



EXPLORE THE BIBLE.

Luke Sermon Series

Supports Session 8: Rejected

Sermon Title: "From Rejoicing to Rejecting"

Passage: Luke 4:18-19; Isaiah 62:1-2

Connection to Luke 4

When given the opportunity to address the synagogue in His hometown of Nazareth, Jesus read Isaiah 62:1-2. This passage points to the arrival of the Messiah.

Introduction/Opening

The Lord Jesus came to Nazareth, the town where he grew up. On the Sabbath, as usual, He went to the synagogue. As a respected member of the community and of the synagogue, He stood up to read and found the place in the prophet Isaiah. He read from Isaiah 61:1-2. There is nothing in Luke that indicates the Lord Jesus was in the habit of reading in the synagogue. It may have been the first time He read in Nazareth. He revealed to the people of His hometown the mission and purpose for His Incarnation. His calling and His mission was to preach the good news of the gospel and for that work the Holy Spirit had anointed Him. The proclamation of the gospel has, for the Lord Jesus, specific implications. The passage identified five actions that would define the work of Jesus.

Outline

1. He would preach the good news to the poor.
 - a. The word "poor" is used in Matthew 5:3 and there refers to one who recognizes his or her spiritual poverty. In Luke it also carries a connotation of economic status.
 - b. The preaching of the good news then, has a social aspect as well. Not that the gospel message means that those who receive Christ will also receive economic prosperit, but the gospel includes the well being of the whole person.
2. He would proclaim release to the captives.
 - a. This refers to those captive to sin and Satan and could include healings and exorcisms.
 - b. Again, the gospel message is for the whole person. Many are captive to addictive sins, drugs, alcohol, and such so that to many it is like being possessed.
 - c. The freedom found in the gospel should be connected to assistance in freeing people from mental, emotional, and physical captivity as well as spiritual captivity.
3. He would recover the sight of the blind.
 - a. Those blinded by sin and in spiritual darkness are the people bound in the dark prison of sin and in need of release.

- b. Only the gospel can produce this result since these people are blind to their condition and ignorant of the consequences.
 - c. Christ must come to them and open their eyes to the light and free them from their prison.
4. He would set free the oppressed.
- a. He would set at liberty those under the oppression of sin; those who are oppressed are broken in pieces.
 - b. Sometimes this brokenness is in body because of the ravages of sin. Sometimes this brokenness is in the emotions because of the ruin of sin. Sometimes this brokenness is in the mind because of the relentlessness of sin.
 - c. Only the gospel of the grace of God can set a person free.
5. He would proclaim the year of the Lord's favor
- a. He introduced to them the fact that the Messianic Age had come.
 - b. This perhaps hearkens back to the year of Jubilee when liberty was proclaimed throughout the land and people were set free, or it could be the proclamation that the kingdom of God had come. He may have been referring to both.

Conclusion

He returned the scroll and completed His announcement. As He sat down, the eyes of everyone were fixed on Him. Then He spoke, and He said, "Today as you listen, this Scripture has been fulfilled." The people were astounded. What is the main idea in this passage to this point? The Lord Jesus is the only Savior, and His salvation is for the purpose of saving the entire person.

The question always comes down to this: what will a person do with Jesus? Many use Him as an escape route or a fire insurance policy. Some rejoice in His words if those words do not interfere with life or affirm what they are already doing. Others openly and aggressively reject His claims and His call to salvation and discipleship. What a person does with Jesus is not merely related to time, but also to eternity.

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