

## **Title: The Dawning of the Messiah's Ministry – Part 2**

Text: Luke 4:14-30 (22-30)

Date: July 27, 2025

Proverbs 2:12 tells us that the Lord delivers us from walking off into the ways of darkness by giving us light according to His word. And so, if you have your copy of God's word with you today, and I hope you do, please turn to Luke 4. We're going to continue looking at verses 22-30 this morning, which serves as the second part of the passage that describes for us the dawning of the Messiah's ministry.

As Jesus enters his hometown of Nazareth to preach one of his first sermons ever in his childhood synagogue there on the Sabbath. And I want you to know that as the people piled in to the synagogue that day, there would have been a whirlwind of rumors and speculations going around the congregation at that moment.

You see, ever since the beginning of time, God had promised in the Garden of Eden, according to Genesis 3:15, that there would be a seed of the woman, a descendant of Adam who would crush the head of the serpent who had deceived Eve and by his triumphal work begin to roll back the curse of death and disease and destruction and decay that Adam's rebellious fall and descendant had leashed upon humanity and upon the earth. But for nearly 4,000 years, everyone just waited. Kingdoms rose and kingdoms fell. Prophets came and prophets left. Promises were made and promises were left, seemingly unfulfilled.

Until suddenly as we've been seeing in the Gospel of Luke, after nearly 400 years of complete silence from heaven, a radiant star splits the night as an infant's cry splits the silence from within the streets of Bethlehem. A child had been born, a son had been given, a seed of a woman was born of a woman. And his name was called Jesus whose name means the Lord who saves. And as this child grew up in its hometown of Nazareth where our account begins, I want you to imagine that there were doubtless many rumors constantly circulating around Nazareth as to who this young boy might be. Several of the older individuals perhaps going around town might have thought Jesus to be a miraculous son of Mary, the prophesied servant of the Lord, the promised future king of Israel. But others in Nazareth doubtlessly whispered that Jesus was likely a child born out of wedlock, an almost cursed child whose very birth led to the slaughter of every young boy two years and under in and around Bethlehem.

These conflicting rumors would have continued to swirl and spread as Jesus grew up in his hometown of Nazareth and was working constantly alongside his father, Joseph, in his carpentry shop. However, after a while the people in Nazareth stopped caring so much after all the elders of the synagogue noted with some surprise that Jesus was actually turning out all right in spite of where he might have come from or what his parents might have done. Jesus for himself was turning out to be a rather polite, thoughtful, kind, learned, respectful and articulate young man, even taking over the responsibility of his father's carpentry

shop after he died. And so, I'm sure the elders in Nazareth began to look at Jesus with some level of pride as a young, respectable and upcoming member of their society.

Unlike his crazy cousin, John, who had run off into the middle of the wilderness to preach all kinds of disturbing messages about fire and judgment, Jesus never had any adventures or did anything unexpected. He seemed to know how to keep his head on his shoulders just fine, and the older people of the town looked upon him approvingly. Until that is, Jesus ran off suddenly and did something entirely unexpected. He left the carpentry shop, and he went off into the desert to listen to his wild cousin preach for a while, and while there he gets baptized by him. And those that were present said that something strange happened there by the river. Someone said that they heard thunder, someone else said that they heard a voice, and that's when John got really excited and he started to run around the crowd telling everybody that Jesus was the son of God, the lamb of God who takes away the sins of the world. Wild rumors going around this Jesus. But before anyone could ask Jesus about any of this, he just ups and disappears for over a month. And when he finally comes back, he looks rough, like he had been through a war. But oh, my word, he begins to preach, and this man's preaching took their breath away.

Jesus has evidently given up the carpenter business, and is now preaching throughout all the region, and no one has ever heard anyone like him. He's bold and he's biblical. He's clear and he's convicting. Who would have ever thought? And today Jesus returns to his own hometown of Nazareth to deliver his inaugural message and to start off his public ministry with formal finality. The anticipation and the excitement of this moment is high, and that's where our passage begins as we discover here in Luke 4 the dawning of the Messiah's ministry.

As I stated last time we were together in this passage, this passage here in Luke 4 plays a very important part of the Gospel account of Luke because this event marks a moment that accomplishes three things. First it initiates something. This moment initiates the beginning of Jesus' public ministry which is going to go on for the next three and a half years throughout Israel. And so, this moment anticipates something. Second this is important because it anticipates something. It anticipates the entirety of Jesus' coming ministry. This account that we're looking at together anticipates everything that Jesus is going to experience for the next three and a half years. The actions and reactions that we see here in this passage are going to be actions and reactions that we see throughout the Gospel. And so, this passage is preparing us for that coming journey through the Gospel of Luke. And then finally this passage is important because it illustrates something. It illustrates the type of reception that you and I should expect as we follow Jesus on this path of life. If the only path that Jesus took that led to glory involved these types of experiences, then we who join him on that path of life to glory should expect the same type of experiences as well.

And Luke shows us what that will look like most likely in this account in Luke 4. So, this is an important moment in our study because it anticipates, initiates, and illustrates what the rest of Gospel of Luke is going to cover. And I hope to be able to make all those connections for you today so that we can see how all of these things come together for our own lives as we follow after our Savior as well. If you recall for

the sake of organization, I broke this narrative up into five basic points all of which parallel the rest of Jesus' ministry. We've covered two of these already.

First in verses 14-15 we saw that Jesus experienced a prelude of fame as people were initially very interested in seeing and hearing Jesus' power, miracles, and teachings. Luke tells us that a report about him went out throughout all the surrounding country, and he was glorified by all. This parallels the first year and a half of Jesus' public ministry when entire towns and villages and regions around Israel are going to go out and hear him speak. Jesus is going to experience initial fame. But that won't last long because in the midst of that prelude of fame Jesus is always going to give a proclamation of fulfillment concerning himself. That was what we saw in verses 16-21.

In other words, Jesus didn't just accept the notion that he was a really good teacher. No, he proclaimed with finality that he was the fulfillment of all of God's saving promises. As he stated in verse 21, *"Today this Scripture has been fulfilled in your hearing,"* right? I am the one who will give good news to the poor, who will give liberty to the captives, who will give sight to the blind, who will give liberty to those who are oppressed. I am the fulfillment of all of those promises. And that's pretty awesome news. The Jews that day would have been thinking to themselves, wow, that sounds pretty great. I mean, God's promises of salvation to Israel are finally at hand. So, when do we get all the good stuff, Jesus?

Which leads us to where we are this morning as Luke outlines for us in verses 22-27, the priority of faith. Jesus is going to make it clear that you're not grandfathered into God's saving promises no matter which family you belong into. You have to receive them always in humble, submissive, repentant faith. That's not a popular message. And so, in verses 28-29, we're going to see the predicted fury as those who hear Jesus' words respond to his message of salvation by faith alone with anger and hostility. And then finally in verse 30, we're going to see Jesus' providential fearlessness. He passes through that wrath in total and complete peace, knowing that he was safely kept by God for ministry until his appointed day. So, a prelude of fame, a proclamation of fulfillment, a priority of faith, a predicted fury, and a providential fearlessness. This is the dawning of the Messiah's ministry, but it is not the end.

So, with that in mind, if you're able, please stand with me out of reverence and attention to the word of God as I read our passage that's set before us today from Luke 4:14-30. Luke under the inspiration of the Holy Spirit writes these words for us today.

"And Jesus returned in the power of the Spirit to Galilee, and a report about him went out through all the surrounding country. And he taught in their synagogues, being glorified by all. And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written, 'The spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor.' And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the

synagogue were fixed on him. And he began to say, 'Today this Scripture has been fulfilled in your hearing.'"

Verse 22, "And all spoke well of him and marveled at the gracious words that were coming out of his mouth. And they said, 'Is not this Joseph's son?' And he said to them, 'Doubtless you will quote to me this proverb, Physician, heal yourself. What we have heard you did in Capernaum, do here in your hometown as well.' And he said, 'Truly I say to you, no prophet is acceptable in his hometown. But in truth, I tell you, there were many widows in Israel in the days of Elijah, when the heavens were shut up for three years and six months, and a great famine came over all the land, and Elijah was sent to none of them but only to Zarephath, in the land of Sidon, to a woman who was a widow. And there were many lepers in Israel in the time of the prophet Elisha, and none of them were cleansed, but only Naaman the Syrian.' When they heard these things, all the synagogue were filled with wrath. And they rose up and they drove him out of town and brought him to the brow of the hill on which their town was built, so that they could throw him down the cliff. But passing through their midst, he went away."

This is the word of God, who is good and who does good by teaching us his statutes.

Let's pray.

Father, we thank you so much for the opportunity we have this morning to sit under the teaching of your word. And Father, we thank you for your great and precious promises. That you've promised us that your word is always at work in the hearts of those who believe. Father, we thank you for gathering us here to this place. And we pray that you would by your spirit give us hearts of faith to hear your word and to believe it and then to believe your word and to obey it. And Father, I pray that you would help us to see the glory of your Son Jesus Christ in this passage of fresh so that we would follow him more fervently and more faithfully into this next week. Father, I pray that you would work within our hearts the same courageous fearlessness that Jesus himself possesses. And that we would understand that the only thing that changes fame into fury is a faithfulness to the Gospel. Help us, Father, to be faithful in our day for the sake of those who need to come to know Christ by faith. And Father, I just pray that you would help us to be faithful disciples of Christ by your word and by your spirit today.

We ask this in Jesus' name, amen. You may be seated.

So, in this account, Jesus has just stood up in front of the entire assembly that Sabbath Day and has just announced that he is the prophesied Messiah that will bring to fulfillment every single one of God's saving promises, an astonishing claim. But Jesus here is about to remind them that there's only one way to become a recipient of those blessings and those promises. And that's not by your works and it's not by your family tree, it is by faith alone in him.

Which brings us to a third section of our passage today, a priority of faith in verses 22-27. Right after Jesus quotes from Isaiah 61 and applies it to himself and his ministry, to the spiritually poor, captive, blind, and oppressed, we're told next in verse 22, "*And all spoke well of him and marvel at the gracious words that*

*were coming out of his mouth.*" And what is interesting is that this action that Luke describes of words coming out of Christ's mouth closely parallels the verse that Jesus has just quoted back in verse 4 of this same chapter. Deuteronomy 8:3, when he said, *"Man shall not live by bread alone, but by every word that comes out of the mouth of God."* And so, there's this subtle connection being made by Luke here that this crowd was probably dimly aware that Jesus's words are ringing with the same truth and vitality as Scripture itself. They were absolutely astonished at his words. But that's as far as it went.

See being citizens of Nazareth where Jesus grew up, they could only view Jesus, they could only view him as the end of verse 22 states as Joseph's son, because they replied and they said, *"Is not this Joseph's son?"* See Jesus's claim of who he was just didn't seem to match their expectations of what they knew concerning his lineage. This guy is the promised Messiah, the prophesied king. Really? *"Isn't this Joseph's son?"* And his teaching might be lit, but his claims of being the fulfillment of God's saving promises are just a little too much for the son of a Galilean carpenter. And so even though they were enthralled with Jesus's words, they were totally untouched by their meaning. The spiritual metaphors were completely lost on them, they didn't apply it to themselves.

Well, what Jesus has to say might be fantastic news for the poor, for the captive, for the blind, for the oppressed, but what's the good news for us, Jesus? Are you going to turn water into wine here? See they totally missed it in their blinding, self-righteousness, and pride. They didn't see themselves in Christ's gospel. And therefore, they didn't see their need for it. They are hearing his message, but from a position of doubt, denial, and unbelief. And Jesus knowing this then applies the sermon and rubs the truth of it into their sinful souls. He says in verse 23, *"And he said to them, 'Doubtless, you will quote to me this proverb.'"* In other words, he knew it was in their mind, it was about to come out of their mouth. *"Physician, heal yourself. What we have heard you did at Capernaum, do here in your hometown as well."* In other words, prove it. You are claiming to be the promised Messiah, so prove it. Show us something. You say you're a doctor, heal yourself. You say you're a Messiah, do some work here.

And if you keep on reading around where Jesus quoted in Isaiah 60 & 61, you'd know exactly what these Jews are asking for. They're asking for gold, silver, bronze, iron. These Jews are asking for earthly riches accompanied by earthly power that is realized through an earthly kingdom. And so, if this really is the dawning of the New Age of Jubilee, Jesus, prove it here among us, your hometown, because we're so special, right? You can start out by treating us the same way you've treated all those other towns with miracles and healings and stuff like that. After all, we're your hometown. We deserve it. This is what the crowd is thinking, and Jesus confronts those proud and arrogant thoughts beginning in verse 24. When he says, *"Truly, I say to you, no prophet is acceptable in his hometown."* In other words, Jesus is exposing the real reason why his hometown synagogue was thinking of that proverb in that moment and demanding further proof from him. It's because of their hardened unbelief. They were not accepting him. That crowd didn't need more evidence that Jesus was from God. He had already been doing miracles in Capernaum, just 20 miles away, right there in Galilee. Doubtless, many of the people in that synagogue that morning had seen Jesus do those miracles firsthand. This crowd had evidence, so the issue wasn't lack of evidence. Jesus is pointing out their issue is lack of faith. They refused to believe that that message could apply to them. Jesus knew this, and so he assaults their self-righteousness and pride by bringing up two Old

Testament accounts concerning the priority of faith. Two Old Testament examples of how God's blessings passed over Israel for a time because of their unbelief. Two stories of how God's blessings extended upon pagan Gentiles for a time because of their faith.

The first example Jesus gives is from 1 Kings 17:8-16, which was, at that time, an 800-year-old historical account of Elijah, the prophet with a widow from Zarephath. Jesus says in verse 25 and 26, *"But in truth, I tell you, that there were many widows in Israel in the days of Elijah, when the heavens were shut up for three years and six months, and a great famine came over all the land, and Elijah was sent to none of them but only to Zarephath, in the land of Sidon, to a woman who was a widow."* I imagine their blood began to boil as they started to realize where Jesus was going with this because this is what happens in that story, which we didn't have a chance to read this morning. Israel's in the middle of a three-and-a-half-year drought brought on because of their hardened unbelief and idolatry. And due to hostility from King Ahab, Elijah the prophet is driven by God out of the nation of Israel and into the Gentile territory of Sidon. And there in a little town called Zarephath, Elijah comes across this starving Gentile woman, a widow who is gathering sticks, we're told, to kindle a fire to bake her last half-handful of flour in the bread, which she will then break into two pieces and divide between her son and herself, and in her own words, *"that we may eat this and then die."* Well Elijah hears that, and he makes the most astonishing request you could ever imagine.

Elijah says in verses 13-14 of 1 Kings 17, *"Do not fear; go and do as you said. But first make me a little cake of it and bring it to me, and afterwards make something for yourself and for your son. For thus says the Lord, the God of Israel, 'The jar of flour shall never be spent, and the jug of oil shall never be empty, until the day that the Lord sends rain upon the earth again.'"* Imagine that. You're about to eat your last meal, and some guy you've never met before shows up and asks if he can have this first portion. But amazingly this widow actually does it. She takes the last bit of her flour, she bakes two cakes with it, and gives the first one to him. That is amazing faith. And that's what Jesus wants this crowd to consider that day.

The blessings of God during the times of Elijah were passing over the nation of Israel because of their unbelief, and yet the blessings of God came upon this widow, Zarephath, in a gentile nation because she did. She believed. The answer is she was blessed because of her faith. This widow didn't respond like the people in Israel in her day, nor did she respond like the people who were in Nazareth in Jesus' day. She didn't doubt Elijah's message or demand some personal miraculous sign to confirm for her God's word. She just heard the word of God, and she believingly obeyed. Why? Because as a widow she knew that she had nothing else that she could hold on to. She had no food, no income, no spare flour, waiting for her at home. She knew she had nothing else except the merciful and faithful promises of God. And she threw herself on to that. She believed. And that's the lesson.

The widow of Zarephath received the blessings and received grace promised to her by God because she realized that she was poor, desperate, and pitiable. And Jesus' application was obvious to the Jews in that synagogue. He had just declared that he had come to deliver the spiritually poor, captive, blind, and oppressed. The only problem was in their own minds they were not spiritually poor. In their own eyes they were not spiritually captive or blind or oppressed. In their own eyes they were sufficient, and they needed nothing.



And so, when Jesus begins to tell them, I'm not going to do anything in here in Nazareth because I'm only here for those who are humble enough to recognize their need, man, they start getting really mad. You know when women start pursing their lips and fanning themselves with the bulletins. The men start frowning very seriously at the pastor and turning red from their neck up, right? And if they were insulted by that though, just you wait because there's some real grinding of teeth with what comes next.

Jesus continues in verse 27. He says, *"And there were many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed, but only Naaman, the Syrian."* Now here Jesus is referencing an account that we read this morning in 2 Kings 5:8-15 where Naaman who was the head of the Syrian army goes down to Israel to be healed of leprosy. While there he's directed to visit Elisha, the prophet who doesn't even come out of his house. Instead, Elisha just says, hey you servant go out there and you tell him this message. And this servant tells Naaman, this big important man, the guy inside the house wants you to go dip in the Jordan seven times and you'll be clean. Well, Naaman is humiliated.

2 Kings 5:11-12 told us *"Naaman was angry and he went away, saying, 'Behold, I thought that he would surely come out to me, himself and stand and call upon the name of the Lord, and wave his hand over the place and cure the leper,'"* right, some dramatic thing. And then he says, *"you know those two rivers in Damascus aren't they better than all the waters in Israel? Could I not wash in them and be clean?"* How humiliating. *"And so, he turned and he went away in a rage."* He would rather stay with his leprosy. He would rather stay in leprosy for the rest of his life and maintain his pride than to be humbled and be cleansed. Why do you think Jesus is telling this story to those Jews that day? Because what's going to be exposed as we go through the gospel of Luke are some people are more than willing to hold on to their sin as long as they can somehow hold on to their pride. But the only way you can be cleansed of your sin is if you humble yourself beneath the mighty hand of the Lord and he will save you. But he did not want to do it. He was mad. What changed his mind? He heard the word of God. He couldn't hack the humility that was demanded of him. Why didn't Naaman change his mind? It's because his servants came up to him with a very important message.

They said in verse 13, listen, if there had been some great thing asked of you, something fantastic that you could have done in your pride, you would have done it. And it's implied in their words, so you know this humble thing, why don't you do that and be cured? And so Naaman does it. He receives the rebuke. He receives the word of God. He does the humble thing, and he is cured. Now that proud congregation is getting a similarly subtle rebuke from Jesus are they not that day? Humble yourself. See your sin. Give the good news, which is for you, and be healed, be delivered, be saved, because if you don't, the blessing of God could pass you by and go to those who will accept it. The priority of faith of confessing your sins and believing in Jesus Christ for salvation is going to be a central tenet to Jesus' teachings throughout the Gospel of Luke. And that's why Luke gives this narrative at the very beginning. We've already seen it in the opening chapters.

If you remember, we saw Mary contrasted with Zechariah. Mary heard the word of God and what did she do? She believed. Zechariah heard the word of God and what did he do? He didn't believe. What happened? God fulfilled his word nonetheless, but one guy missed out on the enjoyment of the fulfillment

of God's promises while Mary was able to rejoice and praise God for all nine months. It come down to faith. This opening priority of faith is repeated throughout this Gospel. Luke 8:12. *"It is for those who believe who are saved."* Or Luke 8:50, *"Do not fear; but believe."* Or Luke 24:25, how we are all called *"to believe all that the prophets have spoken."* And this goes on and on throughout the Gospel. *"Whoever believes in him has eternal life."* *"Whoever believes in him should not perish."* *"Whoever believes in him is not condemned."* *"Whoever believes in him has eternal life."* Throughout his ministry, Jesus continually was telling people this same message, the same message that Naaman received, you are sick, sick with sin. Do the humble thing and be cured. See your sin. Believe the good news. Be healed. Be delivered. Be saved.

Well, we don't have to wonder whether the crowd got the message because they obviously did. They got the subtle rebuke, and they did not respond in the humility to God's word like Naaman does. Rather, they respond with indignation and pride. Why? He thinks we're the sinners. He thinks we're the spiritually poor. He thinks we're the spiritually blind. He thinks that we're the spiritually enslaved. He thinks that we are no better than the Gentiles. Well, that was just a little bit more than they could handle. In fact, they didn't even finish the worship service. There was no Aaronic benediction and blessing at the end of this service. There was no recitation of *"The Lord bless you and keep you; the Lord make his face shine upon you and be gracious to you; the Lord turn his face towards you and give you peace forever."* Oh no, there was none of that blessing. In more ways than one, they cut off that blessing in their unbelief as they rose up in anger against the Christ.

And that's what we see next in verses 28-29, a predicted fury. It says, *"And when they heard these things, all in the synagogue were filled with wrath."* That word in the Greek indicates that they were inflamed, they were furious, they were exploding with anger. Verse 29, *"And they rose up and they drove them out of town and brought him to the brow of the hill on which their town was built, so that they could throw him down the cliff."* I want you to think about that. That luckily has not happened in a church service where I've been a part of. Praise the Lord, but you can see the hatred here, right? Imagine an entire crowd of people standing up and saying, okay, thank you very much preacher, over the cliff you go. They had seen Jesus grow up from infancy to manhood. This was someone they knew, and they knew his impeccable character, one that never lied, never bullied, never stole, never rebelled, never sinned, never was disrespectful. They were in the presence of someone that they knew was the most winsome person who had ever lived. They could find no fault in this man at all. But the moment the truth found fault in them and exposed their sinful facade, they lost it and they tried to execute Jesus on the spot without a trial, breaking their own laws.

What a dramatic illustration of Romans 8:7, *"that the fleshly mind is hostile to God."* We as Christians, and I'm jumping ahead here a little bit. We as Christians might experience in our life initial fame as we go around, and we demonstrate the fruit of the spirit in our workplaces or in our classrooms or in our neighborhood. Initial fame because of the type of people we are because of the grace that is ours in Christ Jesus. But the moment you start declaring the gospel and saying you must trust in Jesus to be saved from your sins, that is when you will see that fame flip to fury in a moment. And that's exactly what we see here with Jesus. They knew him to be a wonderful, upstanding man, but the moment he says you are a sinner,



and you need to trust in me for salvation, they couldn't handle it. This fury was predicted by Simeon back in 2:34.

If you remember when Simeon warned Mary that Jesus was *"appointed for the fall and the rising of many in Israel, and as a sign of that which is opposed."* And that's what we see here in Nazareth and that's what we're going to see in coming weeks and months as we go through the gospel of Luke. Here on in Luke 6, we're going to see that Jesus heals a man with a shriveled hand on the Sabbath. We're told the Jewish leaders were filled with fury and disgust with one another, what they might do to Jesus. Again, in John 5, after Jesus called himself the Son of God, we're told in verse 18, *"This is why the Jews were seeking all the more to kill him."* And again, in John 11:53, after Jesus raised his friend Lazarus from the dead, we're told that *"from that day on they made plans to put him to death."* All of this predicted fury will of course reach its climax as they crucified Jesus on the cross for the sins of his people, the lamb who was slain from before the foundation of the world. He came unto his own and his own received him not. Throughout his ministry, Jesus faced the world's fury that had long been predicted to come.

And yet the final thing that I want to point out is that Jesus faced this predicted fury with, as we'll see in our final point, a providential fearlessness. Verse 30 says, *"But passing through their midst, he went away."* And really in the Greek, it's more like he went on his way. See, God had a path for Jesus to follow in life and that path didn't lead to a cliff, it led to a cross. And nothing could stop Jesus from accomplishing God's will for his life until all was accomplished. And that's why Jesus somehow, providentially, supernaturally, he walks right through that crowd that's trying to push him off the cliff. I can't explain that. I don't know how it works other than this. God's plan was for him not to die that day. And therefore, Jesus was able to proceed on with providential fearlessness and just go on his way. He knew God was in control and so he was fearless.

And we'll see the same type of fearlessness throughout his ministry in Luke 8. The disciples and Jesus are going to get caught up in a storm, famous story. Where's Jesus? Sleeping at the front of the boat, not worried about a thing. Providential fearlessness. Later on in Luke 13, Pharisees come up to him and they say, hey, Jesus, we just want to let you know King Herod's out to kill you. He's on his way. And Jesus replies, *"Go and tell that fox, I cast out demons and perform cures today and tomorrow, and the third day I will finish my work."* Providential fearlessness.

And ultimately, this is going to climax on the cross as Jesus faces down the sin guilt of all of his people all at once and he does it silently as the land was led to the slaughter knowing out of the anguish of his soul that his days would be prolonged. Knowing that he would not see corruption, knowing that he would see his offspring be made righteous and he would be satisfied. And because of the joy that was set before him, Jesus showed every day of his life providential fearlessness. Knowing that death itself could not stop him, that though they bury him in a tomb, he would go on his way yet again by the power of his indestructible life. Providential fearlessness.

As we close, this is the dawning of the Messiah's ministry. It is a prophecy almost of what is to come. It involves a prelude of fame, a proclamation of fulfillment, a priority of faith, a predicted fury, and a providential fearlessness. I just want to finish this message in two ways.

First, to those of you who may not yet know Christ, who may, like the people of Nazareth, be familiar with the person of Jesus, but not surrendered to him as Lord. The people in that synagogue were astonished at his words, but not transformed by them. They heard the message of good news that God has sent a Savior for the poor, captive, blind and oppressed, but they did not believe that that applied to them. Why? Because in their pride, they didn't see themselves that way.

I encourage you, friend, do not make that same mistake. Don't walk away from Jesus because you don't feel your need for him. If you don't see your need, it's because you haven't looked at Christ long enough. The gospel is not for the proud. The gospel is for those who know that they're spiritually bankrupt. Be like the widow of Zarephath. She had nothing left but to believe in God's word. Be like Naaman, who was initially proud, but eventually was humbled, then washed and made clean. They received the blessings of God, not because of who they were, what they had done, but because they humbled themselves and believed the words of a faithful God. And the invitation still stands today.

If you recognize that you are poor in spirit, enslaved to sin, blind to truth, and helpless to save yourself, I want you to know this morning that Christ has come for you. He has lived the life you could not live, and you haven't. He has died the death that you deserve, but you could not endure, and he has risen again to offer you eternal life if you would do the humble thing and trust in him. Just stumble over the gospel, like Nazareth did. Receive it in faith, believe in the Lord Jesus Christ and be saved. And for those of us who already believe, brothers and sisters, let this passage prepare and strengthen us for the road ahead, even the next week. Because when we share the good news that Jesus Christ alone is the fulfillment of God's saving promises to sinners and that that salvation comes not by works or by status, but by faith alone in him, you must know that people will get angry. The shift from admiration to fury happens quickly when sin and pride is necessarily confronted.

That's what happened in Nazareth and it's still happening today. It's not because the gospel isn't good news, because it is. It's only good news for those who are humble enough to receive it. So don't be surprised. Jesus told us it would be this way, and don't be afraid. Jesus himself has walked this path before us, not with panic, not with bitterness, but with providential fearlessness, knowing that God is in control. As George Whitfield once said, we are immortal until our work on earth is done. And that is true. We are immortal until our work on earth is done. So, take heart. We can follow in Christ's footsteps and show providential fearlessness in our sharing of the gospel. We're protected by the same Father who walked Jesus through that angry mob. We're empowered by the same Spirit who gave Jesus' boldness to speak in that synagogue. And we are united to the same Lord and Son who endured the wrath of God and of men to secure us forever under God.

So, let's go and follow him this week. Let's speak the truth about Jesus. One challenge I want to give you this week. Here it is. I know this is astonishingly simple. Read God's word every day this week. Take one

truth from your reading and share it with one other person. Show providential fearlessness in that very small step and see what opportunities the Lord will give you to follow in the footsteps of Christ this week. Don't shrink back when the gospel offends, be courageous and trust that until your work is finished and your appointed day comes, God will carry you safely through every danger, toil, and snare until he brings you to his eternal joy. This is the dawning of the Messiah's ministry, but brothers and sisters, it hasn't ended. It continues till today. Christ is working through his church. And this week may it continue on fearlessly in us by God's grace to the honor and praise of Christ.

And this is the word of God from Luke 4:14-30, which I consider a great privilege to be able to share with you today, in which I commit to your further study and your faithful obedience until Jesus, the one who satisfies the hungry soul, returns.

To that end let's pray.

Father, we thank you for this passage. We thank you for how it shows us the glory of Christ. Father, as we think about everything that Jesus went through, we understand that this is the path that every believer must walk as well. Father, we think about even in the early church, how there was an initial fame that came as they saw how they had everything in common. But then when the proclamation of how Jesus was the fulfillment of all of your promises started to be shared, there were arrests, there were persecution. The church got together and prayed that they would be bold, that they would have fearlessness in the task set before them, and that they were able to overcome in their day knowing that they were following after their fearless Christ. And Father, that day has continued today. Father, I pray that you would help us to walk in the footsteps of Jesus as well as a church in our day. Help us to be faithful in proclaiming the fullness of the gospel, that Jesus Christ can save sinners of whom we are the foremost. And may that glorious message be received by your grace in the lives of those who are around us as we seek to spread it this week.

We ask this in Jesus' name.

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