

# Rejecting Jesus

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 10 December 2023

Preacher: Bill Story

[ 0 : 00 ] How are we doing?

It's kind of smoky up here. My wife told me if I don't put those out early in the service, then other things happen that she doesn't want to happen.

Good to see you today. I'm looking forward to Christmas because my wife will be home next Monday. So we're counting the days, soon the hours.

In the meantime, take out your Bibles with me and turn to the Gospel of Luke chapter 4. We'll be reading chapter 4, verse 14 through verse 30.

Luke chapter 4, beginning at verse 14. Remember, this is following the temptation, Jesus being tempted in the wilderness for 40 days by the devil.

[ 1 : 27 ] So if you're able, please stand as I read from Luke chapter 4, verse 14. 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 into 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.

[ 2 : 35 ] And recovering of sight to the blind. To set at liberty those who are being 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 to them, Today, this scripture has been fulfilled in your hearing.

And all were speaking well of him. Literally, all were testifying of him. And were marveling at the gracious words that were coming from his mouth.

And they were saying, Is not this Joseph's son? And he said to them, Doubtless, you will quote to me this proverb.

[ 3 : 46 ] Physician, heal yourself. What we have heard you did at Capernaum, Do here, in your hometown also.

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 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. And when they heard these things.

[ 5 : 00 ] All in the synagogue were filled with wrath. And they rose up.

And drove him out of the 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. So reads the word.

Let us pray. Father. Show us what we're to see today. This striking. Strange. Incident. Of our Lord Jesus coming to his hometown.

Opening the word. Reading. Reading. And then teaching on the word. And then the response.

[ 6 : 06 ] That shocks us. Show us who we are in this text. Let us, Lord, not be hometown folk.

Let us be hearers of the word. Lord. Acceptable. Acceptable. Of the prophet. Help us to welcome your word today.

We pray in Christ's name. Amen. Please be seated. So, do you remember the movie, The Unbroken?

Or the, not the, but just Unbroken? Came out 10 years ago. Maybe you read the story if you didn't see the movie. Or heard the story. A former Olympian who became an army officer who was shot down and captured.

And sent to a POW camp in Japan. And sent to a POW camp in Japan. He was interrogated. Brutally beaten.

[ 7 : 26 ] Punished. Yet, he defiantly endured. He suffered for years.

Beatings. Hardship. He was enticed to give up, to give in. But he was tough. He was constant in his refusal.

He was unbroken. And in a soldier, that's what you want. We admire.

But it's not what we want in someone dealing with Jesus. To be hardened. Defiant. Unbroken in the face of Jesus.

That's not a good thing. It's not admirable. It's tragic. And it's common. And it happened in Jesus' hometown.

[ 8 : 41 ] A people unbroken. Unreceptive. Unmoved.

Unmoved. so in Luke chapter 4 Luke presents to us Jesus' homecoming and it's a bit of a rude reception that he gets at home isn't it and this now this is how Luke begins his gospel right at following the baptism and the temptation right this is kind of where Luke gives the impression this is where it begins but it's not where it begins at all but that's where Luke begins and he begins with an event that foreshadows the end of the gospel where Jesus will be rudely unwelcomed and killed so I want you to see first of all he opens in verse 14 and 15 with a little bit of a summary he summarizes what's happened in two short verses since Jesus had been baptized and was tempted in those 40 days says that Jesus returns in the power of the spirit to Galilee so he's coming back to Galilee and then he says a report about him went through all the surrounding country and we got to wonder as we've read through Luke we're going what report of what he hasn't done anything yet he hasn't been out there anymore yet right what report well then Luke gives us a hint verse 15 he's been teaching in synagogues he's been teaching in synagogues being glorified by all so this isn't Jesus' beginning of ministry here in Nazareth this is after some time has gone by in fact if we compare and harmonize the other gospels we see the gospel of John the first four chapters all occur before this event in fact

John the gospel of John tells us what we don't know from the synoptic gospels that Jesus' ministry was at least three years perhaps as much as four because John records the Passover events through his gospel so he records at least three Passovers possibly a fourth there's one unnamed feast that we don't know about in chapter 5 of John so in other words just all that to say between Jesus' temptation and the event now in Nazareth there may have been as much as a year that has gone by okay so and Luke is simply referring to that as you know there's already a report going out about him he's very popular he's setting up a contrast he's been popular everywhere else he's been teaching in all the synagogues and he comes home and he's anything but popular so he's in synagogue verse 15 he's teaching in their synagogues synagogue that word simply means to gather together it was just a gathering together it didn't necessarily it's like like what we say church we say church we we often think of the building but that's not what the word means the word's not about the building the word is about the people same with the synagogue synagogue's not about the building it's about people in fact Nazareth was such a tiny little place they probably didn't have a building set aside for meeting they probably met in somebody's home it was very common in a little village like this when he went to Capernaum

Capernaum's a much bigger city so they had they had a synagogue and when we go to Israel next year we'll we'll visit and not the original synagogue but a very old synagogue there in Capernaum now the other thing to recognize about synagogue what happened is what they were doing in the first century in fact synagogues probably go all the way back to the time of Babylon when Israel right their temple was destroyed and they're cast out of the land and they began to meet they were in a foreign land but they began to meet and they gathered together and they they did prayers they did readings from the law from the Torah and from the prophets and then there would be an exposition a teaching upon one of those readings someone would get up no not get up actually they

sat down we get up to teach and everybody else sits down they had everybody stand and the teacher sat down just a little different that's just this kind of they didn't have a pulpit they had a chair that's just how they did it then so

Jesus sat down and began to teach in other words right he stood up to read and he sat down to teach and so they they would do an exposition of the text and the the the way the early church in the first century formed was just followed that model the early church was simply doing the same thing they did prayers they did readings and they would do an exposition a teaching that's where we get our model from the other thing I want you to notice verse 16 says when he came to Nazareth where he had been brought up notice it says as was his custom as was his regular practice what did Jesus regularly do what was his custom what was his habit his habit was to go to the synagogue on the Sabbath day every Sabbath he went to the synagogue every week he went for public worship he was not an independent and we might wonder why would he go to the synagogue synagogue and the Jewish teaching had so many problems why not shun the synagogue and all their problems well the synagogue was where you met to hear the word of God to pray together and to hear the teaching on the scriptures today I hear a lot

[ 15 : 25 ] I hear a lot and perhaps you have as well people saying I don't need church I don't want church and many legitimately have been hurt and offended I get it been there got the t-shirt I've been hurt and offended in church too many times not a reason to give up it's God's means of grace it's Jesus's body I hear the term it's institutional which means it's formalized you know it's formalized religion it's it's too organized I hate that I do that's a I'll be careful so was the synagogue let me just say that and if we say we follow Jesus and he went to the institutionalized too formal many problems gathering of his believers why would we not let me just say that good night we'd have hardly any letters in the new testament if the church didn't have problems in the first century let's go to

Corinth I'm not going to Corinth you know all the problems they got over there right enough of that that's that's not the point verse 16 we see Jesus come to Nazareth and here's this scene this is where we're hanging out today Jesus offers a rescue Jesus reads scripture and says it's fulfilled what this scripture says in Isaiah is what I am here today to do so in other words Jesus offers this and it is outright rejected his offer of rescue and deliverance is rejected Jesus is rejected what are we to understand here what is Luke portraying for us in this event well I think we see two messages it's really one message with two sides it's a two-sided message one side of the message is positive so in verses 17 through 22 as he reads the scripture and then he teaches on it he's portraying the message of his mission his mission is to the broken but then the other side of the message as they are skeptical about that you know they're going isn't this this is

Joseph's son who's this guy he responds to that with the other side of the message which is a warning those who reject me will be passed over you will be treated like Israel of old who had rejected God and so God turned to the Gentiles so it's two-sided message it's it's about God's message Jesus' message he sent to proclaim good news of deliverance to those who are broken and shattered but on the other side the message is a warning that to those who remain unbroken and reject Jesus they are replaced by outcasts there's a fun thought you reject me I'll turn to the outcasts so let's look at the first part of the message verse 17 here's the good part here's the good part here's what

Jesus offers them his mission his mission what the spirit has sent him to do is to proclaim good news what is that good news it's the good news of deliverance to those who are broken and shattered it's a message for the broken and the shattered people not for the altogether and for the righteous it is a message for the broken and the shattered for the poor and the blind so let's unpack this verse 17 he reveals verse 17 and 18 he reveals his power the power is the spirit he says verse well verse 17 tells us that he gets up to read now I don't know if this was part of his custom his custom his habit was to come to synagogue on every Sabbath that's clear it might also Luke might also be implying! this point this was also his custom that when he got to the synagogue he stood up to read and he was the teacher in all the other synagogues and we hear from what Jesus says later they knew that he's popular in other places he's been teaching in other places so I'm sure invited him to preach so he stands up to read and he he's given the scroll of Isaiah the it's just

[ 21 : 47 ] Hebrew it's just from right to left right to left keep going keep going keep going where do I find let's see we call it chapter 61 he calls it ah the spirit of the Lord is upon me that's the section I

want he must have known it well to find it that easily so he unrolls the scroll and he found the place where it is written that's interesting as well he's not given the scroll with the reading that he's supposed to read he unrolls it finds what he wants to read he chooses to read Isaiah 61 a passage about the Messiah the anointed one the Messiah which which begins the spirit of the Lord is upon me there's his power he's going to talk about his mission he's going to say everything that

Isaiah 61 what he's quoting is fulfilled today he's going to say this is me this is me this is what I'm doing this is what I've been sent to do this is my mission and the power of that mission is the spirit of Lord is upon me which Luke had already told us verse 14 he came in the power of the spirit he's already got the spirit he got that at the baptism right the spirit came down anointed him in that sense now Jesus is saying I'm the anointed one I am the Messiah huge claim huge they got it they got it they didn't he has anointed me why verse 18 he's anointed me to proclaim good news literally to evangelize euangelion to good news people we say preach good news but the word just means to good news people to gospelize to gospelize who the poor the poor that word's very very significant it's also in when

Jesus gives the beatitudes right blessed are the poor in spirit right same word it doesn't mean poor like they just don't have very much it's hard to get along this word poor means dirt poor beggar status destitute bankrupt cannot get along without help absolutely cannot fix themselves beggar broken broken good news to those who can't fix themselves good news to those who are so poor poor okay that's the word that's his mission his mission so that's he's anointed to do that what does that look like well then it unfolds so then he sent me the spirit who's upon me has anointed me to evangelize the broken he has sent me so here comes the mission part he sent me to proclaim liberty to the captives recovery of sight to the blind to set at liberty or to send liberty deliverance to those who are oppressed

So notice first of all who he's sent to who's he sent to he's sent to in other words who are these poor who are these broken people well one they are the captives he's sent to give or proclaim liberty to the captives so people in bonds now Israel at that time would understand that to be physical bonds they would understand that to mean okay we're under the bondage of Rome right we are captives to Rome Israel has not been free since Babylon okay that was 586 BC so 600 years and counting they have not been free okay at this point so they're hearing set us free bring us a David a Messiah will set us free cast away our bonds right that's what they hear is that what Jesus means right my kingdom is not of this world right we're going to find that out later they don't know that yet they haven't!

connected those dots perhaps in his teaching portion he did spell that out but they can't hear that who else the captives also the blind okay the blind that kind of thing you know the poor and the blind kind of mixes up this physical part the blind the blind are the people that can't see the people who are in darkness right that kind of goes along with the theme earlier in chapter one of Luke of those who are in darkness and in the shadow of death they're captives and they can't get out right they're stuck kind of people and then he adds the word also to the oppressed literally to those who have been oppressed and are still oppressed Perfect passive they have been oppressed literally they have been broken into pieces they have been shattered those people are who he's sent to what's he going to do what's he sent to do for these people well he sent me to proclaim liberty to proclaim release rescue deliverance freedom to the captives he sent to recover of sight to the blind to set at liberty to send liberty to those who are oppressed

[ 28 : 14 ] How does he do this? Notice how Isaiah puts this sent to to proclaim recovery of sight to send liberty to those who are oppressed in other words he's proclaiming it for the most part how do we get deliverance through his proclamation through his preaching through his word that's how we're released through his word let there be light be free so he says to the blind man see look to the lame man stand and what happens how'd they do that he just said every one of his miracles is an illustration of salvation he speaks and it happens he's the same word that was at the beginning right that was with

God and was God and spoke creation into being okay and then he says interesting verse 19 part of this whole mission is to proclaim the year of the Lord's favor what's that what is that well in Isaiah that was understood to be the year jubilee you know what the year jubilee is anybody know what that is any Jewish historians what's year jubilee you hardly ever hear about that what is that the failure to do it was the reason they went to Babylon for 70 years because they failed to do it 70 times for 70 times every 50th year is the year of jubilee it's the year of the ram's horn that's what

jubilee means it's like what's the ram horn the ram horn signals release debts canceled slaves free year jubilee means restart everybody in debt no longer in debt everybody slaved or had enslaved themselves you're free no back payments no interest until the fifth year or whatever whatever free year jubilee guess what

Israel did I guess we forgot 70 times Jeremiah said you're going to be in slavery for forgetting to release the slaves for those 70 times Jesus says I'm going to do jubilee you didn't do it I'm going to do it I'm going to set everything everything for me big ram's horn so what's the response we see so verse 20 he rolls up the scroll and he gave it back to the attendant and he sat down and then Luke has a little dramatic sentence here and every eye was fixed on him it's not kind of like you know it's they're riveted on him what's he going to say

Jesus what's he going to say and Luke says he began to say to them you hear that he didn't just say and he said today it's fulfilled he said Luke says he began to say in other words he had a lot to say Luke just going to summarize that he said today the scripture is fulfilled in your hearing but that's not all that he said because he began to say that he sat down to teach probably what he taught in every synagogue he had been to in the previous year I don't know we're not told he started with it maybe he only picked Nazareth to do Psalm Isaiah 61 I don't know but he began to say so just know that and when he said that every Jew in that in that synagogue would know what he meant today the scripture is fulfilled in your hearing they would hear him saying

I am Messiah I am the one the spirit anointed I am the one that the spirit is sending to proclaim I am the one because the spirit has Messiah me anoint Messiah Messiah means the anointed one I am the anointed one so how's hometown going to respond to that little Yeshua I saw that boy when he was three he no Messiah Messiah has come out of the clouds or something don't they so here's the response verse 22 Luke tells us that everyone responded in three ways everyone was okay so verse 22 says all spoke well of him that is not what Luke wrote so if you like to cross that out in your Bible and write what

[ 34 : 13 ] Luke actually said Luke said all witnessed! doesn't mean spoke well that's an interpretation they all witnessed they're all talking about what they just heard and then they were all marveling at his gracious words that were coming from his mouth marveled well marveled could mean positive or it could mean astonished or shocked or surprised it could have a positive or negative connotation to it and then they said now this is unmistakable I think they were saying now they're all witnessing they're all marveling and they're all saying is not this Joseph's son how do you think they meant that hey it's Joey's son that's good yay think they meant that he says

I'm the messiah and they're going isn't this Joseph's son now we know and probably many in Nazareth were of the Davidic line from what I read they would be aware that Joseph was in the line of David but come on come on little Yeshua we know because we've read the gospel of Luke that Jesus was born of a virgin we know of this miraculous birth did they know that we don't know that they know that do you think Mary spread that around because who's going to believe that sure honey sure honey yes yes it's miraculous yes you just happened to get pregnant by the spirit okay sure I don't know she did show up pregnant so there was some questions right

I don't know I thought they weren't getting okay so most commentaries take their responses in verse 22 as positive that they're speaking well of him they're really taken and with his gracious words what a wonderful speaker he's obviously very gifted isn't this Joseph's son I think it's all negative and the reason I think so is because of how Jesus responds to verse 23 Jesus responds and interprets their thoughts as negative Jesus turns the whole table with that but I could be wrong I'm not but I could be wrong doesn't doesn't doesn't really matter okay what matters what he's going to say next but what the point I want you to get is this was the

Jesus is giving his mission he's anointed to preach and he is sent to preach and to deliver through his preaching how does he do that how does how does he proclaim deliverance to the broken how does he set free those who have whose lives have been shattered are in pieces who have been shredded excuse!

excuse me well in Colossians 1 Paul says we give thanks to the father who has qualified us to share in the inheritance! saints in life why because he has delivered us same word he has delivered us from the domain of what Rome our physical oppressors my boss my debt that I got myself into he has delivered us from the domain of darkness from the authority of darkness and transferred us into the kingdom of his son Paul's commission remember when Paul was converted remember on the horse right and he struck and he blinded and scales and all that kind of stuff in Acts 26 he later

talks about that conversion and he talks about what the Lord said to him not just that when he said Lord who are you and he said

[ 38 : 57 ] I'm Jesus and Paul says oh boy right not that not just that part but God said to Paul in as Paul records in Acts 26 he says rise and stand on your feet for I have appeared to you for this purpose to appoint you as a servant and a witness to the things which Jews and from the Gentiles to whom I am sending you to the Gentiles to do what here's Paul's mission to open their eyes to open their eyes so what so that they may turn from darkness to light from the power of Satan to God with the result that they may receive forgiveness of sins and a place among those who are sanctified by faith in me that's the kind of deliverance that

Jesus was talking about that's the kind of deliverance we understand later that Paul records and that Paul was sent to do as well not a physical deliverance but a spiritual deliverance right from darkness of not being able to really see what the truth is because I'm blinded!

not possibly see until God acts upon me and I certainly cannot free myself from the power of Satan from the authority of Satan it's like I didn't ask to be under his power no you didn't you came in that way thank you Father Adam yes Adam gave you to him have you experienced this kind of deliverance have you been set free from the power of darkness from the authority of Satan have your eyes been open to your real condition that you are shattered that you are broken that you are captive that you are blind you see that this deliverance only comes to broken people it only comes to people who can't fix themselves it only comes to people who are so spiritually bankrupt and desperate for mercy it isn't for people that say

I just need a little bit of help from God God helps those who right that's scripture isn't it no it's not no that's satanic God helps those who cannot help themselves God didn't say to the Pharisees and Jesus didn't say to the Pharisees oh I got good news for you oh yeah you're doing good I'll just give you a little bit of help no he said to them hey for you no good news for you no soup for you okay sorry only to the broken those who are captive in their unworthiness okay so that's for the broken that's the mission he's proclaiming good news of deliverance to those who are broken and shattered in their spiritual lives what if you're unbroken what if you don't need or want God's mercy what if you continue in your unbrokenness in defiance and will not be broken or submit to God's word well that's the other side of Jesus' message what he gets to now in verse 23 through 30 his mission is to proclaim good news of deliverance to those who are broken but to those who remain unbroken and reject Jesus they are replaced by outcasts

I don't know a better way to say that I think that's really what Jesus says here in these next verses that those who remain unbroken and reject his offer are replaced by outcasts I say those who remain unbroken because we're all unbroken to begin with okay we're all hardened to begin with we're all blind right we're all prideful God must break us but to those who remain unbroken huh God will move on that's what he's saying to this Nazareth group you reject this prophet I'm going to move on to the lepers and the widows in another outcast colony okay so Christ reads his audience I think verse 23 he reads them they're saying all this stuff they're you know is this

[ 44 : 27 ] Joseph's son isn't it Joseph's son yeah he reads his audience and he reads that he's an unwelcome prophet he tests them in verse 23 he said to them doubtless you will quote to me this proverb physician heal yourself what we have done what we have heard you did at Capernaum do here as well at home in other words Jesus is confronting their doubts he's saying you're going to say to me having just said what I said you're going to say to me Jesus heal yourself you need healing not us you're the broken one not us focus on your own family focus on the family I thought that would go better that's kind of what he said that's you know people that say that you know that people that are offended by focus on the family I remember hearing that oh focus on your own family or bumper sticker

I think that's like saying physician heal yourself you got the problem not us in fact oh you say you're the Messiah what we heard you did down at Capernaum in other words all those miracles that you did do them here prove it show us that you're the Messiah then maybe we'll believe you do your signs walk on some water for us the other gospels Matthew and Mark say that Jesus could not do many miracles or he could hardly do any the reason was because of their unbelief that's home crowd they don't believe they're not buying Jesus at all so in verse 124 he identifies the problem truly I say to you no prophet is acceptable in his hometown

Jesus is kind of saying I get it I get it this is home I get it you know you saw me grow up you aren't going to hear me as a prophet but then he goes on and says okay if that's what you're going to do

then let me give you two historical examples of that's not a good idea number one verse 25 okay a little history lesson and you Jews in this synagogue know that you know about Elijah and the people of that time right I tell you verse 25 there were many widows in Israel in the days of Elijah when you know remember 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 excuse me of them that's the emphasis of all the widows many many widows in Israel Elijah was sent to none of them why but to some some widow way up okay

Israel way up here on the coast up here in Sidon Tyre and Sidon Sidon Sidonians do you know who was from Sidon by the way do you remember who the king at the time of Elijah the king Ahaz remember him or Ahab was it Ahab or is that the Moby Dick guy yeah I think it's Ahab remember who his wife she's famous remember Elijah had a you know he ran from her Jezebel Jezebel's from Sidon and the Lord sends Elijah to Sidon a perhaps not more corruptible place could be found on earth at the time that's where Jezebel came from and he goes up there and ministers to that widow up there and skips all the Jews in Israel are you kidding why did

God do that what were the widows not worthy in Israel was there something wrong with the widows in Israel what was Israel's problem at the time who was listening to Elijah nobody not even the widows Israel was in utter rebellion Israel the widows were bowing at other altars idolatry was everywhere Elijah was a marked man same thing in Elisha's day just got worse than Elisha's day Elisha was a little later Israel didn't get better and all the lepers plenty of lepers to go around in [ 49 : 47 ] Israel the time of Elisha but he didn't cleanse any of them only some Syrian dude actually army commander Naaman not Amun their enemy huh and by the way Gentiles aren't cleansed of leprosy cleansing of leprosy is only a religious act for the Jews who go to temple and yet a Gentile is cleansed that's just kind of rubbing it in I think so if you're a Jew sitting in Nazareth and you hear and you're reminded of those things of the people of the day of Elijah and Elisha who had rejected their prophets and Jesus is saying you reject this prophet you know what God's going to do what did he do to

Elijah and Elisha he skipped Israel and went to the detestable the outcast good night the unworthy he is going to skip you for them Nazareth if you reject this prophet Jesus you think God's going to do anything different not just if you reject him right now I'm talking about if you remain in unbrokenness I rejected God for many many years but I he had mercy on me and broke me opened my eyes it's not like I figured it out okay so things go from bad to worse you know why Jesus have to say that now they're all stirred up verse where are we verse 28 when they heard these things gee how'd they feel about that that must have gone over really well wasn't it they went from is this not Joseph's son to get him when they heard these things all in the synagogue just like back in verse 22 all were saying all were marveling now verse 29 28 all were filled with wrath and all verse 29 rose up and drove him out of the town and brought him to the brow of the hill which their town was built on so that they could throw him down the cliff some say oh they did this because they thought he was a false prophet no

Luke does not say that they did this because they were filled with wrath and they wanted him out of their sight how dare he little Jesus how dare he compare us to those people how dare he suggest God go to someone more unworthy than I just because I don't believe just because I am a bit skeptical no because you remain unbelieving and because you remain skeptical in fact your skepticism is driven to hostility and hatred and if you remain in that hatred toward the Lord Jesus Christ there will be a time when God says enough offer to you now goes over there this is what Jesus would say later to the Jews of his day right God is going to take the kingdom away from you and give it to someone else you don't want it I'm going to take it and give it to the Gentiles which what happened in Acts isn't it the Jews didn't want it by and large the Jews didn't want it they rejected it it's not what we thought not what we envisioned we're thinking we're thinking David right we're thinking freedom from Rome that's what we're thinking I'm okay in here I don't need a redeemer in here I need an outside redeemer just make my life better God helps those that help themselves see why they reject

[ 55 : 09 ] Jesus offer of deliverance so Jesus said he sent for these things and his own people reject him you know John gospel John captures this at the beginning he was sent to his own and his own what received him not right those who received him are only the people that are born again right they're not people that are born into the family they're people that are born of God birth comes from God in other words they're transformed people those are the only people that receive him so

why does the father send the son to be rejected I mean that couldn't have been plan A right he! didn't! send the son to be rejected did he? well let's go back and see what else Isaiah says Isaiah 53 says this you know what Isaiah 53 says right who has believed what's the Jewish way of saying who has believed I don't know how to do that verse who has believed what he has heard from us in other words nobody's believing nobody's believing poor Isaiah and to whom has the arm of the Lord been revealed isn't the Lord showing anybody for he now speaking of the servant the Messiah he grew up before him like a young plant like a root out of dry ground he had no form or majesty that we should look at him he had no beauty that we should desire him he was despised and rejected by men a man of sorrows and acquainted with grief and as one from whom men hide their faces he was despised and we esteemed him not

Nazareth surely he's borne our griefs and carried our sorrows yet what we thought what we thought we thought about Jesus what we thought was that God had stricken him that he was smitten by God and afflicted that God was killing him because he's a false one that's what we thought that's what we thought but he was pierced for our transgressions crushed for our iniquities upon him the chastisement that brought us peace and with his wounds we are healed we we what about us what about us

God helps those who help themselves no we all we like sheep have gone astray have rebelled have looked our own way we were trying to find our own way in life we've all turned every single one of us to his own way and so what did the Lord do what did the Lord do the Lord laid on him all our iniquity all our twisted stuff not just our sin not just our transgression but even the the stuff we don't want to say out loud it goes through our mind it's been in our heart he even takes that save us from our sins he was rejected because of

God's greater purpose God sent his son to die for sinners for the very ones who despise him for the very ones who have rejected him for the very ones who dismiss him none of us deserve him not one of us is worthy of his sacrifice not one yet he loves sinners his death is the very way that he could set us free his death is the very way that he can release us from the power of the evil one his death is the very way that he can remove our blindness the scales from our eyes so that we might see what is true his death is what accomplishes that his death is what breaks the bonds that hold me to my addictions my sins death is how he delivers us from the power of [ 60 : 42 ] Satan and from the authority of darkness how he cancels our debts! are you discouraged today?

maybe under deep conviction I am but have you been discouraged? I know I think we're in a season I think the church is in a season of discouragement heaviness right not necessarily discouraged about our faith but just how things are just oppressed feeling darkness where's it going?

why have so many abandoned the body of Christ? why? why do so few make it their custom to be with God's people because that's God's means of our growth are you discouraged?

have you grown weary? I always struggle when somebody says how you doing?

you know what I usually say right? fair play to midland Texas somewhere in the middle you know not not great but not really bad lately I'm struggling so today I said when you asked me how you doing I said what I say better than I deserve much much better than I deserve and I woke up this morning feeling like come on Lord really come on it hurts and I remember you want what you deserve nope I'm good thank you right kind of like Jimmy on the bus right you want what you want true justice Jimmy no no I do not let me encourage you

[ 63 : 09 ] Hebrews chapter 12 let me leave you with this therefore since we are surrounded by so great a cloud of witnesses!

let us also lay aside every weight and every sin which clings so closely and let us run with endurance oh you up for a run you up for a run feel like running how you doing no I feel like a bed a chair let us run with endurance the race that is set before us how how by looking to Jesus the founder and perfecter of our faith the one who gave you faith and the one who perfects your faith you don't perfect your faith you didn't get your faith on your own he gave you a gift of faith because you opened your eyes and changed your heart and then you grasped it and he's the one that strengthens that faith so look to him who for the joy that was set before him endured the cross he endured the cross because he was looking somewhere else right he's anxious to get back with the father the joy set before him endured the cross despising the shame and is now seated at the right hand of the throne of

God so consider him watch this now consider look to Jesus consider him think about him meditate on him who endured from his sinners such hostility against himself why consider him so that you may not grow weary or faint hearted so that you will not grow weary!

how am I going to run the race the only way I can do it is by looking to Jesus well how do I keep from getting more weary and faint hearted not just looking to him but considering him remember what he went through remember what he did I can't be him but I want to walk in his steps and I can only do that by looking to him not in here that ain't gonna help me unless you're talking about the shield okay okay consider him who endured from sinners such hostility against himself even in his own hometown so that you may not grow weary or faint hearted!

Let us pray Father show us ourselves today we thank you Lord many of us here today thank you that you have taken our unbrokenness and made it brokenness you have cut through our hardness of heart you have cut through our unbelief you have cut through our slavery in sin thank you help us keep our eyes on you and help us oh Father to really consider the Lord Jesus think him through this we pray in Christ's name amen