

Isaiah 58:1 – 14

^{58:1} 'Cry loudly, do not hold back;
 Raise your voice like a trumpet,
And declare to My people their transgression
 And to the house of Jacob their sins.
² Yet they seek Me day by day and delight to know My ways,
 As a nation that has done righteousness
And has not forsaken the ordinance of their God.
 They ask Me for just decisions,
 They delight in the nearness of God.
³ Why have we fasted and You do not see?
 Why have we humbled ourselves and You do not notice?'

Behold, on the day of your fast you find your desire,
 And drive hard all your workers.
⁴ Behold, you fast for contention and strife
 And to strike with a wicked fist.
You do not fast like you do today
 To make your voice heard on high.
⁵ Is it a fast like this which I choose,
 A day for a man to humble himself?
Is it for bowing one's head like a reed
 And for spreading out sackcloth and ashes as a bed?
Will you call this a fast,
 Even an acceptable day to the LORD?
⁶ Is this not the fast which I choose,
 To loosen the bonds of wickedness,
 To undo the bands of the yoke,
And to let the oppressed go free
 And break every yoke?
⁷ Is it not to divide your bread with the hungry
 And bring the homeless poor into the house;
When you see the naked, to cover him;
 And not to hide yourself from your own flesh?

⁸ Then your light will break out like the dawn,
 And your recovery will speedily spring forth;
And your righteousness will go before you;
 The glory of the LORD will be your rear guard.
⁹ Then you will call, and the LORD will answer;
 You will cry, and He will say, 'Here I am.'
If you remove the yoke from your midst,
 The pointing of the finger and speaking wickedness,
¹⁰ And if you give yourself to the hungry
 And satisfy the desire of the afflicted,
Then your light will rise in darkness
 And your gloom will become like midday.
¹¹ And the LORD will continually guide you,
 And satisfy your desire in scorched places,
 And give strength to your bones;
And you will be like a watered garden,
 And like a spring of water whose waters do not fail.
¹² Those from among you will rebuild the ancient ruins;
 You will raise up the age-old foundations;

Israel's Nearness to God: God chose Israel uniquely, to dwell among them in the tabernacle (Ex.35 – 40), and its later version, the temple in Jerusalem (1 Ki.1 – 8).

Fasting: Is the practice of abstaining from food in order to build up spiritual discipline and strength over one's own body. Exploiting workers and indulging your own greed, while fasting, is deeply hypocritical.

God's Care for the Vulnerable: God gave Israel many laws about this: protection from excessive bodily harm (Ex.21); release from debts every 7 years (Dt.15); preservation of dignity and basic wealth, ability to glean others' fields after harvest (Dt.24); restoration of family lands every 50 years (Lev.25); etc.

Garden Imagery: Israel understood their life in their garden land to be God's partial restoration of His true humanity in the garden of Eden.

And you will be called the repairer of the breach,
The restorer of the streets in which to dwell.
¹³ If because of the sabbath, you turn your foot
From doing your own pleasure on My holy day,
And call the sabbath a delight, the holy day of the LORD honorable,
And honor it, desisting from your own ways,
From seeking your own pleasure
And speaking your own word,
¹⁴ Then you will take delight in the LORD,
And I will make you ride on the heights of the earth;
And I will feed you with the heritage of Jacob your father,
For the mouth of the LORD has spoken.'

Sabbath: For Israel, the sabbath day is a day of rest, relationship, and reflection on God's original creation vision (Gen.2:1 – 3). It went from Friday sundown to Saturday sundown. It is likely that these Israelites interpreted the Sabbath as 'leisure' for themselves, while making workers work overtime.

Historical and Cultural Background

- *Isaiah:* A poetic preacher who lived in the 700's BC and died after 687 BC, in the Southern Kingdom of Judah (after the nation Israel split into two kingdoms).
- *Micah:* The poet-preachers Micah and Isaiah almost certainly knew each other, since they lived at the same time and wrote about the same themes.
 - Micah said, 'What does the Lord require of you, but to do justly, love mercy, and walk humbly with your God' (Mic.6:8), which is very similar to Isaiah 58.
 - Micah shared with Isaiah a vision of the word of God going forth from Jerusalem, so that God would reign with justice and peace, and people would 'beat their swords into plowshares, their spears into pruning hooks.' (Mic.4:1 – 5; Isa.2:1 – 4)

Questions

1. Have everyone pick a verse to analyze the poetry. Remember that biblical poetry operates by rhyming ideas and concepts, not sounds primarily. The point often rests on how the idea develops from line A to line B. Example (explain this verse, because it sets the tone for the whole chapter):

³ 'Behold, on the day of your fast you find your desire, [hypocrisy generally]
And drive hard all your workers, [hypocrisy specifically]

2. Why do these people have a complaint against God? (v.2)
 - a. When we look at verse 2, these guys sound great spiritually. Day after day, they are seeking God out. They seem eager to know his ways. They are so psyched that God lives in the Temple, near to them and far from the Gentiles. But it sounds like their farmlands are kind of barren – not a garden, so owners overwork the workers in the fields.
 - b. If these guys were a church or campus fellowship, they would sound amazing. They sing awesome worship songs and even write their own. They have weekly Bible study, and they're always going to conferences and retreats. And yet why doesn't God help us with our grades? Summer jobs? More people to date? I've made God my biggest extracurricular activity, and yet, God, why don't you see me?
 - c. If these guys were white American evangelicals, what would they complain about?
3. How does God respond to them?
 - a. You are hypocrites. You compartmentalize your life. You refrain from eating on certain days. But you indulge your greed all the time, by underpaying and overworking people.
 - b. You have privatized your faith, separating personal piety from social justice.
4. How are we like the Israelites here?
 - a. Today, we have been influenced by a political culture that separates the two. Maybe even separates soul (and intellect) from body. But Jesus reunited them. On the anti-greed front, he said in Luke 12:33 – 34, 'Sell your possessions and give to the poor. Store up treasure in heaven.' John said, 'Whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him?' (1 Jn.3:17) Paul said, 'They only asked us to remember the poor--the very thing I also was eager to do' (Gal.2:10). The early Christian community took this so seriously. They had a saying, 'We share all things but our spouses.' American culture today might say the opposite, 'We share our spouses, but not our money.'
 - b. Illus: In 1995, I moved into East Palo Alto, that community that I mentioned earlier with the highest per capita murder rate in 1992. I moved into one of the most dilapidated apartment complexes in the city. It was right next to a freeway onramp and offramp so drug dealers were always there. Kids played in or near huge garbage dumpsters. There were cockroaches everywhere. There were 100 apartments filled with Mexican immigrant families. I was being mentored by a couple, the Espinosas, and they had a lot of relationship with these folks. One of the families that I met was the Sanchez family. One day I was going to work in the morning and Graciela Sanchez, the grandmother of this family, asked me for a ride. She said, 'My usual ride was arrested.' I asked, 'Where do you work?' She told me, and I realized that it was only 10 minutes away from where I worked, Intel Corporation. The next morning, there she was again. So I took her again. She asked if I could pick her up from work, too, because it cost her a lot of money and time to take the train and bus. I thought about it, and realized it would mean that I could get my work at Intel done by 4:30pm so I said sure. I took this Mexican grandmother to and from work every day for over a year. And she wasn't the easiest person to get along with, you all know what I mean? During that time, my supervisors at Intel pulled me aside and said, 'Mako, we'd like you to take this promotion by helping out this organization. They're in trouble and it would take some serious overtime, but you'd get some good experience.' We were an internal management consulting group. I prayed about it and said, 'I can't.' They were surprised. This was the late 90's, when Intel's stock price was doubling every 18 months, and it would have been a raise with more stock options. A few months later they said, 'Mako, there's another opportunity.' It was a similar situation. I turned down that promotion, too. I told them, 'This probably won't make sense to you, but I love Jesus and I love this family. I'm taking this grandmother to and from work every day, and they depend on me right now.' So I had a chance to witness to my coworkers! God had helped me feel close to this family, and I was beginning to

understand something about God's heart for community and evangelism. This went on, and one day as I was driving grandma Graciela home, she asks, 'Mako, can you be the padrino, the godfather, of my grandson?' Do you know what an honor that is? In Mexican culture, if something happened to the adults, I would have been entrusted with that grandson. God cares about physical needs. God cares about community.

- c. (for college students) We may not be actively cruel, but we seem to be passively cruel in our public lives. We pray for God to give us a good summer internship, so that we could make a lot of money. We pray for God to give us good grades. But let's be real now. When your professor grades on a curve, you might as well pray for God to make other people fail more frequently than you!
5. What is true spirituality? (v.6 – 7)
- a. God's heart for us fasting and doing other spiritual disciplines is for *others*. What is fasting for? Is it to lose weight? So we can be healthier? Well, those may be side benefits. Fundamentally, it's to free us to love others with the love of God.
 - b. What happens when we pray and fast? At least two things:
 - i. First, we are learning to restrain ourselves for the sake of God's bigger things
 - ii. Second, we are learning to trust God so that we won't need to keep other people down.
 - c. What is a 'yoke'?
 - i. An ox wears a yoke to pull the plow behind it. It's what makes the ox do the work.
 - ii. Used in v.6, workers are probably in *debt* in some way, or impoverished so they have to accept work payments that are meager.
 - d. Finger pointing (v.9) symbolizes corrupt authority. That's why it's coupled with the phrase 'speaking wickedness.' You point your finger and speak wickedly when you're blaming, accusing, being judgmental, using your authority to drive people into the ground.
 - e. So what are the bands of wickedness? Who is oppressed? A good working definition is: people who are relationally or systemically disadvantaged.
 - i. Everyone is pretty good at seeing relational dynamics.
 - 1. If you call someone a racial slur or burn a cross on someone's lawn, that's relational oppression.
 - 2. Here's an example of relational oppression. There was a group of Christian students at MIT who went to a frat party. There was a freshman there. The frat boys were forcing him to drink shot after shot. At some point, he passed out. The Christians saw all this happening and then left the party. That frosh died later that night. He drowned in his own vomit. The main question is not, 'Can Christians go to parties?' Of course Christians can go to parties, at least most of them. The main question is, 'What is our motivation when we go the parties?' Is it to escape your own stress? Is it to indulge yourself? Or is it because you prayed and you sense God leading you into places of brokenness and competition and darkness in order to serve Him there? Is it because you fasted and you know how to restrain yourself? If you've learned those things, you can go to those parties; you'll stay sober enough to keep listening to the voice of the Spirit. If you've learned to trust God with your future, you'll be able to release your grades a bit to look out for others. It's not wrong to go to parties. In fact, sometimes that's exactly where God wants us to make a difference on campus!! But God wants us there with His eyes, His ears, His heart, and His motivations. He wants us to loosen the bands of wickedness and let the oppressed go free.
 - 3. The #MeToo movement has called attention to women experiencing sexual harassment in the workplace.
 - ii. Systemic oppression is more difficult to see. It's when laws, companies, banks, schools, government, and systems have the effect of keeping people down.
 - 1. If women who experience harassment at work are not taken seriously by Human Resources staff, other supervisors, and corporate leaders and boards.
 - 2. Poor neighborhoods never have much money because public schools are funded by what? Local property taxes. So America claims that the system is fair, that all you have to do is work hard. Meanwhile rich parents know how to cheat the

system. They can pay up to \$2k for SAT prep. Their kids get into good colleges by legacy admission anyway.

3. Leader: Think of examples that would resonate with your audience.
- f. Why would feeding the hungry, housing the homeless, and clothing the naked (v.7) be like fasting? You cut back on yourself, to care for others. You discipline your own desires, to meet the needs of others.
 - i. Illus: My life was transformed when I saw Christians living in community. I saw Gail and Jon Yoshimine and their two friends Bryce and Bruce share a house in the suburbs, in Anaheim, CA. Relationally, their house was such a warm place. Anytime I wanted to go over to talk, I could find someone to talk to. And financially, it made sense. Gail was in ministry. Jon was in the flower business. Bruce was an engineer and loved his work. Bryce had been an engineer but had felt like God actually wanted him to be a high school teacher. He could never have been able to afford life and his past debt on a teacher's salary. But when he lived in community, his rent went down so low he could afford it. And they could still be financially generous towards others.
 - ii. Illus: My wife Ming and I have lived in Christian community for years. It's enabled us to be more generous towards others, too. But we fast, or have to restrain ourselves, from:
 1. Craving distance: to not deal with other people's noise or guests or parties.
 2. Craving control: to not share stuff, so no one loses my tools or kitchen things
 3. Craving privacy: to be free to just walk around in my underwear at home
 - iii. How often does it feel like you're in survival mode, or on the defensive all the time, protecting yourselves from other people, or even controlling them to serve you? Instead, God wants us to restrain ourselves and trust Him.
- g. So what can we do? Let's look at the next section. What happens if we take the spiritual energy that God puts in us when we fast and pray and turn it towards others? What will God do?
6. First, God's glory will surround you and shine through you, in v.8 – 10.
 - a. How does Isaiah describe that?
 - i. Light cancels darkness like the dawn cancels night
 - ii. Recovery cancels sickness and weakness
 - b. Isaiah says, 'If you give yourself.' Not if you give a little bit of yourself, but your whole self. And to what? To satisfy the desire of the afflicted.
 - i. If we're giving our whole selves, how do we deal with this fact: 60% of the world today is poor, mostly urban poor, 30% desperately poor. But less than 10% of missionaries go to live and minister among the poor. This constitutes a math problem. (statistic from InnerChange)
 - ii. It doesn't mean that you are all called to do direct ministry to the poor. But it does mean that you all must care about it. The value is justice and mercy. You have got to be committed to that with your whole life. The expression of how those values get lived out – that's flexible. The value can have multiple expressions. Value: Because God cares about them; they are our flesh, human beings just like us. Expressions: You can make a decision right now that you will not buy luxury cars for the rest of your life. Or, don't shop at expensive stores or eat at expensive restaurants. Whatever it is, do something, and then keep growing in it. Other people need that money more than you do.
 - iii. (prepare for the pushback, but why do we draw lines at all?) We tend to be more interested in boundary issues, issues where we cross a line, like stealing, lying, or sex outside of marriage. In all of those cases, you know when you're sinning. You know when you're stealing, lying, or having sex outside of marriage. There is a boundary that is crossed. But caring for the poor, love for others, and the heart of the Christian faith are not boundary issues. No one can ever say, 'I have satisfied the desire of the afflicted. I'm done.' You're never done. But if you want to give yourself, then you're never satisfied. You hear a suggestion about how you can be more giving, and you're not defensive. You're grateful. Even if you choose not to do that thing right then and there, you're grateful because maybe you will later.
 - iv. Illus: If you're a student, here's an example of what light can dawn on campus. In the late 70's the Christian Fellowship at Tufts University in MA was known for caring for people pretty well. One year, there was a fairly high profile student who suffered a major

accident. It left him handicapped, in need of assistance in his day to day living. Here is this afflicted guy, maybe hungry for support. The President of the fellowship back then befriended this guy, and after becoming decent friends, asked if he wanted to room together. Meanwhile he rallied the whole fellowship to serve this guy with the handicap. They all laid down their lives to love this guy. A Jewish student named Daniel Joshua Abrams ('77-'81) watched all this happen. As a result of seeing Jesus' love expressed, he became a Christian. The only problem was that Abrams is the son of one of the most prominent rabbis in Boston. The Boston Globe published a major article about this. AND THE NAME OF JESUS WENT FORWARD! Light breaks out. God's righteousness and glory goes forward. You will have a presence. God will make people see more than just you. They will see Him.

7. (segue question) But will we get burned out? Isn't it a lot to ask of us? God says He will refresh His people, in v.11 – 12.
 - a. In v.11, how do we see that?
 - i. The LORD will continually guide, satisfy, give strength to us.
 - ii. God will make us like a watered garden. What is that like? Fruitful, nourished, abundant
 - iii. Like a spring of water. What is that like? Refreshing.
 - b. In v.12, what will be the impact on our communities?
 - i. Ancient ruins will be repaired
 - ii. Old foundations raised up
 - iii. Restorer of old walls and streets
 - c. The neighborhood my wife and I live in is called the 'youth corridor' of Boston. The last statistic I heard was that an estimated 17,000 youth live in the immediate area. It is a high crime, lower income community, mostly African-American, Caribbean, and Latino. It has the highest concentration of DSS case families, which means that every time the state has to intervene in a family's life because of abuse or neglect, they create a 'case,' and our area has the highest density of that. Talbot Avenue, the major street right next to us, is called 'Prostitution Alley.' Just to give you even more flavor: One summer, in broad daylight at 2 o'clock, several men drove by and fired gunshots into the house across the street from us two doors down. They did that while construction workers were working right next door! Then within the same week, a man robbed the hardware store on the corner at gunpoint, and then ran down our street waving his gun around while children were playing outside! Crazy!!! After five years of living in our neighborhood, we saw God open up a key opportunity: My wife helped a non-profit organization write two grants for \$35,000 to get musical equipment and a brand new video projector into the community center across the street, and also to build a community garden right next door. The grant money helped us pay teens and young people in our neighborhood to work on the garden. We converted a run down vacant lot right next to our house into this beautiful garden, growing corn, basil, collard greens, onions, peppers, eggplant, and beans. My favorite was the sun-gold tomatoes. They were so good that you could just pop a few in your mouth right off the vine. And they grew really fast, too! As a result, we got fairly close to many people. Out of all the relationships that we had, we started a monthly neighborhood meeting, a monthly crime watch meeting, a weekly women's bible study, a weekly youth bible study, a weekly family games night, a weekly family movie night, a weekly African dance and drums class. It was awesome. And we're seeing God at work in people's lives, and we feel like He is revitalizing our neighborhood. We want to be involved as God rebuilds, raises up, repairs, and restores. He is allowing us to do that with Him.
 - d. This will bring new meaning and new life into what you're doing. And we need it, don't we?!? A lot of the time, you have no energy because you have no real sense of purpose. If I were to really get to know some of you, and hear you talk about your future and what career you're thinking about, I'll bet I would hear a lot of tiredness, reluctance, uncertainty. Is this career thing really worth all that sacrifice? Well, maybe not.
 - e. Illus: My wife Ming went to Harvard, and when she was finishing her senior year, she had a choice to make. She had gotten into Harvard Law School, and she had to decide whether to go. Something in her told her that she wasn't really excited about it. Sure, it was a great name, but... She had even taken the LSAT and missed 1! But it wasn't the place where she thought God was bringing her life. So instead, she did campus ministry for 8 years, learned a lot about ministry, people, herself, and Jesus. Then when we had our first child, she became a full time mom in our

neighborhood, and she's enjoyed that for 6 years. Now, she's going back to grad school, but not for a law degree. She's going back for a Masters in Social Work because she knows that she enjoys counseling adults; she discovered that over the years as something that God has gifted her in. My point is not that law is a bad field. I don't think that, and Ming could choose law at some later point. My point is that the way we often choose is messed up. We think we have to 'live up to our potential' or live in our parents' value system as opposed to pay attention to God's heart on the one hand, the way God has gifted us on the other, and making decisions out of real relationship with people. The historic black church had a saying: 'Get your degree and come back and help.' I think that's important for us. We need to 'care about the poor' not just in theory but in actual relationship. So you may need to go visit poor or oppressed people and have real relationship with those people before you presume to know what they need. We will lose steam in life unless we are connected to God's larger purpose in the world. And we will lose love unless we are in relationship with people we're trying to care about.

8. Lastly, in v.13 – 14, God says we will enjoy Him more.
 - a. How do we see that?
 - i. The Sabbath, a day of rest, will be a delight, in v.13. You won't be worried that maybe you should be getting more work done.
 - ii. You will take delight in the LORD, in v.14. 'Riding on the heights of the earth' probably refers to having 'mountaintop' experiences. 'Feeding' on the 'heritage of Jacob your father' probably refers to the promises of God, to be blessed and be a blessing.
 - b. Sabbath rest: In the New Testament, the Sabbath is not a day of the week. It's an overarching principle that in Jesus we rest from our own work and enter into rest in him. It's because sabbath honors completion. That is the major idea of Colossians 2 and Romans 14. So therefore our compassion is meant to overflow from Jesus through us all the time. How much more compassionate we can be when our Sabbath is not just a day but a principle of life with Jesus. We are to have a *posture of rest*. Not just whether you take a day of rest, but have an overall life posture of rest. You'll be less threatened by other people, or tough professors. Even when you're not sure you're having that kind of impact, you are. The Christian doesn't always know the impact of what s/he's done. That's because God is involved. And God does things even while we're resting.
 - c. Illus: To illustrate this, let me read you a quote from a student at Harvard: 'My life here isn't all that great. All I ever do is study study study--always busy, always stressed. My mind and body are not at peace, which can be seen through an eating disorder. I felt like I was obligated to live life, as I was obligated obey my parents or as I was obligated to study. I did not ***enjoy*** life. The thought that I could die with Christ, and be given a new life--a rich, fulfilling life--truly captured me. Sometime between Friday and Saturday, I decided to take a sabbath--the first sabbath of my life. If you know me, then you know that I'm psycho-premed, and that the only time I take breaks is when I'm too burnt out and too exhausted to work. God has constantly been showing me that I need to chill, to take a break. Yet, I never did, because I was afraid that I wouldn't get my work done, or that I wouldn't beat the mean on the next exam. There was no time for God, no time to rest! So this Easter, I took a sabbath. On Saturday, I worked extra hard to do two problem sets and some reading. Then on Sunday, I rested. It has been amazing! I feel like a new person--I went to two church services joyfully; I tossed a frisbee for the first time in months; I actually TALKED with my friends. Somehow, it strikes me that this is the life that God wants for me: He wants me to take time to rest, He wants to bless me, and He wants me to find joy in life. My roommate (who's Muslim and also very hard-working) noticed such a difference in me that she's thinking about taking Sundays off too! As I prepare to go back to work tomorrow, I feel like that my work is less daunting. Although I didn't really finish all the reading that I had planned on doing this weekend, I'm not worried. I'll get up early tomorrow and finish it then. I have assurance that it will be all right, because God is in control.'
 - d. God wants other people to have a sabbath, too. How does that help us see them as human, more and more? Sabbath is a rest from working for personal gain. It's a disengagement from the entire system of production and consumption. It's unplugging. It is not just another thing to do; it is a statement that we are not buying into the lies around us. It, too, is bound up with this question of justice vs. injustice. If you can take a Sabbath in the truest sense of how God intends, then you'll be more able to see other human beings as human beings, as God sees them, not just as objects to

be used or cogs in a machine. If you can trust God to provide for you, even when you're busy college students, you'll be less likely to neglect your family, to neglect or oppress other people through your work habits.

- e. Illus: Nowadays, globalization brings work to people, and that's important. But it's also important to bring rest to people, too. You can have that impact as students. How many of you have Domino Sugar in your kitchen shelves? Do you know why it's called Domino Sugar? Because they grow sugar in the Dominican Republic. Years ago, some students who were doing Christian relief, development, and youth work in the DR noticed that Domino Sugar was particularly affected by the idolatry of money. So much so that they weren't paying their workers decent wages. They weren't concerned about the shanty towns that popped up near the factory. They weren't rotating crops so that the soil could have a rest and be replenished. Instead, the soil was getting depleted quickly because it was just being used to grow sugar. So these students, along with a professor of sociology at Eastern College named Tony Campolo, bought one share of Domino Sugar. That entitled them to go to a shareholders' board meeting. They got there, and said, 'We've noticed all these things about our company. We are Christians, and we believe Jesus is concerned with the people of the Dominican Republic than he is about profit. In fact, we believe he will come back one day, and that he will not be happy with the way you are running this company.' But the executives said, 'Give us a few weeks. Let's schedule some meetings together to see what we can do.' Weeks later, the board of Domino Sugar came out and said, 'We resolve to do the following: We will increase the wages of our workers in the DR. We will implement a system of crop rotation, alternating sugar with food, for long term health. We will dedicate so many millions of dollars over the next few years to education, so many millions of dollars towards infrastructure development, and so many millions to health care initiatives.' Jesus made a huge difference in lifting oppression and giving rest. Can you imagine the witness these Christians had in the Dominican Republic since then? Satisfying the desire of the afflicted!
9. *In Jesus, Social Justice and Evangelism Go Together!!* Some of you may be uncomfortable with the idea of standing up on behalf of the poor because you'd have to confront powerful people who are being unjust. Your paradigm is that you need to evangelize them first, and then after a long process of discipleship, then those powerful people can be led by God to stop their injustice. But if you hold justice and evangelism together, you can actually call people away from injustice and towards Jesus in the same movement. Jesus himself did this.
- a. When Jesus did evangelism, he said to people, 'Sell what you have and give the poor, and come, follow me.' Was he speaking to disciples? No. He was speaking to unbelievers, on multiple occasions: Luke 6, 8, 10, 12, 14, 16, 18, and 19. He called them to do justice with him.
 - b. In Luke 19, Jesus transforms Zaccheus, the chief tax collector, the wealthiest man in the Bible next to Solomon. Zaccheus gave half of everything immediately to the poor, and then said he would return fourfold what he defrauded anyone. Restorative justice! He had defrauded a lot of people, folks! So it's not like he thought he would have a lot of money left over.
 - c. Justice and evangelism go together, always, so you CAN say to someone, 'You'd better stop doing that and come to Jesus. You'd better stop being selfish and come to Jesus. You'd better stop just thinking about your own career and future and come to Jesus.' Isaiah unites justice and evangelism. Why would you make them separate?
 - d. 'You will take delight in the LORD.' We won't delight in the stock market going up as much as we delight in the LORD. We won't delight in playing Texas Hold 'Em as much as we delight in the LORD. We will delight in His kingdom going forward, in the name of Jesus going forward. Even if we are in the inner cities or in the slums of the Third World. We will see the truth about the world and our delight will be God, not our salary. God is 'the heritage of Jacob your father.' A pot of stew is the heritage of Esau, who was ruled by his stomach. So we will feed on God and delight in Him. We'll have strength and energy for the long haul. If we do justice, God will surround us with His glory, He will refresh us, He will delight us. May it be so!!