

Texts: [Nehemiah 3:1](#); [Ephesians 6:14](#); [Psalm 23:1-4](#)

Theme: Your Shepherd longs to restore every aspect of your soul.

Intro: *How does God repair your mind, will and emotions? How can you experience God's restoration for these three areas of your soul?* Last week, we began to discuss how God repairs our emotions. We made three major points, beginning to spell the word: repair. 'R' was 'Receive the shepherd's rest'; 'E' stood for 'Encircle your emotions with truth; lastly 'P' represented 'Pray the Psalms,' This week we will continue to talk about God's restoring work in our emotions, but also branch into our mind and will. Your mind, will and emotions are intimately connected, and only by allowing God into each area will you find wholeness. So let's begin by continuing to spell our acrostic: REPAIR.

1) Accept the Shepherd's Boundaries ([Psalm 23:1-4](#)).

- [Psalm 23:1-4](#) NASB95
 - The Lord is my shepherd, I shall not want. He makes me lie down in green pastures; He leads me beside quiet waters. He restores my soul; He guides me in the paths of righteousness For His name's sake. Even though I walk through the valley of the shadow of death, I fear no evil, for You are with me; Your rod and Your staff, they comfort me.
- The first area of our soul that we will focus on is our will, our desires.
 - Accept the Shepherd's boundaries has to do with our will.
 - It's all 'nice and good' to say 'the Lord is my shepherd,' but it means nothing unless we surrender our will and desires to him.
 - You have to say 'Yes' to his boundaries and accept them as true and right.
 - His boundaries are truth, and truth is his boundaries.
 - God clearly defines His boundaries in the Word.
 - A good place to start is the Sermon on the Mount.
 - The Sermon on the Mount is God's own interpretation of the Law/Torah.
 - Good shepherds always set boundaries for their sheep.

- These boundaries are not about confining them like some jail; rather, they are for their protection.
- If a sheep wanders out of these boundaries, wolves and other predators can easily devour them.
- *What's the purpose of God's boundaries? What exactly are the boundaries for?*
 - The boundaries are for the sole purpose of keeping you close to the Shepherd so that he can properly care for you.
 - More than that, they are there so that you can grow in knowing your Shepherd.
 - They are for the purpose of relationship: intimacy with God.
- *What is Nehemiah doing by rebuilding the walls?*
 - He's establishing boundaries around God's people and city.
 - He's protecting them and watching over them.
 - These boundaries bring comfort. And that's what Nehemiah's name means: God comforts.
- Look at how David accepts God's boundaries:
 - [Psalm 16:6](#) NASB95
 - The lines have fallen to me in pleasant places; Indeed, my heritage is beautiful to me.
 - It's when David didn't accept the shepherd's boundaries that he got himself in trouble.
 - Most of us know the story of David & Bathsheba.
- *What are God's boundaries?*
 - Crossing God's boundaries are not always doing bad things. Sometimes we don't accept the Shepherd's boundaries for good things.
 - Accepting the Shepherd's boundaries has helped me know where the Father wants me to focus my energy.
 - Restrictions and confinement are actually good for the soul. It limits you, allowing you to focus.
 - Even the restrictions of Paul's prison caused him to write the letter of Ephesians.
 - We would not know about the Full Amour of God unless Paul was confined.
 - God's Word reveals God's boundaries. They show us the 'no-go zones'.
 - "Revegetation Area: Keep Out!"
 - I came across this sign last week, and it spoke to me.
 - When God is in the process of restoring you, you need to keep people from trampling all over your life.
 - You also need to keep sin from ripping up the good work that God is doing within you.
- *Have you accepted God's boundaries?*

- The key to accepting God's boundaries is contentment—contentment with what God has given you and contentment with his will.
 - Relationships
 - Sex
 - Money
 - Property
 - Worship
 - Talking to the dead
 - Children
 - Marriage
- Almost all, if not all, issues of the soul come back to boundaries. Sin is you overstepping your boundaries or someone overstepping your boundaries.
 - God respects your boundaries, and this is why you need to let him in.

2) Illuminate Your Dark Thoughts with Light ([Psalm 119:105](#)).

- [Psalm 119:105](#) NASB95
 - Your word is a lamp to my feet And a light to my path.
- [Psalm 27:1](#) NASB95
 - The Lord is my light and my salvation; Whom shall I fear? The Lord is the defense of my life; Whom shall I dread?
- The second area of our soul that we will focus on is our mind, specifically our thought life.
 - Observe that God's Word is a light.
 - God's Word is like a measuring line, defining your boundaries.
 - God's Word is also a light, illumining your darkness.
- There's more healing and light in God's Word than there ever will be with a psychologist or counselor.
 - God is both the creator of your soul and the healer of your soul.
 - All a pastor/shepherd can do is lead you to the light—you need to let the light in and walk in it.

Light > Darkness

- "Returning hate for hate multiplies hate, adding deeper darkness to a night already devoid of stars. Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate, only love can do that." — Martin Luther King Jr.
 - The same thing goes on internally. You cannot drive out dark thoughts with hatred, unforgiveness, bitterness and hopelessness. You need light to drive out darkness.

- Some important verses on light: [Proverbs 6:23](#); [Psalm 119:130](#); [Psalm 18:28](#); [Psalm 19:8](#)
- Even a godly man or woman's emotions can be disturbed like troubled waters: [Psalm 42](#) & [Psalm 43](#).
 - Scripture specifically marries light and truth together.
 - To put on the belt of truth, you need to continually shine the light of God's words into your mind.
 - If you do this, then you're wrapping your mind, will and emotions with truth.
 - And this truth will set you free.
- Just like you need the sunshine to wake you up, you need the light of God's Word to wake up your soul.
 - God has chosen to start the day with light, and you should choose to start each day with the light of his Word.
- My mom shared with me these verses when I was ordained. I have to continually remind myself of it:
 - 1 Corinthians 2:9-10: "However, as it is written: "What no eye has seen, what no ear has heard, and what no human mind has conceived"— the things God has prepared for those who love him— these are the things God has revealed to us by his Spirit. The Spirit searches all things, even the deep things of God."

3) Return to Your First Love ([Revelation 2:4-5](#)).

- 'I know your deeds and your toil and perseverance, and that you cannot tolerate evil men, and you put to the test those who call themselves apostles, and they are not, and you found them to be false; and you have perseverance and have endured for My name's sake, and have not grown weary. 'But I have this against you, that you have left your first love. 'Therefore remember from where you have fallen, and repent and do the deeds you did at first; or else I am coming to you and will remove your lampstand out of its place—unless you repent.
- This last point deals specifically with our emotions—but it also includes our mind and will.
 - The first message to the first church in the Book of Revelation is of first importance.
 - God has made your mind, will and emotions for him.
- Getting back to your true roots is the only way to be genuinely repaired.
- It's in returning back to our first love that truly our mind, will and emotions are healed.
- It is our first love that causes us to be like a Menorah—a fiery light and witness to the world around us.
- In love and intimacy with Jesus, everything is restored and repaired.
 - His love brings us back to life; his love revives us.
 - Jesus is the 'lover of your soul.'

- In all of these points, you are putting on the belt of truth. You are taking hold of the truth of your Shepherd's boundaries. You are shining the truth of God's Word into your darkness. You are returning to the truth that Jesus is the first—your one and only God.
- [Matthew 24:12](#) NASB95
 - "Because lawlessness is increased, most people's love will grow cold.
 - Literally, the Greek for 'most' is 'many' (like, 'polly' - polus).
 - I think this is important because it doesn't mean necessarily that 'most' people's love will grow cold, but rather 'many'.
 - This gives us some hope.

Conclusion: Our first point has to do with your will: A - Accept the Shepherd's Boundaries. The second point with your mind: I - Illumine Your Dark Thoughts With Light. And the third, your emotions: R - Return to Your First Love. Of course, all of these are intertwined so that neglect in one area will affect all the others.

ENDNOTES

Word Study on Boundaries & Boundary Lines

I *חבל (but I and II together in Ug. → UTGL. 832): Arb. Eth. ḥabala to tie together Tigr. Wb. 78a to plait, Arb. VIII to catch in a snare; Akk. ḥabālu to bind, harness, catch in snares; denom. from II חָבַל (Schulthess Homonyme 26) ?; → I and II חָבַל, חָבַל, חָבַלִים.

II חבל: MHb.; Arb. ḥabala IV to lend, X to borrow; loan from Akk. ḥabālu to ask for a loan, to owe, denom. ḥubullu (Zimmern 18; AHw. 302); → חָבַל, חָבַלָה.

qal: חָבַל, impf. יִחְבְּלוּ/יִחְבְּלוּ, תִּחְבְּלוּ, תִּחְבְּלוּ, impv. חָבְלוּ (BL 351), inf. חָבַל Ezk 18:16 and Neh 1:7 for abs. (BL 278j; Solá-S. 97), pt. חָבַל, חָבַלִים, חָבַלִים: to impound: —1. to seize a thing as a pledge Ex 22:25 Dt 24:6, 17 Ezk 18:16 Am 2:8 Jb 24:3, 9 (rd. וְשָׂלַח), cj. Mi 2:10 (rd. 2—; תִּחְבְּלוּ חָבַל); to seize a pledge from a person with acc. Jb 22:6 Pr 20:16 27:13. †

nif: impf. יִחְבְּלוּ: a pledge is seized from him (alt. III חבל) Pr 13:13. †

III חבל: MHb.; Can. ḥabaluma they damage (EA 254:17); JArm. CPArm. Syr. Pehl. EgArm. Sardes, Tema (DISO 81), to damage, ruin; JArm. חָבַל, Mnd. MdD 128b hbal(a) damage, woe; Arb. ḥabala to confound, ḥabila to be mentally disturbed; OSArb. ḥabala to be wild, Eth. ḥabala to act corruptly (Leslau 19); Akk. ḥabālu to use violence (against), to do wrong (by).

qal: pf. אֶחְבַּל, inf. (for abs. BL 278j or sbst. ?) חָבַל Neh 1:7: to act corruptly Jb 34:31, Neh 1:7 with לְ against, cj. Ps 140:6 (rd. חָבַלִים). †

nif: impf. חָבַל: with לְ he will fare badly (alt. II חבל) Pr 13:13. †

pi: pf. חָבַל, inf. חַבֵּל, pt. מְחַבְּלִים: to ruin Is 13:5 32:7 54:16 Song 2:15 Qoh 5:5, cj. Jb 17:1 (→ pu.); —Mi 2:10 rd. (תְּחַבְּלוּ תְּחַבְּלוּ III pu., alt. II חבל). †

pu: pf. חָבַל Is 10:27 rd. 1— יִחַבֵּל, חָבַל: a) to be destroyed cj. Mi 2:10 (rd. תְּחַבְּלוּ, → II qal); b) be disturbed (רוּחִי, ? rd. רִחוּ חָבְּלוּ, Hölscher) Jb 17:1; —2. to be pulled down with מָעַל Is 10:27 (Driver JTS 34:375f). †

Der. II חָבַל.

IV חבל: MHb.2 JArm.g Mnd. (MdD 129b) pa., Syr. also pe. to conceive, be in labour; Arb. ḥabila to become, be pregnant; Scharbert Schmerz 18ff.

pi: pf. חָבַלְתָּ, חָבַלְתָּ, Bomberg לָלַתְתָּ, rd. חָבַלְתָּ, impf. יִחַבְּלוּ: to be pregnant with (metaph.) Ps 7:15, to go into labour with Song 8:5, 5. †

Der. חָבַל.

I חָבַל: I חבל; Ug. ḥbl flock (of birds), Tigr. Wb. 78a ḥabl relationship (cf. Arb. ‘aṣaba to bind ‘uṣbat multitude of people, animals, birds): company, band, 1 חָבַלְתָּ וְנִבְיָאִים S 10:5, 10; ? Jb 39:3 herd of goats and hinds (→ חָבַל). †

II חָבַל: I חבל; MHb. rope, (Sir 629 חבלה); EgAm. (DISO 81); JArm. CPArm. Syr. Mnd. (MdD 115a) חָבַלָא, Arb. ḥabl and Eth. hebr, Tigr. Wb. 78a ḥabl rope, Akk. naḥbalu snare: 6 חָבַלִּים, חָבַלוּ, × and 4 חָבַלִּי × (BL 574y), 1— חָבַלְיוֹ/לִיָּהּ: rope, cord, snares (Dalman Arbeit 6:31, 42, 337): a) חָבַלְתָּ הַחַיִּים to let down by a rope Jos 2:15; חָבַלְתָּ הַחַיִּים in order to demolish a town 2S 17:13, upon the head as sign of surrender 1K 20:31f, of a tent Is 33:20, in the cistern Jr 38:6, 11-13; ship's rope Is 33:23 Ezk 27:24, snare Jb 18:10 40:25; cord (of fine linen) Est 1:6, חָבַלְתָּ הַכֶּסֶף || golden bowl Qoh 12:6 (metaph. ?); b) חָבַלְתָּ הַחַיִּים: fetters Jb 36:8 Pr 5:22; snares: חָבַלְתָּ הַחַיִּים Ps 119:61, חָבַלְתָּ הַחַיִּים Is 5:18, keep the רְשֵׁת tightly spread on the ground Ps 140:6 (cj. 2 שְׂאוֹלִים); חָבַלְתָּ הַחַיִּים S 22:6 / Ps 18:6, חָבַלְתָּ הַחַיִּים Ps 116:3; חָבַלְתָּ הַחַיִּים Hos 11:4 (|| עֲבוֹתוֹת אֶהְבֶּה ||) cords of love, → Wolff Hos. 257f :: Driver → II 2—; חָבַלְתָּ הַחַיִּים length of rope as a unit of measure: חָבַלְתָּ הַחַיִּים measuring line Zech 2:5 2 חָבַלְתָּ הַחַיִּים S 8:2, cj. Mi 2:4, חָבַלְתָּ הַחַיִּים and חָבַלְתָּ הַחַיִּים two lengths of rope and a full one 2S 8:2 (→ Tolkowsky JPOS 4:118ff), חָבַלְתָּ הַחַיִּים to apply the measuring line, Mi 2:5 חָבַלְתָּ הַחַיִּים to allot by the measuring line Ps 78:55 (→ Musil Arabia 3:293f; Alt Kl. Schr. 3:377f) חָבַלְתָּ הַחַיִּים Am 7:17, חָבַלְתָּ הַחַיִּים (in allotting the fields, metaph.) Ps 16:6; > —3. חָבַלְתָּ הַחַיִּים piece of field (to be allotted): חָבַלְתָּ הַחַיִּים allotted piece of field Dt 32:9 Ps 105:11 1C 16:18; חָבַלְתָּ הַחַיִּים Jos 17:5, 17:14 חָבַלְתָּ הַחַיִּים, rd. חָבַלְתָּ הַחַיִּים בְּנֵי יְהוּדָה 19:9, rd. חָבַלְתָּ הַחַיִּים two pieces of field Ezk 47:13; —4. area ("long, narrow strip of land") Noth PJB 37:97), n.top.: חָבַלְתָּ הַחַיִּים (JArm.gb Syr.) region of the sea Zeph 2:5f. cj. 7; חָבַלְתָּ הַחַיִּים Dt 3:4, 13f 1K 4:13 in Bashan (Abel 1:275; Simons Geog. §21); —Jos 19:29 for חָבַלְתָּ הַחַיִּים rd. * מְחַלְבִּי; Ps 18:5 rd. 2 =) חָבַלְתָּ הַחַיִּים S 22:5 (חָבַלְתָּ הַחַיִּים). †

III חָבַל: III חבל; MHb. חבל, pl. חַבְּלוֹת, DSS; Aram. חָבַלָא injury, woe ! (→ BArm., DISO 81); Akk. ḥablu, ḥabālu: חָבַלְתָּ הַחַיִּים: destruction Mi 2:10 (with תְּחַבְּלוּ, alt. → חָבַל with II חבל) Jb 21:17 (Dahood Bibl. 45:407: plur. from *חָבַל impudent, Arb. ḥabila, Eth. taḥabbala to be impudent; cj. 20:23; cf. רוּחֵי חָבְלוּ his pernicious spirits 4QMa 14:7 (ZAW 69:135ff). †

חָבַל: IV חבל; MHb.2, JArm.t *חבלָא, Syr. CPArm. ḥeblā; Arb. ḥabal: 1—חַבְלִים, חַבְלִי, חַבְלִיָּה: labour pains, ὠδῶνες, (Scharbert 18ff) except Is 66:7 always pl. Is 26:17; metaph. Is 13:8 Jr 13:21 22:23 49:24 Hos 13:13; —2. foetus (Arb. ḥabal) Jb 39:3 (:: Dahood Fschr. Gruenthaner 73: 1 חָבַל). †

חָבַל: II חבל; MHb. חבילה, MHb.2 חבולה pledge; JArm.tb חַיְבוּלָא, Syr. ḥublā, Mnd. (MdD 129a) חבולא rent; Arb. ḥabl debt, loan; loan from Akk. ḥa/ḥubullu indebtedness, rent (Zimmern 18): pledge, which is taken when the debt is due but remains the property of the debtor → עֲבוֹט (David OTS 2:83ff), Ezk 18:12, 16 33:15 cj. Mi 2:10 for IV חַבְלָה → חָבַל; †

חָבַל: III חָבַל בְּרֹאשׁ הַיָּם Pr 23:34, unc.; trad. lookout on the mast (Gesenius), ship's rope ? tax ?, cj. חָבַל בְּסֵעַר Sept.; Dahood Bibl. 45:407: cj. IV חָבַל mountain, Ug. ḥlb UTGL. 963 ḥbl. †

חָבַל: II חָבַל (cf. Arb. ṣarāyī sailor from ṣarra to bind, Fraenkel 215); Ph. DISO 81: חָבַל, חָבַלִּיָּה: sailor (Dalman Arbeit 6:365) Ezk 27:8, 27-29, cj. Pr 23:34; collective or abbreviated (Kennedy 174) in רֶב חָבַל captain Jon 1:6. †