

# In a Word: Salvation

*Luke*

By Charles Walker

**Bible Text:** Luke 4:14-20  
**Preached on:** Sunday, July 10, 2022

**Providence Church**  
2146 Buford Hwy  
Buford Hwy, Duluth, GA 30097

**Website:** [www.providenceduluth.org](http://www.providenceduluth.org)  
**Online Sermons:** [www.sermonaudio.com/providencechurch](http://www.sermonaudio.com/providencechurch)

Bringing the word is not about an individual. Bringing the word is about glorifying and magnifying our Lord and Savior. So you're not going to see a great orator, and truly it doesn't matter, as long as this word is preached there is no power in the presence of a preacher, there is no power in his skill, in his ability to bring the word, but the power lies within the confines of this book. The life that the Lord has provided to us through his truth is really truly what matters, amen?

So we're going to be in the book of Luke today. Luke 4, now give us the introduction and we'll probably hear it in a bit and the text will be where Jesus starts his ministry, verses 14 through 21, and this is a unique section of passage. Jesus makes a claim to whereby the estimation of some people is unbelievable. How can he even make such a claim? What is it about him that is special that would cause him to say what he said? He read from in the scroll from the of the book of the prophet Isaiah in a section that clearly highlights the Messiah, the anointed one of God, and when he finished reading, he gave the scroll back to the attendant and he said, "Today this prophecy from Isaiah is fulfilled in your hearing." What a bold, bold statement. So exactly what did he mean by that? Actually, just what he said. That prophecy is fulfilled in him. But I would like for us to get an idea of the uniqueness of who Jesus is, and the passages and part of my introduction, most of my introduction is going to be something that you probably have learned years ago, but remember there may be some out there who have not heard. And of course, it doesn't bother us or trouble us to hear the word over and over again. Not at all.

So before we go to the passage, I'd like to give a brief introduction to the uniqueness of Jesus, and in that uniqueness he has the ability to say exactly what he said in our passage in Luke, and we'll read that in a minute. But let's start from the very beginning. As a matter of fact, when Luke wrote his gospel he wanted to write in a way that it gave the very beginning of the history of Jesus, the very beginning, from his birth, and in that beginning, he used what was very important to Israel at the time, witnesses to the occurrences and the incidents that were surrounding him, the unique things that happened in his time, that happened at his birth, in his youth, and in his ministry. So as we start, we will start from the beginning.

In the city of Nazareth, there was a young lady named Mary. She was a virgin, espoused to be, let's say, engaged to be married to a man named Joseph. She was visited by an angel named Gabriel and Gabriel said to her that she was going to have a child. And she wondered, "Well, how could this be, knowing that I don't know, man? I'm engaged, I've never been with a man?" And Gabriel said that the Holy Spirit would come upon her and the Most High would overshadow her, and because of that reason her child would be called the Son of God. This is the beginning of Jesus' journey to this passage in the synagogue that he read in the synagogue 30 years later. So not only did he say that there was going to be a very miraculous occurrence in regards to her getting pregnant, the angel Gabriel informed her that one of her new relatives, one that was quite along in age, was already pregnant about six months or so. What a miraculous thing for, first, to be told, a virgin to be told that she would be impregnated by the Holy Spirit and overshadowed by God, and then to be told that an elderly cousin was already pregnant. What a unique situation surrounding this occurrence.

So as Mary went to visit her elderly cousin, like if I was her, I would want to go see as well, "Let me go see how my old cousin or relative. Elizabeth is in her pregnancy." And as soon as Elizabeth heard her voice, her baby jumped in the womb and she prophesied. And one of the lines, one of the statements in her prophecy to me stands out which further adds to the uniqueness of who Jesus is. She said, "How is it that the mother of my Lord would come to me?" I guarantee it has never been recited before, and if it was, it was in regard to a lord that was a human, that maybe had reigned over some realm somewhere. But this is the Lord Most high. That is the reference.

So after she visited with Elizabeth, another unique incident when Joseph had to go register for the census and he took his wife that was heavy with child. She was very far along in her pregnancy, would be the modern vernacular, I believe, very far along. So he left Nazareth to go to Bethlehem because he was of the house of David, and when he got there Mary brought forth the baby. No place for them to stay. Very, very humble means. Wrapped in just cloths. Placed in a manger or feeding trough, whatever you want to call it. But the idea is it is the means we're very, very simple.

And at his birth we're reminded of the prophecy of Isaiah in chapter 7 where the Lord is talking to King Ahaz and he is going to give Ahaz a sign. This is a long time ago but the Jewish nation still exists. Here's your sign, Israel. "Therefore the Lord Himself will give you a sign: Behold, the virgin will conceive and give birth to a son, and she will name Him Immanuel," God with us.

Also, the prophet Micah 5:2, you probably knew I was going there, this is a favorite next to Isaiah in regards to the birth of Jesus. "But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will come forth for Me to be ruler in Israel. His times of coming forth are from long ago, From the days of eternity." Pretty unique. A very unique individual, Jesus is. He is the one who as coming forth has fulfilled these prophecies.

Then there was the account of the shepherds in the field. An angel proclaimed to them that a Savior, who is Christ, the Messiah, the anointed one, was born in Bethlehem and to find him you'll find him wrapped in cloths and laying in a manger. And they went and they witnessed and they praised God for it.

Then there was a devout God-fearing man, a man that was full of the Spirit. His name was Simeon and the Lord told Simeon that he would not see death until he saw his Messiah. At that time, eight days after the birth of Jesus, as was their custom to take him to the temple to be presented to the Lord, Simeon was led by the Spirit to the temple and when he saw Jesus, he grabbed the child and he said in Luke 2:29 to 32. If you're taking notes, by the way, sorry I didn't mention this, I meant to mention this from the onset. I don't have points. Remember when you were in college, and you went to a lecture, when the professor was talking, you just wrote down what you thought was important. Sorry, my apology. But Simeon said, "Now, Lord, You are letting Your bond-servant depart in peace, According to Your word; For my eyes have seen Your salvation, Which You have prepared in the presence of all the peoples: A light for revelation for the Gentiles, And the glory of Your people Israel." Pretty unique, isn't it? I am sure that Simeon had not said that to any child prior to Christ or any after. He didn't know exactly how he would recognize who the anointed one was, but being the righteous and devout man that he was, being filled with the Spirit, the Lord led him directly to his Son.

Another unique circumstance, this is pretty different, the things that are surrounding the birth of Christ in his early life. So around the age of 12, Joseph and Mary went to the Passover feast, and of course they took their son Jesus with him. And after the feast they had traveled, they were traveling back to Nazareth, back home, and had gone about a day's journey before they realized that their son wasn't with them. And when they came back to look for him another day's journey, they found him about after a day sitting in the temple among the teachers asking and answering questions. And they were amazed, teachers in Israel in the temple, amazed at his understanding, amazed at the questions that he asked, amazed at the answers that he gave to their questions. And as any mother would be anxious because she felt she lost her son, she said, "How could you do this to us? Your father and I were anxious about you, worried." And what mother wouldn't be or father, for that matter? And Jesus in a very humble and respectful way said, "Why were you looking for Me? Where were you looking? Didn't you know that I would be in My Father's house?" It should have been the very first place they looked but it is a statement that means something when he says, "You should have known that I would be in My Father's house."

Another unique situation. Then there was his baptism and after he was baptized by John, and as he was praying, the sky opened up and the Holy Spirit descended upon him in the shape of a dove and a voice from heaven said, "This is my," excuse me, he said, "You are My Son and in You I am well-pleased." You think that's ever happened to anybody else that John baptized, that the heavens opened up, the Holy Spirit descended on that person like a dove, and the voice of God himself came forth and said, "You are My Son"? No. This is the uniqueness of Christ, and I gave this all to you to help us understand, to set the stage for the passage that we're going to explore. Christ is unique. Jesus is unique.

After his baptism, he was led by the Holy Spirit in the wilderness for 40 days, and he had not eaten anything. As a matter of fact, Luke 4:1 says he was full of the Holy Spirit and led by that Spirit in the wilderness. And while he was there, the devil came to tempt him. Oh, he wanted him bad. He knew exactly who he was and he thought, "If I could only get him to move one inch in my direction, I can throw out God's plan." But for every temptation that the devil threw at Christ, at Jesus, he countered that temptation with Scripture. You think there's a lesson there? He's teaching us, the Word is teaching us something, and trust me, the temptations, the things that the devil offered to Christ is far beyond any temptation that we probably have ever encountered. Not to minimize at all, but whatever we encounter, and this is more of a sidebar, whatever we encounter by way of temptation, Scripture is there to counter.

So now we come to the passage in Luke 4, starting at verse 14, and I'll read. This is after his temptation and he starts and he is about to embark upon his public ministry. Verse 14.

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. 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. 17 And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it is 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 and gave it back to the attendant, and sat down; and the eyes of all the synagogue were fixed on Him." [Couldn't wait to hear what He had to say.] 21 And He began to say to them, "Today this Scripture has been fulfilled in your hearing."

What a bold, bold statement.

Let's pray.

*Heavenly Father, Lord, we thank You for Your word, we thank You for Your truth. We thank You for the time that we are here gathered together to hear and to learn more of You and more about Your Son. Help us, Father, increase our faith, any unbelief that we may have, Father. Help our unbelief. Increase our faith and our assurance of Your faithfulness to us and that the things that You have promised will not be taken away. And these things I pray in Christ's name. Amen.*

Verse 18, "The Spirit of the Lord is upon Me because He has anointed me to preach the gospel." Yes, the Spirit of the Lord was upon Jesus. He was full of the Spirit which verse 1 of chapter 4 tells us. He was full of the Spirit which led him into the wilderness. The Spirit of the Lord was upon him and the reason was it was to anoint him to preach the

gospel to the poor. And when we look at the term "anointed," what exactly are we looking at? Anointed Messiah itself means "anointed One." Back in the Old Testament those that were anointed were typically priests, prophets and kings. And there are different recordings in the Old Testament of these three offices being affected by men who were anointed. And the view of anointed simply means that you are set aside for a specific purpose. If it is for the office of priest, then you're set aside to faithfully fulfill the duties of the priesthood. If it was for being a king, then you were set aside to rule over the people that is God's inheritance.

Turn with me to 1 Samuel 10 and we see also that it wasn't just people, but objects were also anointed and set aside for a sacred purpose. 1 Samuel 10:1, "Then Samuel took the flask of oil, poured it on Saul's head, kissed him, and said, 'Has the LORD not anointed you as ruler over His inheritance?'" A king being anointed, being set aside for the purpose of ruling over God's inheritance, ruling over God's people. This anointing is a symbol of being full of the Spirit, being set apart by the Spirit.

In Leviticus 8:10 and 12, and we'll be going through some verses today, not too many. I won't have you bouncing around too much. Leviticus 8:10 and 12 we see where consecrations of objects are being done, objects and priests. Verse 10, "Moses then took the anointing oil and anointed the tabernacle and everything that was in it, and consecrated them. He also sprinkled some of it on the altar seven times and anointed the altar and all its utensils, and the basin and its stand, to consecrate them. Then he poured some of the anointing oil on Aaron's head and anointed him, to consecrate him." And if we look down at verse 16, we'll see that prophets also were those elected to be anointed, to be set aside for God's purpose. He says, "You shall also anoint Jehu the son of Nimshi king over Israel; and you shall anoint Elisha the son of Shaphat of Abel-meholah as prophet in your place." Objects and people but specifically the prophets, the priests, the king. This anointing was a simple foreshadowing of the anointed one that would fulfill all three offices and fulfill them perfectly.

The highest use or designation of being anointed was the one that would come and deliver Israel. Jesus the Messiah would not be one that would be anointed with oil but he would be anointed with the Holy Spirit in gladness. Psalm 45:6-7 it is written, "O God, Your throne is forever and ever; The scepter of Your kingdom is a scepter of righteousness. You loved righteousness and hated wickedness; Therefore, O God, Your God anointed You With the oil of joy more than Your companions." The one anointed with the oil of gladness, the Holy Spirit, was anointed more than his companions, more than anyone else. He was given the Spirit without measure, given the Spirit without any limits. This is the uniqueness of the anointed one.

The entire outlook of Scripture, really, is God manifesting himself to men. From the call of Abram and telling him and promising him that in him all the families of the earth would be blessed, to the founding of the Jewish nation, its theocracy, its rituals, its history, it all centered on one idea, on this one idea. And all the greatest glory of Israel was that from the nation one was to come who would perfect the relationship between

God and man that was symbolized by Israel. One was to come that would perfect the relationship between God and man symbolized by Israel.

The very first mention that we have of this anointed one is actually in Genesis 3, and we can turn there if you want, or you can just not, or just make note of it, however, you're moving forward. Genesis 3. Now start from verse 14. This is after, this is in regard to the fall of man, okay, after Adam and Eve had disobeyed the Lord and did what they were asked not to do. Verse 14, "The LORD God said to the serpent, 'Because you have done this, Cursed are you more than all cattle, And more than every beast of the field; On your belly you will go, And dust you will eat. And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.'" This hope comes in the fulfillment of Christ, of the anointed one. This is the first mention of him. Not his first act which was creation itself, but for the commission that God will give him, this is the first mention. Deuteronomy 18:18 says, "I will raise up from them a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them everything that I command."

So this unique one, this anointed one that would be the glory of Israel, would speak the words of God himself. This is a prophecy and if we turn, I love this, the gospel of John 12 and read from verse 49. Now let me read more of that that passage to add a little bit more color. We'll read from verse 44. "And Jesus cried out and said, 'He who believes in Me, does not believe in Me but in Him who sent Me. He who sees Me sees the One who sent Me. I have come as Light into the world, so that everyone who believes in Me will not remain in darkness. If anyone hears My sayings and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world. He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day. For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak.' Not of his own initiative but following the commandment of God to speak exactly what he told him to speak bringing Deuteronomy 18:18 to fruition. "I will put," God said, "I will put the words in His mouth. He will say what I tell Him to say."

So hopefully we're starting to see something really unique, something different developing here in regards to Jesus as being the anointed one, the Messiah. So he is full of the Spirit. The Spirit was upon him. He was anointed by the Spirit for this purpose, to preach the gospel to the poor, proclaim release to the captives, recovery of sight to the blind, free those who are oppressed, and to proclaim the favorable year of the Lord.

Preach the gospel to the poor. When we look at the term "poor" here in this passage, it could indicate physically poor or it could indicate those that are spiritually poor, figuratively speaking. And there's one thing that we should realize is that the Lord throughout human history, biblical history, has had a heart of compassion, a heart of kindness for those that are poor and we see that in Scripture. In Deuteronomy 15:7 through 11, God is expressing this in his law. He says, "If there is a poor person among you, one of your brothers, in any of your towns in your land which the LORD your God is giving you, you shall not harden your heart, nor close your hand from your poor

brother; but you shall freely open your hand to him, and shall generously lend him enough for his need in whatever he lacks." What a wonderful heart of kindness that the Lord would regard the poor. And being in a situation of poverty, you need help for your existence and the Lord knows that. He is not going to leave those in need, just leave them, hang them out to dry. Even James says in the New Testament. "What is it if you see that your brother is in need, you don't give him anything?" This is falling right in line with the Old Testament, with God's kindness. Do you just say, "Oh, be warm and filled," and you have everything that you need, more than what you need, but you won't share with your brother? Not reflecting the kindness of your Father.

So, but you shall fully open your hand and generously lend him enough for his need, and whatever he lacks. "Be careful that there is no mean-spirited thought in your heart, such as, 'The seventh year, the year of release of debts,'" which is a sabbatical year, we can do that study sometime too, "'release of debts is near,' and your eye is malicious toward your poor brother, and you give him nothing; then he may cry to the LORD against you, and it will be a sin in you not to give to your poor brother. You shall generously give to him, and your heart shall not be grudging when you give to him, because for this thing the LORD your God will bless you in all your work and in all your undertakings. For the poor will not cease to exist, they won't cease to exist in the land; therefore I am commanding you, saying, 'You shall fully open your hand to your brother, to your needy and poor in your land.'" It's a command. What a wonderful heart of kindness. Proverbs 19:17 says, "One who is gracious to a poor person lends to the LORD, And He will repay him for his good deed."

Now when we look at the other side, we've got those that are physically poor and even Christ said the poor will be with you always. They're there, giving us an opportunity, I would say, to extend a hand. But there's another type of poverty. Matthew 5 and they beatitudes. When Christ saw the crowd on the mountain, he started teaching and preaching the Beatitudes. Verse 2 says, He opened His mouth and began to teach them, saying, 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.'" So it's not just having a heart of kindness towards the poor in an economical sense, in the sense of need, but also those that are poor in spirit, theirs is the kingdom of heaven. His hand extended to them is eternal life. Those that are poor in spirit understand their bankruptcy in spiritual things and they look to God to fulfill their spiritual needs. Can't be done any other way. What a wonderful reflection. Physically poor, spiritually poor and the Lord provides on both ends.

And one thing that I would like for us to say, we've been in home group, we've been studying a book on humility, which is a wonderful book, and one thing that I'd like for us to see is the attitude of this person that is poor in spirit. This is an attitude of humility, of knowing that you need the Lord, knowing that you cannot in yourself affect any righteousness. You can't produce any good. Our good is as filthy rags. Nothing that we do within ourselves amounts to anything. In Luke 18 when I think about this and I was studying this, I would read this and say, "Oh man, I love that." In that study, another passage, "Oh man, I love that." I think the conclusion is I love it all. This is a perfect

example of one that is humble, one that knows that he is poor spiritually, that he is in need of a Savior.

Luke 18, I'll start at verse 9. Let's get there first. This is a parable that Christ gave. He says, "And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt: 'Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and was praying this to himself: 'God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector. I fast twice a week; I pay tithes of all that I get.' But the tax collector, standing at a distance afar off, was unwilling to even lift his eyes toward heaven, but was beating on his chest, saying, 'God, be merciful to me, the sinner!'" Not God be merciful to me, a sinner. God, be merciful to me, the chief sinner. That's what I am. Not even worthy to look up to ask for mercy. That's how low I am. God, be merciful to me, the sinner.

Verse 14 says, "I tell you, this man went to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted." Those that are humble in their hearts, that realize their poverty, their spiritual poverty, and they ask the Lord for deliverance, deliverance is what they get. Not those that are proud. You can't do this on your own. You have to do this through the grace of God and the grace of God alone.

So we get back to Luke and we're just going through these different statements that Christ made. So he said that, "He has also sent Me to proclaim release to captives." This is very interesting. I don't remember reading anything about Jesus busting open any jails when he was here and that's what being captive is, you're in prison. Something's holding you. It may be bars, it may be a regime, or a realm, but something's holding you captive. So release is to proclaim liberty. It is a dismissal of sorts, and really the same word used here that in my new American Standard Bible, in other versions of Scripture the word can be translated as "forgiveness." To release, he sent me to proclaim release to captives. He has sent me to proclaim forgiveness to captives. It kind of takes away the idea that that captivity is a physical thing, doesn't it? Ephesians 1:7 says, "In Him we have redemption through His blood, the forgiveness of our wrongdoings, according to the riches of His grace."

So there is a release of captives and being captive is like being a prisoner of war. To take you captive means that as a prisoner of the of war, you are the loot. You are the booty that is taken away. You're the prize. You are the spoil. You are captive. You are a prisoner of war. And your heart, your thoughts, your mind, your soul, everything is taken away as you are captive. Colossians 2:8, says, describes the character of being captive, "See to it that there is no one who takes you captive or cheat you, plunder you," and in this regard to do that, "through empty deception, in accordance with human tradition, in accord with the elementary principles of the world, rather than in accordance with Christ." And we'll see how considering things in accordance to Christ can free you and free those that are captive.



So Christ also came recover sight to the blind. One other verse I want to go to, I thought that this is pretty important in regards to being captive because this kind of gives you an idea of who's doing the captivity and how it's being affected. John 8. Is everybody still with me? Alright, John 8. I'll start at verse. 31. So being captive means that you have to be set free. There's a freedom that needs to be affected. So John 8, starting at verse 31, he says. "So Jesus was saying to those Jews who had believed Him, 'If you continue in My word, then you are truly disciples of Mine; and you will know the truth, and the truth will make you free.' They answered Him, 'We are Abraham's descendants and have never yet been enslaved to anyone; how is it that You say, "You will become free"?' Jesus answered them, 'Truly, truly, I say to you, everyone who commits sin is the slave of sin.' You're captured by sin. "The slave does not remain in the house forever; the son does remain forever. So if the Son makes you free, you are free indeed." Christ frees us with the good news and he has freed us with his death on the cross.

Recovery of sight to the blind. So when sight is mentioned, this is the next phrase in our verse in verse 18 of Luke 4, it could mean physical sight or it can be figuratively, not non-literal, okay? One example is on the disciples were walking on the road to Emmaus. They were talking about the events that had occurred, probably, who knows, the last three years, being called, witnessing miracles, witnessing a horrific execution of our Lord, seeing the resurrection. There's a lot of things to talk about. It's a lot to digest. Jesus came up alongside them and said, "Hey, what are you talking about? What's going on? And also, why are you looking so sad?" And they thought, "Well, this guy must be a stranger, because, I mean, really the last three years what's been happening here, the blind can see, the deaf can hear the lame can walk, dead people being raised up." So they proceeded to tell Jesus all he did when he was here not knowing, they didn't recognize him. So they were telling them all he did and Jesus said, "Oh, you of little faith." He says, "Don't you know that the Messiah had to suffer?"

So he at that point began to expound and explain to them all the things concerning him in the Old Testament. And when he finally went to break bread with them, they asked him to break bread, and he decided to stay and do so, when he did so, their eyes were opened and they knew who he was. Their sight was given back to them. And don't think that it was just the idea that they recognized Jesus, but of all the scriptures that he taught them I believe that they had a fuller understanding of that. They knew. Their eyes were opened. They understood now what the Old Testament said about Messiah.

So in Acts 26, Paul gives a version of an account of his conversion to King Agrippa. I don't even think Agrippa cared, but Paul didn't care if he didn't care. Paul is like, "I am going to give you my testimony whether you want it or not of the great and marvelous wondrous things that the Lord my God has done for me." But let me move forward quickly. So in Acts 26, starting at verse 16, he's giving the account of his encounter with Christ and he says, "get up and stand on your feet; for this purpose I have appeared to you, to appoint you a servant, a witness not only to the things which you have seen, but also to the things in which I will appear to you; rescuing you from the Jewish people and from the Gentiles, to whom I am sending you, to open their eyes," there's the sight, "to open their eyes so that they may turn from darkness to light and from the power of Satan

to God, that they may have forgiveness of sins." To open their eyes. To have forgiveness of sins. To be released from the penalty of your sin. To be released from the power of Satan. Do you see that? It's got a lot to do with people being imprisoned. He's got a lot to do with people being blind.

So let's move forward to set free those who are oppressed, and he's saying those that are downtrodden, bruised, shattered or broken. In Acts 10:38 and when I was doing this, once again I said, "I love this," And it was because I did. And this is Peter preaching at Caesarea, he says, "You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil," oppressed by the devil. What did Christ do? What did he say? What did Isaiah say that the Messiah, the anointed one would set free, set at liberty, provide freedom for those who are oppressed, and what's Peter saying here? "Many are oppressed by the devil, oppressed by their sins." God showed kindness in releasing and freeing Israel in different types of oppression, slavery, and he shows kindness also through Jesus Christ in his grace to set us free from our oppression of sin.

And finally, to proclaim the favorable year of the Lord. To proclaim the favorable year of the Lord. He said that, "Today the Scripture is fulfilled in your ears," and when we look at the term in the Old Testament, favorable year of the Lord, the Hebrew word can be translated in different terms. It could be "goodwill; favor; acceptance." In a New Testament we see the word "acceptable," in the new King James, "favorable year of the Lord" in the NASB, and the NIV says "year of the Lord's favor."

So what is the year of the Lord's favor? It is an allusion to the Jubilee year in Leviticus 25 and in that year, and I'll summarize it, it's an entire chapter instructing what to do on the Jubilee, but I will summarize. In the Jubilee year which occurred every 50 years, all land that had been sold was to be returned back to the owner. Sowing and harvesting were forbidden, there was rest for the soil and there was trust that the Lord would provide what you needed to sustain yourself for life. And here's the big thing, if you're a slave it is, all Hebrew slaves were to be released. So if there was for some reason, maybe poverty, you had to sell yourself to your brother and to pay your debt, if for some reason you had to sell your land to pay your debt, in the jubilee year, every 50 years, debts were forgiven. Isn't that a wonderful thing? Debt is forgiven. Do you see that? Did we have a debt? Those that believe, was it forgiven? Was it paid in full? Did we pay? No. It is just as if we are in the year of Jubilee. You wake up one day, you hear the trumpet that proclaims the year, you were a slave when you went to sleep, you wake up, you hear the trumpet and now you're free. And it's not because you were able to pay the debt, it is because God declared it to be so. And today we were debtors. Who paid our debt? Who paid the penalty of what we owed for our sin? It is just like we were in the time of release, the time of liberty, the time of freedom which is the favorable year of the Lord. You believe, you wake up, you owed the debt of death, the penalty for your sin, you wake up and guess what? The debt is gone. You no longer owe. And who made it so? You didn't do it. We didn't do it. But it's God's grace. It is God's mercy.

So this year of the favorable year of the Lord is now. It is the time of preaching of the gospel. It is a time where those who don't believe are still able to cry out to the Lord for forgiveness of their sins. And I urge anyone under the sound of my voice that does not know Jesus Christ as your Lord and Savior, to take advantage of God's year of acceptance, his year of favor, because the gospel, the truth, the light of the gospel is still open to you. And I consider and I pray that you consider to give your heart to Christ while you still can.

Let's pray.

*Heavenly, Father Lord, we thank You for this day. We thank You for showing us the uniqueness of Jesus and the things that make him the Anointed One, all the things that were said and given to Him that was said in the New Testament concerning Him. Father, we hold onto that and I pray that it increases our faith and gives us more of an assurance, Father, of Your faithfulness to us. And these things I bring in Christ's name, Amen.*