

## Everything Is Better With Jesus

I want you imagine for momnt: ~700 yrs ago (1300s; before Lthr/Clmbs/Shkspr; Mid Ages) some author/writer wrote dwn detaild dscrptn/prsn who'd come smday in futr & make evthng in wrld better – smone who'd solve wrld's probs, end war, usher in era/peace. And imagine what like if evthing author wrote re actly came true – if this yr, 2025, some indivl come onto scene who'd perfly match dscrptn fr 1300s! Wldn't that: amzng/incrdbl!? Well, that's exctly what Prpht Isa does: lives 700 yrs before J, but writes re J & descrbs J in incrdbl detail: how he'd save wrld by dth/res, how solve prob/sin, how end conflict btwn mankind/God & usher in era sprtl peace. Isa wrote: re J's virgin brth - **“Virgin'll conceive, give brth chld, call Immnl” (7:14)**; re J/GS - **“Tends flock like shpdrd: gathers lambs/arms & carries them close/hrt” (40:11)**; re J's dth/cross pay sins/wrld - **“Piercd trnsgrssns, crshd/inqts; punshmnt brght us peace upon him, & by wounds/heald” (53:5)**. Isa was able look way into futr & write re coming Sav who'd make evthng better – that's called prphcy. And when prphcy comes true, that's called fulfilmnt. Today we have both: prphcy & fulfilmnt. **Lk 4:16-17**; (then reads wrds of Isa 61); then says: **21b**. IOW: that's me; Isa's writing re me; these words are fulfilled in me.

Dear sis/bro/Xp, we live 2k yrs after J, so for us Isa's prphcy: 2700 yrs old. But today I'd like us take close look at that ancnt prphcy, fr Isa 61, bec J said “These wrds are re me”; and bec in these wrds we clearly see: EBJ.

EBJ. That's what J himself says here; J is speaker: **vs. 1a-me**. Remem few wks ago: ram's horn; told: blow as trump, also fill w/oil for anntng. Anntng: when pour oil over head/smone set apart to be a PPK. Wrld in OT for promsd Sav, perf PPK: Mes – means Anntd One. Here J: “I am that Anntd One; Mes.” **Vs. 1a-me**. 2 wks ago: celbrtd J's bap; saw Trnty. Fr spoke; HS descndd on J as dove (font, altar, window). Here, see Trnty again. Lord/Fr annts J; Spirit/Sov Lord comes upon him; & J is set apart do work/Mes – work like this (follow along):

**Vs. 1b-poor**. GN = Gos; J proclaims Gos. 2 main tchns/Bbl: L&G. Law shows sin; Gos shows Sav. Ev other relgn in wrld is relgn/law: do/don't do this; then maybe god'll be happy w/you. J says: “God loves you; sent me save you, die for you, pay/sins & bring hvn.” That's Gos, GN, central msg/Bbl that J came to proclaim! **Vs. 1b**. Xianity is a relgn/Gos – and only relgn/Gos. W/o J: you have to earn own salvtn – smthng you can nvr do. W/o J, there's nthng but law & fear & the anger/God. But EBJ; comes to **“proclaim GN.”**

EBJ bec J **vs. 1c**. Are you brknhrted? What brks your hrt? Here's what brks my hrt. This wk read re 14 yr old girl who sddnly came dwn very aggrsv virus, died few days later; her mom went my HS; imagine how her fam's hrts brkn. Reminds me: 6 WELS ppl that died last summer in housefire; brks/hrt. Brks/hrt when, as pstr perform wed after tchnng brd/grm re Xian marg, then few yrs/mos later get divrcd. Brks/hrt when ppl get upset at ch/schl & leave for reasons that cld've easily been reslvd w/simp convrstn. Brks/hrt when ppl just stop coming ch; go mos/yrs w/o wrshpng Sav w/their cong or receiving J's bdy/bld for fgynss. Brks/hrt when ppl get wrappd up in a sin that just takes over life, esp when convince self that sin isn't actly sinful; just ignore will/God for life. Lot things brk my hrt. What brks yours? **Vs. 1c**. When your hrt gets shattrd into milln pieces, J picks up those pieces & puts them back tog; & w/his love/Gos wraps bandage arnd your hrt (binds up brkn hrts) so they can heal. W/o J, hrts don't heal right. W/o J, ppl might move on w/life, find way get by; but nvr truly heal. But EBJ. Scars may remain, maybe even until you get to hvn. But EBJ bec J heals brkn hrts & binds up brknhrted.

J tells us he came **vs. 1d**. Some ppl held captive in prison of: addctn (alchl, drugs, porn, gambling); abuse (absv prnts, spouse, wrk envrmnt, govt); illness (physcl illness of brkn body, or mental illness of brkn mind); and guilt (either ignore guilt & fool selves into finding joy in self-made prison/sin; or ovrwhlmd w/guilt & can find no possible way of escaping fr crushing reality of divine justice). These prisons are dark/scary/hopeless places to be. Maybe you've been incarcerated in one yourself. W/o J: no escape. But EJB, bec **vs. 1d**.

J came **vs. 2a**. If you've ever been wronged, if ever been victim/crime, then you know what like cry out to the God of justice to right the wrong? We live in land/law/order, w/justice system that's good, comprd to all other govts this wrld's ever seen. Think of all victims in this wrld, ppl who've been victmzd and who'll nvr find

earthly justice. W/o J, they're w/o hope. But EBJ, bec J came vs. **2a** (favor: he's going show you his favor by righting your wrongs; vengnc: he's going to punish those who victimize you).

J tells us he came vs. **2b**. "**Blessed: those who mourn,**" he said, "**for they'll be comforted**" (Mt 5:4). W/o J, there's no real comfort in this life; there's just coping/grieving like rest/wrld that has no hope (1 Thes 4:13). But when you/I mourn, J is w/us; comforts us by bestowing: vs. **3b** ("**Be faithful, even to point/dth, & I'll give you crown/life,**" Rev 2:10); vs. **3c** ("**You annt head w/oil; cup overflows,**" Ps 23:5); vs. **3d**. I'm sure at some point/life you've worn "**spirit/despair**"; if not, smday will. It's heavy, heavier than lead vest you wear for xray. But just like Joseph & coat many colors, our Fr/hvn clothes us in "**garment/praise,**" jacket/joy. EBJ. Vs. **3e**. Last wk in sermon, Pr. Rodrigue compared us to oak tree, tall/strong, rooted/estblshd in God's love (Eph 3:17). W/o J we're just dead branches. But J calls us: oaks/righteousness.

EBJ. But smtms we feel pretty content w/o J. Ppl at syng/Naz had J right there w/them. They loved his Gos prchnng; "**All spoke well/him & were amzd at grcs wrds that came fr lips**" (Lk 4:22). But had no time for his law prchnng; kicked him right out/ch & tried throw off cliff! They: very content w/o J. We may not be so bold as to outright reject J like they did. But smtms we feel pretty content w/o J. I've heard said: worst form rejctn, not cruel wrds or hurtful actions, but to ignore smone. Sm ppl call it ghosting: when comply ignore smone who's supposed be friend. J: our best frnd. When do we ignore/ghost him? If J calls us to worship him weekly at ch & receive his sacrmnt w/revernc, but we ignore him, that's being content w/o J. If J instrcts us how live lives, what shld/n't do (w/\$, bodies, wrds, anythng), but we ignore him & do whtvr want, whtvr makes us happy, that's being content w/o J. If we remove J fr position #1 in hrts & replace him w/smthng else, that's idolatry, and that's being content w/o J. We may nvr actly try to throw J off a cliff. But when do we ghost him, ignore him; when are we content w/o J?

700 yrs before born, J spoke in prphcy thru pen/Isa & said vs. **1a-me**, as Mes, Anntd One, to bring precious gifts of hvn to my ppl. 2700 yrs later, we've seen fulfilmnt; we've seen what J came do. By his dth/cross, he paid/sins. By his res/dead he showerd us w/blessings, these blessings in Isa 61, blessings promsd in prphcy & fulfilled for us in Xp. EBJ. Nothing is good w/o J. So always cling to J! Nvr be content w/o J. EBJ.

### Isaiah 61:1-6

<sup>1</sup>The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to proclaim good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, <sup>2</sup>to proclaim the year of the LORD's favor and the day of vengeance of our God, to comfort all who mourn, <sup>3</sup>and provide for those who grieve in Zion—to bestow on them a crown of beauty instead of ashes, the oil of joy instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the LORD for the display of his splendor.

<sup>4</sup>They will rebuild the ancient ruins and restore the places long devastated; they will renew the ruined cities that have been devastated for generations. <sup>5</sup>Strangers will shepherd your flocks; foreigners will work your fields and vineyards. <sup>6</sup>And you will be called priests of the LORD, you will be named ministers of our God. You will feed on the wealth of nations, and in their riches you will boast.

### Luke 4:16-17, 21

<sup>16</sup>[Jesus] went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, <sup>17</sup>and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: ... <sup>21</sup>"Today this scripture is fulfilled in your hearing."