

Luke 4:14-30 The “Trial Sermon”

We have seen:

1. Jesus has been baptized and declared to be the Son of God.
2. Jesus has been tempted by the devil and proved triumphant in the wilderness

Now Jesus comes out publicly as the Messiah in verses 14-30...and it leaves quite an impression.

14 *And Jesus returned to Galilee in the power of the Spirit, and news about Him spread through all the surrounding district. 15 And He began teaching in their synagogues and was praised by all.*

1. He has faced Satan and defeated Him, been empowered by the Spirit, and everyone is excited!
2. He is being praised by all.

16 *And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read.*

1. He went home and did what He had always done. He went to the synagogue.
2. He goes in and stands up to read the Scriptures.

17 *And the book of the prophet Isaiah was handed to Him.*

1. Notice that He doesn't choose the scroll he is handed.
2. It did not matter what they handed Him...it could have been Leviticus, Chronicles, or Zechariah...they all speak of Him
3. But they handed Him Isaiah...the one known as the Old Testament apostle Paul

And He opened the book and found the place where it was written, 18 “THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED, 19 TO PROCLAIM THE FAVORABLE YEAR OF THE LORD.” 20 And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him.

1. He did not sit down to say, I am done. Scripture reading over.
2. He sat down to teach and everyone knew it.
3. Sitting down was the common way teachers taught in this time (Luke 5:3, Matthew 5:1, Matthew 23:2, Matthew 26:55, Mark 4:1)
4. They knew that He was about to teach them because they fixed their eyes on Him
 - a. He had their attention.
 - b. What will He say?
5. Usually the teacher would quote Rabbi after rabbi. That was the bulk of their teaching: quotes from other men.
 - a. Not Jesus. He doesn't quote Rabbis.
 - b. No, He actually claims that the prophets quote Him!

21 *And He began to say to them, “Today this Scripture has been fulfilled in your hearing.”*

1. I am “me” in Isaiah's text. It's about me!
2. They took this surprisingly well!
3. Apparently he added more gracious words to his exposition.
4. Immediately they began talking among themselves.

22 And all were speaking well of Him, and wondering at the gracious words which were falling from His lips; and they were saying, "Is this not Joseph's son?"

1. The excitement built and lasted until Jesus continued His exposition.
2. It took a quick and decisive turn.

23 And He said to them, "No doubt you will quote this proverb to Me, 'Physician, heal yourself! Whatever we heard was done at Capernaum, do here in your hometown as well.'" 24 And He said, "Truly I say to you, no prophet is welcome in his hometown. 25 But I say to you in truth, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when a great famine came over all the land; 26 and yet Elijah was sent to none of them, but only to Zarephath, in the land of Sidon, to a woman who was a widow.

1 Kings 17:8-16 (summarize)

27 And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian."

2 Kings 5:1-15 (summarize)

In essence Jesus said, yes I am the one Isaiah prophesied about...and yes I have come to pour out grace and favor on the poor, captive, blind and oppressed...yes I have come to bring about the year of the Lord...but I have come to do that for people who are not at all like you sitting in this synagogue.

1. You could have heard a pin drop.
2. That's not the way we have always heard it Jesus.
3. They went from Speaking well of Him (v22) to rage, excommunication, and attempted murder!

28 And all the people in the synagogue were filled with rage as they heard these things; 29 and they got up and drove Him out of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff. 30 But passing through their midst, He went His way.

Talk about a trial sermon! I don't think the vote went well.

1. At the heart of this text are verses 18-19.
2. This is his mission statement so to speak.

v18-19

18 "THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED, 19 TO PROCLAIM THE FAVORABLE YEAR OF THE LORD."

I. Proclaim the Gospel

1. Jesus was anointed to preach...or proclaim...the gospel. The good news!
2. Specifically to the poor.
 - a. Jews believed that the Messiah would favor the higher classes.
 - b. We see the poor respond more quickly and sincerely than the upper crust to Jesus' preaching and ministry.
3. He came to proclaim good news to those who didn't get much good news...the poor.

4. We are all rich here in America...after all we flush our toilets with drinking water...but let us never miss how poor we are.

- a. Revelation 3:17 *Because you say, "I am rich, and have become wealthy, and have need of nothing," and you do not know that you are wretched and miserable and poor and blind and naked*

- b. We are poor and blind and naked and we so desperately need good news!
- c. Jesus brought it.

II. Proclaim Release

1. Jesus was anointed not only to preach the gospel message, but to proclaim release

2. The Jews Jesus addressed had been captive to Babylon and now to Rome.

- a. Their captivity was directly related to their sin!
- b. So at its root...the captivity Jesus came to release from is a captivity to sin.
- c. How desperately we need that release!

3. Romans 6:16-18 *Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? 17 But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, 18 and having been freed from sin, you became slaves of righteousness*

III. Proclaim Recovery of Sight

1. He proclaimed recovery of sight to blind Bartimaeus.

2. He did the same for a man born blind

3. More than 20 cases of Jesus healing blindness in the four gospels...with some repetition, But ultimately he came to heal spiritual blindness.

- a. John 9:39-41 *And Jesus said, "For judgment I came into this world, so that those who do not see may see, and that those who see may become blind." 40 Those of the Pharisees who were with Him heard these things and said to Him, "We are not blind too, are we?" 41 Jesus said to them, "If you were blind, you would have no sin; but since you say, 'We see,' your sin remains.*

- b. Acts 26:17-20 *rescuing you from the Jewish people and from the Gentiles, to whom I am sending you, 18 to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.' 19 "So, King Agrippa, I did not prove disobedient to the heavenly vision, 20 but kept declaring both to those of Damascus first, and also at Jerusalem and then throughout all the region of Judea, and even to the Gentiles, that they should repent and turn to God, performing deeds appropriate to repentance.*

IV. Proclaim the Favorable year of the Lord.

God takes the OT Jubilee and uses that picture of freedom and new beginnings to foreshadow what Jesus was going to do spiritually and physically. There were 3 primary characteristics of the OT Jubilee (Leviticus 25:10-17)

1. **Release**—the poor who had been slaves were to be released and set free.
2. **Restoration**—property that had been seized was to be restored to its original owner
3. **Rest**—there was to be no planting or plowing or picking, but living off of past harvests.

Because of the comprehensive character of the deliverance that Isaiah described, Jubilee was interpreted in Judaism as a reference to the dawn of God's new age...a regeneration...an awakening.

1. He will bring regeneration or jubilee about literally and physically.
2. Matthew 19:28 *And Jesus said to them, "Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel."*
3. He brings it about NOW spiritually in his people.
4. Titus 3:5-6 *He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, 6 whom He poured out upon us richly through Jesus Christ our Savior*

Jesus' first sermon in Luke... His trial sermon at the local synagogue was rooted in Isaiah

1. I have come to proclaim the gospel to the poor
2. I have come to proclaim release to the captives
3. I have come to proclaim sight to the blind
4. I have come to proclaim the favorable year of the Lord and declare Jubilee!

This is met with great excitement and anticipation until it is made clear that Jesus came to do this for people who are not like "us."

1. Let us not forget, as far as these Jews in Luke 4 are concerned, we...sitting in this room...are those people!!!
2. We are the poor, the blind, the captive...the Gentile.
3. We are the people who are not like us and yet Jesus came for us.

He came for you. GOSPEL. Communion