

FBC POWELL, 3-19-17 PM NOTES
"Proclaiming God's Word Can Be Dangerous"
Luke 4:14-30
10 in Series, "The Gospel According to Luke"

Matthew 2:16 "Then when Herod saw that he had been tricked by the magi, he became very enraged, and sent and slew all the male children who were in Bethlehem and all its vicinity, from two years old and under, according to the time which he had determined from the magi."

I. Jesus Comes to Teach (vv. 14-15)

Philippians 2:5-8 "Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but **emptied Himself**, [*kenosis*] taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross."

Luke 6:12-13 "It was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God. And when day came, He called His disciples to Him and chose twelve of them, whom He also named as apostles."

John 12:49 "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."

John 11:41-44a "So they removed the stone. Then Jesus raised His eyes, and said, 'Father, I thank You that You have heard Me. I knew that You always hear Me; but because of the people standing around I said it, so that they may believe that You sent Me.' When He had said these things, He cried out with a loud voice, 'Lazarus, come forth.' The man who had died came forth..."

II. Jesus Claims to Be the Fulfillment of Scripture (vv. 16-30)

A. The Setting (vv. 16-17)

"A typical synagogue service opened with an invocation for God's blessing and then the recitation of the traditional Hebrew confession of faith (Deuteronomy 6:4-9; 11:13-21). This was followed by prayer and the prescribed readings from the Law and from the Prophets, with the reader paraphrasing the Hebrew Scriptures in Aramaic. This was followed by a brief sermon given by one of the men of the congregation or perhaps by a visiting rabbi. If a priest was present, the service closed with a benediction. Otherwise, one of the laymen prayed and the meeting was dismissed."
—Warren Weirsbe

B. The Sermon (vv. 18-27)

1. The Proclamation (vv. 18-19)

Matthew 5:3 “Blessed are the poor in spirit, for theirs is the kingdom of heaven.”

Ephesians 2:1-2 “...dead in [their] trespasses and sins, [walking] according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.”

2 Timothy 2:26b as “having been held captive by [Satan] to do his will.”

Psalm 82:5a “They do not know nor do they understand; they walk about in darkness.”

2 Corinthians 4:4 “...the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.” How many times do you hear after a person has come to Christ, “How could I have been so blind?”

Matthew 11:28 “...weary and heavy-laden...”

2. The Provocation (vv. 20-27)

Luke 4:22 (HCSB) “They were all speaking well of Him and were amazed by the gracious words that came from His mouth, **yet** they said, ‘Isn’t this Joseph’s son?’”

John 14:6 “I am the way, the truth, and the life. No one comes to the Father except through Me.”

C. The Sequel (vv. 28-30)

“Jesus’ point was clear and unmistakable. God has brought salvation by His arrival—but, as always, it is only for those who know that they are spiritually poor, prisoners, blind, and oppressed. Unless His hearers were willing to humble themselves like the outcast Gentile widow and that Syrian leper terrorist did and admit their spiritual need, they could not be saved. This was too much for their nationalistic pride and self-righteousness to bear, and consequently and suddenly ‘All the people in the synagogue were filled with rage as they heard these things; 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.’ They were an out-of-control lynch mob, intent on killing the one whom they knew so well and who had taught them the truth of God’s Word.”
—John MacArthur

First Baptist Church Powell 03 19 17 PM **Sermon 10: Proclaiming God’s Word Can Be Dangerous**

Luke 4:14-30

For the first thirty years of His life, Jesus, the Messiah lived in obscurity in Nazareth. We know a few details about His birth and the encounter with Anna and Simeon in the temple when He was eight days old. We know from Matthew’s Gospel that some time after Jesus’ birth, Joseph, His legal father, was warned in a dream to flee, with Mary and Jesus, to Egypt to escape Herod’s plan to kill this baby, who he saw as a threat to his power and rule. We read what this evil ruler Herod did in Matthew 2:16: “Then when Herod saw that he had been tricked by the magi, he became very enraged, and sent and slew all the

male children who were in Bethlehem and all its vicinity, from two years old and under, according to the time which he had determined from the magi.”

There are no details given of that trip to Egypt except that they stayed there until Herod died. We know that early in Jesus’ life, the family settled in Nazareth, which was in the old Northern Kingdom of Israel that was formed after a rebellion against David’s grandson, and Solomon’s son, Rehoboam. The years between Jesus’ infancy and His baptism by John the Baptist are often called “the silent years.” The only incident we are told about, in those *silent years*, is that when Jesus’ family went to Jerusalem, for the Passover, Jesus was about twelve. We are told that they lost Him and then found Him conversing with the learned rabbis in the temple.

The next thing that we know about Jesus is when He comes to John the Baptist to be baptized. After His baptism, the Holy Spirit led Him into the wilderness to be tempted, which is the text we examined in the last message. Between His temptation and today’s text, most scholars believe the events recorded in John 1:19 – 4:45 took place. Matthew, Mark, nor Luke recorded these events detailed in the Gospel of John.

Luke, in chapter 4, beginning in verse 14, moves to the beginning of Jesus’ ministry in Galilee. If you are *geographically challenged*, think of Galilee as being like a state in the USA, and Nazareth was a town in the “state” of Galilee. The passage we are focusing on, in this message, details Jesus’ first message in Nazareth of Galilee – His home town.

I. Jesus Comes to Teach (vv. 14-15)

By now, news had spread from Judea about this miracle worker from Nazareth. That explains why there was a great deal of excitement about His coming “home.” Remember the reputation of Nazareth? It wasn’t good! There was a popular derogatory saying about Nazareth – “Can anything good come out of Nazareth?” We saw that Nathaniel quoted this when Philip invited him to come to Jesus in John 1:46. A part of the excitement about Jesus’ visit back, to His hometown of Nazareth, was that finally something good had come out of Nazareth and the people excitedly came to see and hear Him. Doubtlessly, a part of the excitement was the possibility that they might see Him do a miracle. Perhaps they were hoping for a repeat of the water being turned into wine (John 2).

Before we get to what Jesus taught the people of His hometown, let’s examine that phrase in verse 14, “And Jesus returned to Galilee in the power of the Spirit.” I want to emphasize a truth that we will hear multiple times in this study of Luke. Jesus taught what He taught, and did the miracles that He did, in the power of the Holy Spirit. “Wasn’t Jesus God in human flesh?” Yes, He was, and at no time did He cease being Deity – the Son of God. But a part of what theologians call the *kenosis*, the emptying of Himself, is that He emptied Himself of the *arbitrary attributes of Deity*.

Let’s examine that passage where the Greek word *kenosis* is used. Philippians 2:5-8: “Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but *emptied Himself* [*kenosis*], taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.” *Kenosis* is translated “humbled Himself” (KJV), “made Himself of no reputation” (NKJV), and “made Himself nothing” (NIV).

What I am sharing with you is something that goes beyond my comprehension, but I believe that it is true. When God the Son became man, He humbled Himself, made Himself of no reputation, and emptied Himself of all the arbitrary attributes of Deity. What do we mean by “the arbitrary attributes of Deity”? We are speaking of omnipotence, omniscience, omnipresence, and so much more. He prayed to discern the Father’s will as to those He should choose to be His disciples. Luke 6:12-13: “It was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God. And when day came, He called His disciples to Him and chose twelve of them, whom He also named as apostles.”

Jesus prayed Spirit led prayers to discern the Father’s will just like we can pray Spirit led prayers to discern God’s will. When Jesus spoke, He sought the Father as to what to say. John 12:49: “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.” Even so, when we are called on to speak, we are to seek the Lord as to what we are to say.

Before Jesus raised Lazarus from the grave, He prayed. John 11:41-44a: “So they removed the stone. Then Jesus raised His eyes, and said, ‘Father, I thank You that You have heard Me. I knew that You always hear Me; but because of the people standing around I said it, so that they may believe that You sent Me.’ When He had said these things, He cried out with a loud voice, ‘Lazarus, come forth.’ The man who had died came forth...”

Here is the encouraging thing that I want you to see. Jesus is so much more than an example to us, but He is an example. He obeyed the Father in the enabling power of the Holy Spirit. That is our example and our pattern. We have that same Holy Spirit dwelling in us! I’m not saying we can arbitrarily do what we want, perform miracles that we initiate, or tell God what to do. We can obey all that God tells us to do in the power of the Holy Spirit who indwells every believer and that is how Jesus did all that He did in His perfect obedience to the Father; He did it in the power of the Holy Spirit and all Christians have that same Holy Spirit dwelling in us!

When Jesus came to Galilee, and specifically to Nazareth, He came in the power of the Holy Spirit to teach – to teach in the same synagogue He attended as a boy growing up there.

II. Jesus Claims to Be the Fulfillment of Scripture (vv. 16-30)

A. The Setting (vv. 16-17)

In verse 16 we see that Jesus was given a large role in the service. The synagogues had no full time pastors or teachers. The accepted approach was called, “freedom of the synagogue” and it allowed for anyone approved by the ruler of the synagogue to teach. Thus if a noted teacher was present or available, he would be invited to preach. We see this happening to Paul in his missionary journeys. Without doubt, everyone there wanted to hear from this “hometown man” perhaps thinking that maybe they might see a miracle.

Perhaps these verses will make more sense if we understand what a typical service in a synagogue looked like. Warren Weirsbe gives a concise description.

A typical synagogue service opened with an invocation for God’s blessing and then the recitation of the traditional Hebrew confession of faith (Deuteronomy 6:4-9; 11:13-21). This was followed by prayer and the prescribed readings from the Law and from the Prophets, with the reader paraphrasing the Hebrew Scriptures in Aramaic. This was followed by a brief sermon given by one of the men of the congregation or perhaps by a visiting rabbi. If a priest was present, the service closed with a benediction. Otherwise, one of the laymen prayed and the meeting was dismissed.

[Warren Weirsbe, *The Bible Exposition Commentary, New Testament, Volume One*, page 184]

Jesus on this occasion was asked to read the Scripture text and give the sermon.

The phrase in verse 17, “opened the book” is better translated “unrolled the book” since what was given him was the large Isaiah scroll.

B. The Sermon (vv. 18-27)

The passage Jesus chose was from Isaiah 61:1-2 and 58:6. The people listening to Jesus knew that this was a passage relating to the Messiah who was promised. It is likely that they anticipated that Jesus would give them some insight as to when this *longed for* deliverer would come. It probably did not cross their minds that Jesus Himself might be the Messiah. When Jesus had read the Isaiah passage, He rolled up the scroll and sat down. This was the traditional position of a rabbi when he taught. Every eye was doubtlessly glued on Him and probably the only sound was people breathing.

1. The Proclamation (vv. 18-19)

Jesus was clearly saying that the words written by Isaiah under the inspiration of the Holy Spirit some 700 years earlier were speaking of Him; Jesus of Nazareth is the Messiah, the Christ. Let's go back to the text in Isaiah. We already examined verse 14 which tells us that Jesus did all that He did in "the power of the Spirit." Isaiah said of the Messiah, "The Spirit of the LORD is upon me," Isaiah then speaks of four classes of people that the Messiah's ministry would be focused on – the poor, the captives, the blind, and the oppressed. In verse 21, Jesus says, "That is why I have come. In seeing Me you are seeing this prophesy of Isaiah fulfilled."

Let's look more closely at these four groups of people that the Messiah came to preach to, release from captivity, restore sight to, and proclaim good news to.

First, the Messiah would "preach the Gospel to the poor." This includes the physically poor, but it is primarily speaking of the spiritually poor. This is the same thing that Jesus said in the first Beatitude in Matthew 5:3: "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

There are two Greek words that are translated "poor" in English. One word refers to what we would call the working poor. They have a hard time making it from one paycheck to the next, but they eke out a living. There is another word used in Luke 4:18 and also the Beatitude in Matthew 5:3 that means abject poverty, those who have nothing and are reduced to begging. Certainly Jesus cared about, and ministered to, the physically poor, but His sermon was referring to the spiritually poor. Jesus came then and comes now to those who recognize that they have no merit before a holy God. Proud people who think they have something to merit favor from God will never be saved. When I take the opportunity to share the Gospel with people, I often begin by asking them this question, "Do you consider yourself to be a good person?" Of all the people I have asked that question to, I have only had one person, that I can recall, who said "No, I am not a good person." Everyone else answered, "Yes." Proud people who think highly of themselves and their own merit cannot be saved. Jesus came to preach the Gospel to the poor – to those who recognize that they are bankrupt when it comes to merit before God. Most people in our community are strutting their way to Hell, too proud to admit their abject spiritual poverty. Jesus is not your only hope as long as you hold on to the smallest amount of your own merit and worthiness.

Second, Jesus came to release the captives. It is amazing how many people call their captivity to sin – *freedom!* Many captives to sin see themselves as free and want no part of biblical Christianity that they see as robbing them from the freedom to follow their sinful desires. The truly free are seen by the world as being captives and the real captives to sin see themselves as being free. The lost are described in Ephesians 2:1-2 as being "dead in [their] trespasses and sins, [walking] according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience." That sounds like "bondage" and not freedom to me! The lost are described in 2 Timothy 2:26b as "having been held captive by [Satan] to do his will." Those without the Savior choose whatever they want to do, but their chooser is in bondage to the devil! The reality is that true freedom – freedom from the bondage of sin is found in total surrender to Jesus Christ.

Third, Jesus came to bring recovery of sight to the blind. The lost are "spiritually blind." Psalm 82:5a: "They do not know nor do they understand; they walk about in darkness." 2 Corinthians 4:4: "...the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God." How many times do you hear after a person has come to Christ, "How could I have been so blind?"

Fourth, Jesus came to set free those who are oppressed. The word "oppressed" means to be crushed. It speaks of those who are just overwhelmed by the painful circumstances of life. Jesus described the oppressed in Matthew 11:28 as being "...weary and heavy-laden..." There is no greater oppression than the oppression of unforgiven sin.

The ultimate fulfillment of the "favorable year of the Lord" in verse 19 had now arrived in the person of the Messiah.

2. The Provocation (vv. 20-27)

Up to this point, the people were excited – filled with pride over this man from Nazareth who had seemingly done well. But then something happened that changed all of that. Jesus got up, rolled up the Isaiah scroll and gave it back to the attendant. Then He sat back down to give them some shocking news. There was likely a period of silence and then Jesus spoke. What He said in verse 21 changed everything. “Today this Scripture has been fulfilled in your hearing.” They were astonished. The HCSB catches their response best. **Luke 4:22 (HCSB)** “They were all speaking well of Him and were amazed by the gracious words that came from His mouth, **yet** they said, ‘Isn’t this Joseph’s son?’” It doesn’t take much imagination to guess what they were saying. “Wait! The Messiah? Really? Isn’t this Joseph the carpenter’s son? I remember him playing with my children when He was growing up. Jesus, the Messiah, Jesus the son of Joseph and Mary, here in Nazareth?” Jesus hearing their doubt says in verse 23 [paraphrase] “I know what you are thinking. You are thinking, ‘what we heard about in Capernaum, why don’t you do it here.’” In other words, now they doubt the truth of the stories they have heard. They refused to believe that He was the Messiah and then began to think that the water to wine and other “miracles” were probably not true. This is still true today. The world gets excited about the Jesus of their own making. They love the Jesus who accepts everyone, talks of peace, never confronts, and just wants to make everyone happy. However, they refuse to allow Him to be on His throne. They want no part of the judging Jesus, the “woe unto you” Jesus, or the Jesus who said in **John 14:6** “I am the way, the truth, and the life. No one comes to the Father except through Me.”

In verse 24 Jesus sets up a transition to show them that how they are responding to Him is how their ancestors responded to two of the most revered prophets in Israel’s history Elijah and Elisha. Both of these prophets ministered in the Northern Kingdom where Nazareth was located. Jesus reminds them that when Elijah was this part of Israel, there were lots of widows, but the only widow who experienced the prophet raise her son back to life was a non-Jewish woman in Sidon. There’s no record of anything like that happening to an Israelite. Elijah’s successor was Elisha. There were lots of lepers in Israel, but there is no record of Elisha healing any of them. Instead, a non-Jewish Syrian General named Naaman asked Elisha to be healed of leprosy and God healed him when he humbled himself to dip 7 times in the muddy Jordan River.

Now what was Jesus’ point? Two non-Jews (a widow and a General) both received a miracle from God through these prophets. The widow and the General believed the prophets words. Jesus is saying, “You people here in Galilee haven’t learned much in the last 800 years. Just like your forefathers you refuse to believe the one God has sent. Just God’s word is not enough for you.”

C. The Sequel (vv. 28-30)

Oh how quickly things changed! A happy homecoming becomes a lynch mob! “We cannot have this hometown man imply that Jews have to be saved by grace just like Gentiles!” Here is a good summary: “Jesus’ point was clear and unmistakable. God has brought salvation by His arrival – but, as always, it is only for those who know that they are spiritually poor, prisoners, blind, and oppressed. Unless His hearers were willing to humble themselves like the outcast Gentile widow and that Syrian leper terrorist did and admit their spiritual need, they could not be saved. This was too much for their nationalistic pride and self-righteousness to bear, and consequently and suddenly ‘All the people in the synagogue were filled with rage as they heard these things; 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.’ They were an out of control lynch mob, intent on killing the one whom they knew so well and who had taught them the truth of God’s Word.” [John MacArthur, *The MacArthur New Testament Commentary, Luke 1-5*, page 276].

It is interesting that the mob wanted a miracle and in one sense, they got it. Verse 30 sure seems to me to be miraculous. A whole mob is intent on throwing Jesus off a cliff that history tells us was 30-40 feet high and would likely have stoned Him if He survived the fall. What happened? He just walked right through the middle of the mob and no one could stop Him.

Conclusion

It is examination time. Have you ever humbled yourself and admitted that you are poor (no merit for salvation), captive to sin, spiritually blind, and beat down without hope? Come to Jesus. Don't allow your pride to stop you.