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The Sermons of Jesus Christ: The Scroll of Isaiah Sermon

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THE SERMONS OF JESUS

THE SCROLL OF ISAIAH SERMON

- **The occasion for the sermon**—*“And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read”* (Luke 4:16).

Note the phrase, *“as his custom was.”* Our Lord had faithfully attended the synagogue services each Sabbath day while growing up in Nazareth. He had already fulfilled that admonition later written in the book of Hebrews: *“Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching”* (Heb. 10:25).

- **The text of the sermon** (taken from Isa. 61:1-3)—*“And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord”* (Luke 4:17-19).

In an amazing demonstration of *“rightly dividing the word of truth”* (2 Tim. 2:15), Jesus stopped His reading with the words, *“the acceptable year of the Lord,”* and did not finish the last half of the sentence in Isa. 61:2 which declares: *“and the day of vengeance of our God.”* He did this because:

The *“acceptable year”* belonged to His first coming.

The *“day of vengeance”* spoke of His second coming.

- **The interest in the sermon**—*“And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him”* (Luke 4:20).
- **The announcement in the sermon**—*“And he began to say unto them, This day is this scripture fulfilled in your ears”* (Luke 4:21).
- **The power of the sermon**—*“And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph’s son?”* (Luke 4:22).
- **The application of the sermon**—*“And he said unto them, Ye will surely say unto me this proverb, physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country”* (Luke 4:23-24).

A. As illustrated by Elijah and a starving widow—*“But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months,*

when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow” (Luke 4:25-26).

- B. As illustrated by Elisha and a suffering warrior — *“And many lepers were in Israel in the time of Elieus the prophet; and none of them was cleansed, saving Naaman the Syrian” (Luke 4:27).*

He refers to a widow and a soldier in an attempt to convince His hometown people of their unbelief.

Both were Gentiles.

The widow was a Phoenician.

The soldier was a Syrian.

Each was ministered to by one of the two most famous Old Testament prophets.

Elijah ministered to the widow.

Elisha ministered to the soldier.

Both the widow and the soldier experienced a unique miracle.

The widow saw her dead son raised. This had never before happened in human history (1 Kings 17:9-16).

The soldier was healed of leprosy. He was the only man in the Old Testament to be delivered from this terrible disease (2 Kings 5:1-14).

- **The reaction to the sermon**

- A. The anger against Him — *“And all they in the synagogue, when they heard these things, were filled with wrath” (Luke 4:28).*

- B. The attempt against Him — *“And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way” (Luke 29-30).*

1. This marks the first of at least seven attempts to kill Jesus by the Jewish religious leaders prior to His death at Calvary. These incidents occurred:

In Jerusalem after He had healed a cripple on the Sabbath (John 5:15-18).

In Jerusalem during the Feast of Tabernacles (John 7:30).

In Jerusalem after He claimed to be greater than Abraham (John 8:59).

In Jerusalem after He claimed to be equal with the Father (John 10:31-33).

(Note: Humanly speaking, the Jewish leaders did not crucify Christ because He claimed to be the Messiah. In truth, following the feeding of the 5,000, a number of them had recognized Him as the Christ and attempted to crown Him king on the spot—see John 6:14-15. The fact is, they turned against Him because He said He was the Son of God Himself):

In Jerusalem after the resurrection of Lazarus (John 11:53)

In Jerusalem following His Mount Olivet Discourse (Matt. 26:3-4)