

THE SERVANT KING: ANOINTED TO HEAL

Primary Texts: Isaiah 61:1–4; Luke 4:18–21; Matthew 9:35–38; 2 Corinthians 5:17–20; Isaiah 58:12

Some things in life don't need interpretation. You know them the moment you see them. You know when something is broken.

A broken marriage.

A broken city.

A broken mind.

A broken addiction cycle.

A broken neighborhood.

A broken relationship.

A broken sense of purpose.

A broken heart.

And the truth is, we are surrounded by brokenness.

Some of it is public.

Some of it is hidden.

Some of it is out there in the world.

Some of it is sitting quietly inside of us right now.

The question is not whether brokenness is real. The question is whether anyone can truly mend it.

That is why **Isaiah 61: 1-4** matters.

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, **2** to proclaim the year of the LORD's favor and the day of vengeance of our God, to comfort all who mourn, **3** 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. **4** They will rebuild the ancient ruins and restore the places long devastated; they will renew the ruined cities that have been devastated for generations.

This scripture is God speaking into ruin.

Into ashes. Into exile. Into devastation. Into lives and places that look too far gone. And into that world, God sends His Servant.

He sends One anointed by the Spirit. He sends One carrying good news for the poor. Healing for the shattered. Freedom for the captive. Comfort for the mourning. Restoration for the ruined.

And when Jesus stands in the synagogue in **Luke 4:18-21** and opens the scroll to Isaiah 61, He is saying, "This is about Me."

He is the Servant King. He is the Spirit-anointed One. He is the One sent to heal.

But here is the beauty of this text: the work of the Servant King does not stop with healing us. He heals us, restores us, roots us, and then releases us. He mends us, and then sends us to plant healing in the ruins.

That is the Big Idea today: *The Servant King mends the broken and sends them to plant healing in the ruins.*

And church, this is why **Matthew 9:35-38** matters so much to us.

Because that is where we get our mission: **Reach. Teach. Mend. Send.**

That is not just a slogan. That is the ministry pattern of Jesus.

He reaches the broken.

He teaches the kingdom.

He mends what sin has shattered.

And He sends His people into the harvest.

So today, I want us to see this clearly: What Isaiah prophesied, Jesus embodied. And what Jesus embodied, He now entrusts to His church.

1. THE SERVANT KING COMES NEAR TO THE BROKEN

So who is this Servant? What kind of King steps into ruins instead of away from them?

Isaiah says He is anointed by the Spirit for a healing mission. Isaiah 61 opens with the Servant declaring that the Spirit of the Lord is upon Him because He has been anointed.

That is commissioning language.

Jesus is not anointed for a performance. He is commissioned for a rescue mission.

He is sent by the Father and empowered by the Spirit for a specific mission in a broken world. And when He reads this passage in Luke 4:18–21, He is declaring that the mission of Isaiah 61 is now standing in the room.

He is the fulfillment.

He is the hope of Israel in person.

He is the Servant King.

And notice the kind of mission He has: good news for the poor, healing for the brokenhearted, freedom for captives, comfort for mourners, restoration for the ruined.

This is the heart of Jesus. He moves toward need, not away from it. He moves toward sorrow, not away from it. He moves toward the bruised, the bound, the grieving, and the devastated.

One of the richest parts of this text is the phrase: **the year of the Lord's favor**. That language reaches back to the Jubilee vision in Leviticus — release, restoration, return, freedom, things set right. So when Jesus reads Isaiah 61, He is not merely saying, “I have

come to encourage discouraged people.” He is announcing that in Him, God’s great release has arrived.

In Christ, the deeper Jubilee is breaking in.

And there is something powerful in Luke 4. Isaiah 61 includes both the year of the Lord’s favor and the day of vengeance of our God, but when Jesus reads it publicly, He stops at the favor line before declaring fulfillment.

Why? Because in His first coming, the spotlight falls on grace. On mercy. On release. On healing.

The Servant King has come not first with a sword in His hand, but with oil for mourners, good news for the poor, and healing for the brokenhearted.

2. THE SERVANT KING MENDS WHAT SIN HAS SHATTERED

But what kind of healing does He actually bring? Is this surface-level comfort? Is this religious inspiration? No.

The Servant King mends what sin has shattered.

Isaiah 61 says He has been sent to bind up the brokenhearted. That phrase is stronger than it sounds. It is not talking about people who are merely disappointed. It is talking about hearts that have been shattered, crushed, broken in pieces.

Jesus comes for hearts like that.

Not polished hearts.
Not pretending hearts.
Not cleaned-up religious hearts.

Shattered hearts.

He binds up the brokenhearted. He gives beauty for ashes, joy for mourning, and praise in the place of despair.

This is not superficial encouragement. This is deep redemption. He does not cover pain with slogans. He comes into the middle of it.

And here is where we have to go deeper: Jesus does not only fulfill Isaiah 61 by preaching it. He fulfills Isaiah 61 by passing through Isaiah 53.

He binds the brokenhearted because He was broken for us.
He proclaims release because He bore our chains.
He gives beauty for ashes because He entered the ashes of death and rose again.

Church, the Servant of Isaiah 61 is the suffering Servant of Isaiah 53.

Our healing is not cheap.
Our restoration is not sentimental.
Our freedom is blood-bought.

At the cross, Jesus enters the deepest ruin. He takes our sin, guilt, shame, curse, and judgment. He enters our exile and steps into our devastation. And through His death and resurrection, He

opens the way for forgiveness, renewal, reconciliation, and new creation.

That is why 2 Corinthians 5:17 matters here.

In Christ, we are not merely improved. We are made new. Not merely advised. Renewed. Not merely patched up enough to survive. Remade by grace.

And some of us need to hear that personally today.

Because many of us believe Jesus can forgive sin in general, but quietly doubt His power to heal what has been shattered in us.

We believe He can save people, but we are not sure He can mend our grief.

We believe He can cleanse guilt, but we are not sure He can touch shame.

We believe He can redeem the world, but we are not sure He can restore what feels devastated in our own lives.

But Isaiah 61 says He comes for the brokenhearted.

Your wound is not beyond His reach.

Your sorrow is not beyond His comfort.

Your shame is not beyond His redemption.

Your ruins are not beyond His restoring power.

3. THE SERVANT KING MAKES THE HEALED INTO REBUILDERS

But Jesus does not stop at healing people. He turns healed people into rebuilding people.

This is where Isaiah 61 turns from comfort into calling. The chapter does not end with healed people feeling better. It moves toward restored people becoming something:

Oaks of righteousness.

A planting of the Lord for the display of His splendor.

That means the healed become rooted.

The restored become strong.

The comforted become established.

The people once marked by ashes become visible evidence of the glory of God.

And then Isaiah says they will rebuild ancient ruins, restore devastated places, and renew ruined cities.

Do not miss that.

The healed become healers.

The restored become rebuilders.

This is exactly where Matthew 9:35–38 connects so beautifully.

In that passage, Jesus is moving through towns and villages, teaching, proclaiming, healing, and then calling for workers to be sent into the harvest.

This is the ministry pattern of Jesus: **Reach. Teach. Mend. Send.**

And Matthew 9 gets even stronger when you realize what Jesus saw in the crowd. He did not see interruptions or inconvenience. He saw people torn up by life and thrown down by bad shepherding. He saw sheep without a shepherd.

That is why He reached.

That is why He taught.

That is why He mended.

And that is why He sent.

Church, this is why our mission statement matters.

Reach, Teach, Mend, Send is not branding language first. It is Bible language first. It is the ministry pattern of the Servant King.

We Reach because Jesus moved toward people.

We Teach because Jesus formed people in truth.

We Mend because Jesus entered human brokenness with compassion and power.

We Send because Jesus raises up laborers for the harvest.

And let me press this for a moment.

Some of us want the healing of Isaiah 61 without the sending of Matthew 9. We want Jesus to mend us, but not mobilize us. We want oil for our mourning, but not labor in His harvest. We want comfort, but not commission.

But Jesus does not heal us to make us comfortable. He heals us to make us fruitful.

4. THE SERVANT KING SENDS US TO PLANT HEALING IN THE RUINS

That is why Isaiah gives us this stunning image: not just forgiven people, not just comforted people, but **oaks of righteousness**.

I love that image. Not fragile plants. Not shallow roots. Not temporary growth. Oaks. Strong. Rooted. Steady. Visible. Sheltering. A planting of the Lord for the display of His splendor.

Church, God's goal is not just that you survive the fire. His goal is that you become rooted, stable, fruitful, shelter-giving, and life-bearing in a scorched world.

And that image has stayed with me in a fresh way because I was just at Exponential Conference, and Pete Greig highlighted the image of the oak and referenced that parable of a man planting acorns in barren land until over time a forest rose where there had only been desolation.

What a picture of the kingdom.

A barren place transformed not merely by one dramatic public moment, but by repeated acts of faithful planting.

One acorn at a time.

One quiet act at a time.

One faithful step at a time.

And church, that is how the kingdom often works.

One prayer.

One apology.

One invitation.

One act of mercy.

One wound tended.

One conversation.

One child disciplined.

One neighbor loved.

One family served.

And over time, in the hands of God, small acts of healing become forests of restoration.

Do not despise small beginnings. An acorn looks tiny, but inside that acorn is the possibility of an oak. And inside one oak is the possibility of many more acorns.

In the kingdom of God, small obedience is never small.

So what does it look like to plant healing in the ruins?

It looks like entering wounded families with the peace of Christ.

It looks like stepping into fractured neighborhoods with the love of Christ.

It looks like walking toward addiction, despair, loneliness, and grief with the compassion of Christ.

It looks like bringing truth where there has been confusion.

It looks like bringing mercy where there has been shame.
It looks like bringing reconciliation where there has been division.

That is the calling of the church.

5. THE RISEN SERVANT KING RELEASES US TO REBUILD WHAT THE WORLD HAS BROKEN

Isaiah 61 says the people of God will rebuild ancient ruins and restore places long devastated. Isaiah 58 calls them repairers of broken walls and restorers of streets with dwellings.

Then Paul takes that same mission and gives it New Testament language in 2 Corinthians 5:17–20.

Those who are made new in Christ are given the ministry of reconciliation. We are ambassadors of Christ. God is making His appeal through us.

So hear the progression:

The Servant King heals us.

The Servant King restores us.

The Servant King makes us new.

Then the Servant King sends us as agents of reconciliation into a broken world.

That means the gospel is personal, but it is never private. Jesus does save us individually, but He never saves us into isolation. He reconciles us to God and then gives us the ministry of

reconciliation. He makes us new creations and then sends us into old ruins.

Church, if all we ever do is gather and admire the healing of Jesus, but we never go into the ruins around us, then we have misunderstood the Servant King. Because Jesus did not come merely to create impressed crowds. He came to form a healing people.

That means we care about broken people and broken places. We care about the bound, the grieving, the addicted, the lonely, the bitter, the ashamed, the overlooked. We care about wounded families, fractured neighborhoods, exhausted souls, and devastated communities.

Not because we think we are the Savior, but because the Savior is alive, and by His Spirit He continues His ministry through His people.

We are a Reach, Teach, Mend, Send people because we follow a Reach, Teach, Mend, Send Savior.

6. WE CAN ONLY PLANT HEALING IF WE STAY ROOTED IN THE HEALER

But before we rush into action, we have to remember where the mission begins.

The mission begins with the Spirit of the Lord upon the Servant.
The mission begins with anointing.

The mission begins with the presence and power of God.

That means we cannot live this mission in our own strength.

Jesus says in John 15:5 that apart from Him we can do nothing.

And church, that matters deeply. Because the danger in a sermon like this is that we hear about healing and rebuilding and immediately turn it into activism without abiding.

We try to mend while disconnected from the Healer.

We try to restore while spiritually dry.

We try to help while inwardly hollow.

But the church does not mend the world through hustle. The church plants healing through union with Christ.

We do not heal because we are impressive. We heal because Jesus is alive.

We do not restore because we are enough. We restore because the Spirit empowers the mission.

We do not rebuild because we are the Servant King. We rebuild because we belong to Him.

So before this text is a commission, it is an invitation:

Come to Jesus.

Be healed by Jesus.

Be restored by Jesus.

Be rooted in Jesus.

Because only rooted people become oaks of righteousness.

And only those who remain in Christ bear fruit that lasts.

APPLICATION

So what do we do with this?

First, **bring your brokenness to Jesus.**

Not someone else's brokenness.

Not the world's brokenness in general.

Your brokenness.

Your grief.

Your shame.

Your hidden wounds.

Your sorrow.

Your despair.

Bring it to the Servant King who binds up the brokenhearted.

Second, **do not stop at healing.**

Jesus does not mend us so we can stay comfortable.

He mends us so He can send us.

Third, **do not despise small obedience.**

You may not rebuild a whole city this week.

But you can plant an acorn.

You can make one call.

You can pray one prayer.

You can start one conversation.

You can serve one family.

You can step into one wound with the love of Christ.

In the kingdom of God, small obedience is never small.

Fourth, **embrace the mission of Jesus.**

Reach with His love.

Teach His truth.

Mend what is broken by His grace.

And go wherever He sends you.

This is not just what we do.

This is who we are.

Because this is what Jesus does.

CHALLENGE

So here is the challenge today: **Let the Servant King mend what is broken in you and send you into the ruins with healing in your hands.**

Do not settle for being merely comforted when Jesus is calling you to be commissioned.

Do not settle for receiving healing without offering healing.

Do not settle for admiring the ministry of Jesus when He is inviting you to join it.

Let Him mend what is broken in you.

And let Him send you into the ruins with healing in your hands.

ALTAR CALL / RESPONSE MOMENT

And this is where the message turns from explanation to response. Because it is one thing to admire Isaiah 61. It is another thing to step into it.

Today, Jesus is not just being explained. He is inviting.

Some of you have been living among ruins so long that you have started calling them normal.

Some of you have carried grief so long that you have started calling it personality.

Some of you have carried shame so long that you have started calling it identity.

Some of you have lived in barren places so long that you have forgotten what hope feels like.

But the Servant King is here today.

And He still binds up the brokenhearted. He still gives beauty for ashes. He still plants oaks in barren soil. And He still sends healed people back into broken places with hope in their hands.

So I want to close a little differently today.

In a moment, I want to invite everyone to come forward and receive an acorn. Why an acorn?

Because **Isaiah 61** says that those the Servant heals become **oaks of righteousness**, a planting of the Lord for the display of His splendor.

An acorn is small. It looks unimpressive. You could hold it in your hand and miss what is inside of it. But by the design of God, inside something that small is the possibility of an oak.

And inside one oak is the possibility of many more acorns. And over time, what looks tiny can become a forest.

I was just at Exponential Conference, and Pete Greig highlighted that image of the oak and spoke of that parable about a man planting acorns in barren land until over time an oak forest rose where there had only been desolation.

And I thought, that is such a picture of the kingdom of God.

That is such a picture of Isaiah 61. That is such a picture of what Jesus does. He takes barren places and makes them live again. He takes devastated places and begins to restore them. He takes broken people and plants them as oaks of righteousness. And then He sends them back into broken places to plant healing in the ruins.

So today, I want this to be both a healing moment and a commissioning moment.

Some of you need healing today. You need Jesus to touch barren places in your own heart. You need Him to mend grief, shame, weariness, despair, or sorrow that you have been carrying.

Come receive an acorn as a sign that the Servant King is beginning a work of healing in you.

Some of you need commissioning today. You know Jesus has healed you, but you also know He is sending you.

He is calling you to plant healing in the ruins. Come receive an acorn as a sign that you are saying yes to being sent. Some of you have been despising small beginnings. You have thought, "What difference could my small act make?" Come receive an acorn and remember that in the hands of God, small obedience is never small.

So as you come, let this be your prayer: **"Lord Jesus, make me an oak of righteousness. Mend what is broken in me, and send me into the ruins with healing in my hands."**

Come if you need healing. Come if you need recommissioning. Come if you are saying yes again to the call to **Reach, Teach, Mend, and Send**. Come and receive an acorn as a sign of healing, hope, and holy commission.

CONCLUSION

Church, the Servant King is still at work.

He is still reaching the broken.

He is still teaching the kingdom.

He is still mending what sin has shattered.

And He is still sending His people into the harvest.

That is why we say **Reach, Teach, Mend, Send**. Because that is what Jesus does.

And Isaiah 61 reminds us that the goal is not just healed moments, but healed people becoming oaks of righteousness who rebuild ruined places. So come to the Servant King for healing. Remain in the Servant King for strength. And go from the Servant King with purpose. Because **the Servant King mends the broken and sends them to plant healing in the ruins**. Amen.

PRAYER: Lord Jesus, our Servant King, we bring You our brokenness today. Mend what is broken in us. Heal what sin has shattered. Restore what has been devastated, and make us new by Your grace. Then plant us as oaks of righteousness for the display of Your splendor. Send us into ruined places with healing in our hands. Teach us not to despise small beginnings, but to trust that every act of obedience in Your name can become part of Your restoration. We say yes to Your healing, yes to Your renewing, and yes to Your sending. In Jesus' name, Amen.