

THE FAVOR OF GOD

Discovering the Healing Power of Prevenient Forgiveness and Enemy Love

Isaiah 61.1,2—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, to proclaim the year of the LORD's favor and the day of vengeance of our God . . .

Jesus walked the earth as the radical, extravagant, and “dangerous,” favor of God. He practiced a boundary pushing, Torah challenging, line crossing, Pharisee infuriating radical table practice.

Luke 4.16-22—He 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, and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: “The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor.” Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. He began by saying to them, “Today this scripture is fulfilled in your hearing.” All spoke well of him and were amazed at the gracious words that came from his lips. They said, “Is not this Joseph's son?”

Luke 19.5-7—When Jesus reached the spot, he looked up and said to him, “Zacchaeus, come down immediately. I must stay at your house today.” So he came down at once and welcomed him gladly. All the people saw this and began to mutter, “He has gone to be the guest of a sinner.”

Matthew 9.10-11—While Jesus was having dinner at Matthew's house, many tax collectors and sinners came and ate with him and his disciples. When the Pharisees saw this, they asked his disciples, “Why does your teacher eat with tax collectors and sinners?”

Luke 7.39—When the Pharisee who had invited him saw this, he said to himself, “If this man were a prophet, he would know who is touching him and what kind of woman she is—that she is a sinner.”

Luke 15.1-2—Now the tax collectors and sinners were all gathering around to hear Jesus. But the Pharisees and the teachers of the law muttered, “This man welcomes sinners and eats with them.”

Mark 2.5—He said to the paralyzed man, “Son, your sins are forgiven.”

John 8.10-11—Jesus straightened up and asked her, “Woman, where are they? Has no one condemned you?” “No one, sir,” she said. “Then neither do I condemn you,” Jesus declared. “Go now and leave your life of sin.”

Luke 4.23-29— Jesus said to them, “Surely you will quote this proverb to me: ‘Physician, heal yourself!’ And you will tell me, ‘Do here in your hometown what we have heard that you did in Capernaum.’” “Truly I tell you,” he continued, “prophets are not accepted in their hometowns. I assure you that there were many widows in Israel in Elijah's time, when the sky was shut for three and a half years and there was a severe famine throughout the land. Yet Elijah was not sent to any of them, but to a widow in Zarephath in the region of Sidon. And there were many in Israel with leprosy in the time of Elisha the prophet, yet not one of them was cleansed—only Naaman the Syrian.” All the people in the synagogue were furious when they heard this. They got up, drove him out of the

That the world might be healed . . . – John 3.17

*All texts quoted from the TNIV unless otherwise noted.

Jonah 3.10-4.4—This change of plans greatly upset Jonah, and he became very angry. So he complained to the LORD about it: “Didn’t I say before I left home that you would do this, LORD? That is why I ran away to Tarshish! I knew that you are a merciful and compassionate God, slow to get angry and filled with unfailing love. You are eager to turn back from destroying people. Just kill me now, LORD! I’d rather be dead than alive if what I predicted will not happen.”

Trajectory 1-10

Accommodation vs. Ideal

Leviticus 19.17-18—Do not hate a fellow Israelite in your heart . . . Do not seek revenge or bear a grudge against anyone among your people, but love your neighbor as yourself. I am the LORD.

Psa. 31:6—I hate those who regard vain idols, But I trust in the LORD.

Psa. 119:113— I hate those who are double-minded, But I love Your law.

Psa. 139:21—Do I not hate those who hate You, O LORD? And do I not loathe those who rise up against You?

Psa. 139:22—I hate them with the utmost hatred; They have become my enemies.

Eccl. 3:8—A time to love and a time to hate; A time for war and a time for peace

town, and took him to the brow of the hill on which the town was built, in order to throw him off the cliff.

Luke 15.28—The older brother became angry and refused to go in. So his father went out and pleaded with him.

Matthew 5.20-48—For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven . . . You have heard that it was said, ‘Love your neighbor and hate your enemy.’ But I tell you, love your enemies and pray for those who persecute you, that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. If you love those who love you, what reward will you get? Are not even the tax collectors [sinners] doing that? And if you greet only your own people, what are you doing more than others? Do not even pagans [Romans] do that? Be complete, therefore, as your heavenly Father is complete.

John 13.34-35— A new command I give you: Love one another as I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another.

Matthew 22.2-14— “The kingdom of heaven is like a king who prepared a wedding banquet for his son. He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come. Then he sent some more servants and said, ‘Tell those who have been invited that I have prepared my dinner: My oxen and fattened cattle have been butchered, and everything is ready. Come to the wedding banquet.’ But they paid no attention and went off—one to his field, another to his business. The rest seized his servants, mistreated them and killed them. The king was enraged. He sent his army and destroyed those murderers and burned their city. Then he said to his servants, ‘The wedding banquet is ready, but those I invited did not deserve to come. Go to the street corners and invite to the banquet anyone you find.’ So the servants went out into the streets and gathered all the people they could find, the bad as well as the good, and the wedding hall was filled with guests. But when the king came in to see the guests, he noticed a man there who was not wearing wedding clothes. ‘Friend,’ he asked, ‘how did you get in here without wedding clothes?’ The man was speechless. Then the king told the attendants, ‘Tie him hand and foot, and throw him outside, into the darkness, where there will be weeping and gnashing of teeth.’ For many are invited, but few are chosen.”

Radical new way of seeing God, ourselves and everyone else around us.

Jesus walked the earth as the radical, extravagant, and “dangerous,” enemy embracing favor of God. He practiced a boundary pushing, Torah challenging, line crossing, Pharisee infuriating radical table practice. And the question we have to ask is, “Do We?”

Eva Moses Kor

Law Given through Moses . . . The Way of Grace has come through Jesus the Christ.

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Herb Montgomery
Renewed Heart Ministries
PO Box 1211 | Lewisburg, WV 24901 | 304.520.0030
herb@renewedheartministries.com
www.renewedheartministries.com