

“I’m Him”
Luke 4:14-30
Sermon Series: “The Servant King”

Introduction:

- Jesus cannot be moderately important. What do you believe about Him? How are you responding to Him?
- Talk about this potentially being the centerpiece or main idea of the book

Scot McKnight: “What happened in his hometown’s synagogue has been recorded by Luke. Reading texts from the Tanakh (Torah, Prophets, Writings) required standing (out of reverence), while instructing or preaching about the reading occurred sitting (in submission to the text). Jesus does just that (4:16, 20). In those days a service probably began by reciting the *Shema* (“Hear O Israel,” from Deuteronomy 6:4-9), then a doxology (“Blessed be the Name...”), then someone read texts from the Scriptures from the Law and the Psalms and then explained them. This reading from Isaiah could indicate the first century service included a reading from a prophet (called now a *haftarah*).”

1. Jesus is the Messiah who came to save us (v. 18-21).

- Read Isaiah 61:1-2 and talk about the significance of Jesus leaving out “the day of vengeance of our God”

What does Jesus, the Messiah, our servant King, do for us in saving us? He was anointed by the Holy Spirit to:

- A. Preach the gospel to the poor**
- B. Heal the brokenhearted**
- C. Proclaim liberty to the captives**
- D. Give recovery of sight to the blind**
- E. Set at liberty those who are oppressed**
- F. To be our perpetual year of Jubilee**

-Essentially, He came proclaiming the Kingdom of God and brought the good news of salvation to us and then actually purchased our salvation on the cross. He saves, forgives, heals, encourages, and sets us free. He brings the Kingdom into our hearts now and will someday return to fully establish His Kingdom and judge His enemies. Receive His saving grace before its too late.

2. Salvation is the gracious work of God received by faith and not based on religion or ethnicity (v. 22-30).

-His hearers were not responding in faith. They wanted a sign from the guy they had seen grow up instead of trusting Him. They revealed their prejudice against Gentiles. They illustrate the fact that being religious or being in church is not enough to save us. The key is what we believe about Jesus and how we respond to Him.

-Thabiti Anyabwile: “Jesus goes on to anticipate what the people are thinking (v. 23). Jesus sees them even though they don’t see him. Jesus says a day is coming when they will say to him, “Doctor, heal yourself!” We can’t help but think of the religious leaders at Jesus’s crucifixion when they mockingly say, “He saved others; let him save himself if this is God’s Messiah” (23:35). That day is coming, but right now they want him to do in Nazareth, his hometown, what he did in Capernaum. They want him to put Nazareth first and minister there. They want him to prove himself by working miracles and putting Israel first. It’s the response of pride and unbelief. It’s self-importance and entitlement. Jesus finds no honor in their response (v. 24). They’re not going to honor him here. Familiarity breeds contempt. To them his is always going to be “Joseph’s son.” You see, beloved, it’s dishonoring Jesus to call him something less than he really is. Muslims say they honor Jesus as a great prophet, but they dishonor him by denying he is the Son of God. Hindus say they honor Jesus by worshiping him as one of thousands of gods, but they dishonor him by not seeing that his is the only true God and all others are idols. Some people think they honor Jesus by saying, “He is a good moral teacher,” but they dishonor him by refusing to see he is the Savior of the world. To honor Jesus, you have to receive him as he really is: the Messiah and Son of God who alone rescues sinners from God’s wrath and makes those same sinners righteous in God’s sight.”

Cross-references: 1 Kings 17:8-16, 2 Kings 5:1-5

Conclusion: Get off the fence and receive or reject (John 1:12-13)