the context of healing wounds. The term conveys a sense of God's healing and restorative power. Such care, preparation and readiness, is often associated with healing and restoration. This word is only used just this one time and tells us that this Godly healing power is available only to those who Jesus chooses to bring the message of Gospel.

[ **H** **Raising Up a Contrite Spirit** **11:28 thru 13:13** ]

The Hebrew word we see for **the brokenhearted** is [2] **leh-nis-BAH-rey** and it translates **'to break, shatter or to destroy.'** It is used to describe the physical breaking of objects, such as walls or cities. It is also metaphorically used for illustrating the breaking of human hearts and their spirit. It is a term associated with a person suffering while enduring the effects of sin within their lives. This word is only used here and over in **Psalms 34:18**, which reads, *"The LORD is near to the brokenhearted—and saves those who are crushed in spirit."* The word we find for **crushed** is [1] **dak-KEH-ee** and means **'to be crushed or contrite.'** The word **contrite** translates to **'feeling or showing sorrow and remorse for improper or objectionable behavior.'** That means those who follow Jesus are remorseful for their sin. It's used to metaphorically describe a broken heart. The concept of being crushed or contrite is closely associated with repentance and humility

before God. The Israelites understood that a broken and contrite heart was essential for starting and continuing to build a true relationship with God. Yet again, this word's one time use highlights that only those who seek Jesus will receive relief from their broken heart and contrite spirit. To those people, & those people alone, will Jesus deliver His joy.

[ **I** **The Year of Jubilee** 13:13 thru 14:52 ]

Continuing on in **Isaiah 61:1**, we next see Jesus is *"To proclaim liberty to the captives."* The word we see for **proclaim** is *liq-RO* means to **'call out to.'** The word conveys the act of vocalizing or declaring something with intention and purpose. It is rendered in the context of being an invitation. Jesus is calling out to His followers in the cause of liberty. The word we find for **liberty** is *deh-ROHR* and means **'freedom, release or forgiveness.'** It is used to describe the act of proclaiming freedom, as when slaves were set free and debts were forgiven, as with the **Year of Jubilee**. The **Year of Jubilee** occurred every **50<sup>th</sup> year** in Israel to prevent the permanent enslavement of individuals and to ensure economic disparities did not become entrenched. It was to serve as a reminder that it was God who delivered Israel from out of slavery in Egypt. Jesus is offering the same liberty to all who would follow Him. And the word we see for **captives** is [1] *lish-vue-LIM*. It translates to mean **'to be taken and confined.'** We each have been taken captive by sin. And the one time this word appears is showing us that Jesus is offering liberty and freedom only for those captives who will become fully-fledge disciples of Him.

[ **J** **Freedom for Prisoners** 14:52 thru 16:15 ]

And in the final thought of the verse Jesus says, *"And freedom to prisoners."* The word we discover for **freedom** is yet another one used just this one time. It is [1] *KO-wa-akh* and means **'the opening of the eyes, or to recover one's sight.'** It is used in a metaphorical sense to describe the act of gaining insight or understanding. The freedom Jesus is offering us is to free our minds such that we can see His message for what it truly is: a way to build a lasting and thus intimate relationship. And the word for **prisoners** we see is [1] *weh-lah-ah-SUE-rim* and means **'to bind, to restrain or to tie up.'** While it does mean prison in the sense of physical restraint or imprisonment, Jesus is stating that we will no longer be bound or held as slaves to sin. This is mental freedom. Sin will lose its control over us. Jesus will free our minds to be able to truly see Him for Who He is. Once more, as followers of Christ, we are in a very unique position. We are the only ones who

will ever achieve this mental freedom from the cerebral prison of sin.

[ **K** Use of Words is Specific 16:15 thru 17:34 ]

I want to point out that the use of words from the original languages, when such words appear just one or two times is quite intentional. As we study Scripture, most often these words are used to describe some component of Christ's actions which are directed against a specific group of people. In **Isaiah 61:1**, a passage clearly directed at the followers of Jesus, 7 such words are used in this verse alone! God's message is specific and directed only to those who have agreed to follow Him. Jesus is our teacher, and the Holy Spirit is the One who brings the meanings and understanding of that teaching to our minds. As we studied in this message, it is Jesus who was anointed and appointed for the task of bringing the good news of the gospel to the humble and afflicted, to proclaim the message of liberty to the captives of sin and to bring intellectual freedom to all those oppressed by evil. As you will soon learn, the message of the gospel includes every word that comprised the New Testament. And Jesus is the sole author of that part of our Bible.

[ **Z** Some Final Comments 17:34 thru 18:48 ]

I do hope & pray that as you listen to these audio teaching sermons you are beginning to see the only true route leading to genuine salvation. And that the route is a relatively long-term journey to holiness and not just a simple intellectually based desire or momentary act. What we all must understand is that the act of getting to know Jesus is not a simple matter. It is a difficult journey for all who partake of it. Hence the granting of the joy to us from our LORD and Savior, Jesus. And while you are listening to these audio sermons, I encourage you to make your friends and neighbors aware of this completely free teaching service. DWJD Ministries will never ask anyone for money. But, to be effective, you must connect with them and explain why it would be in their best interest to devote some of their precious time to hearing these messages. Tell all the ones you love! That's our time for today. **So, until next time my beloved, this has been Pastor Jefferson, speaking in God's Holy name and for His glory alone. Amen!**