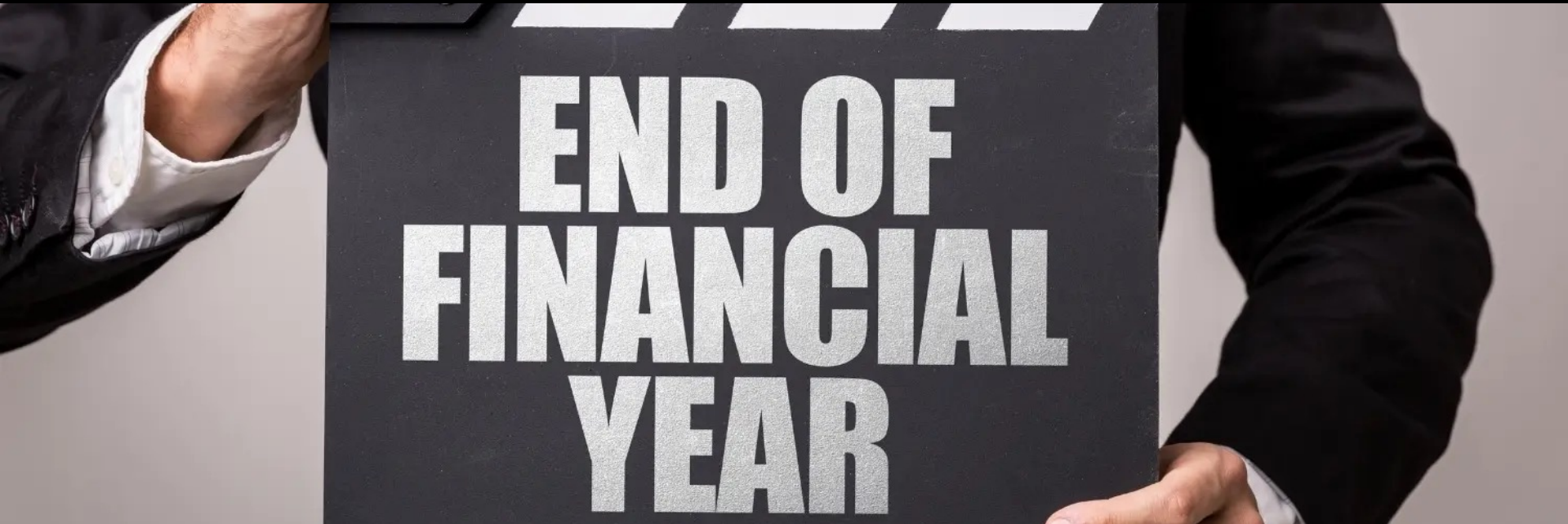
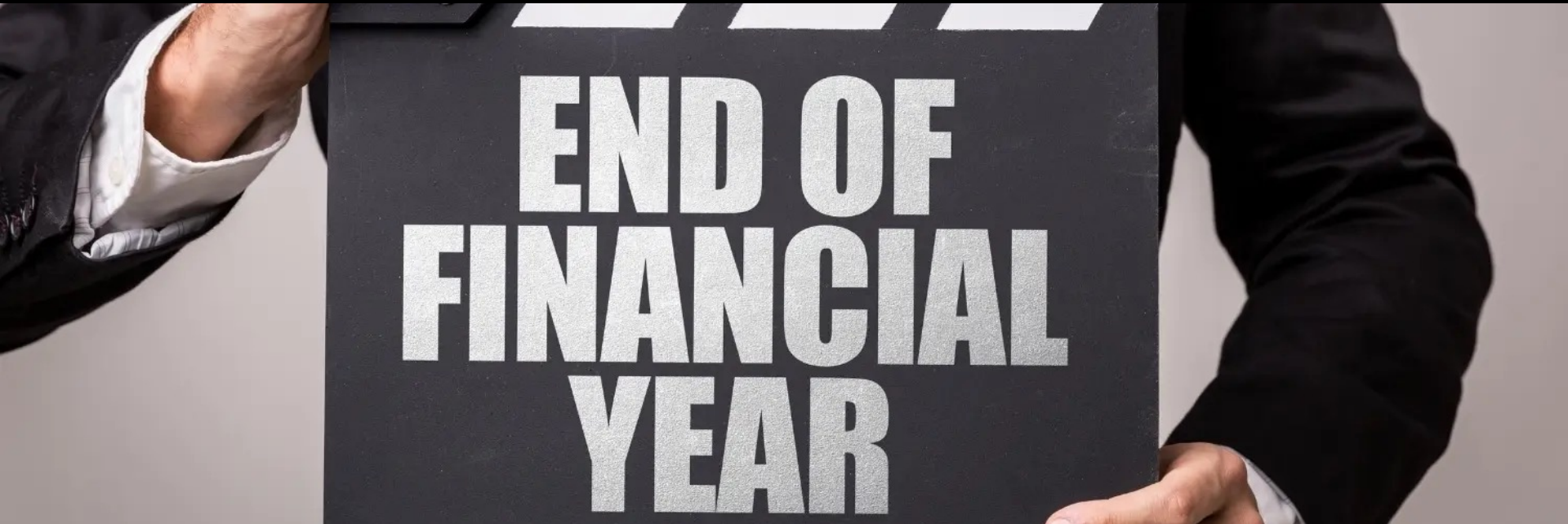
A person wearing a dark suit jacket and a white shirt is holding a black rectangular sign. The sign has the text "END OF FINANCIAL YEAR" written in large, bold, white, sans-serif capital letters. The sign is held in front of a plain, light-colored background. The person's hands are visible at the top and bottom edges of the sign.

**END OF  
FINANCIAL  
YEAR**

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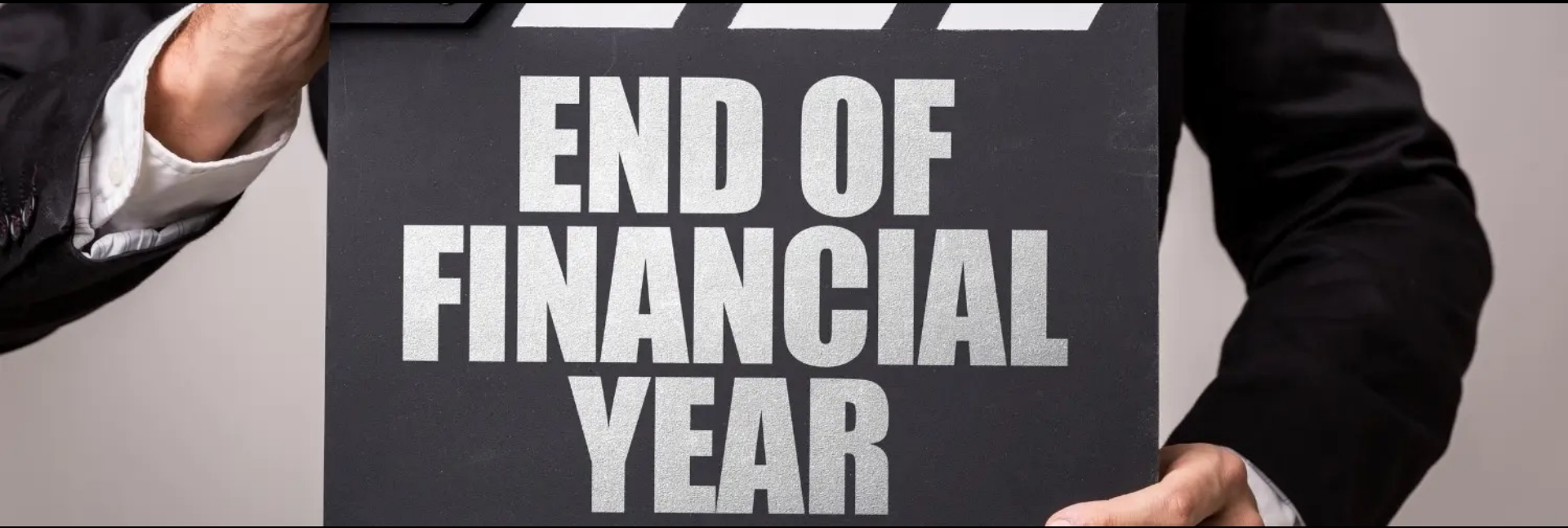
**END OF  
FINANCIAL  
YEAR**

- Coming to the end of our fiscal year (June 30)



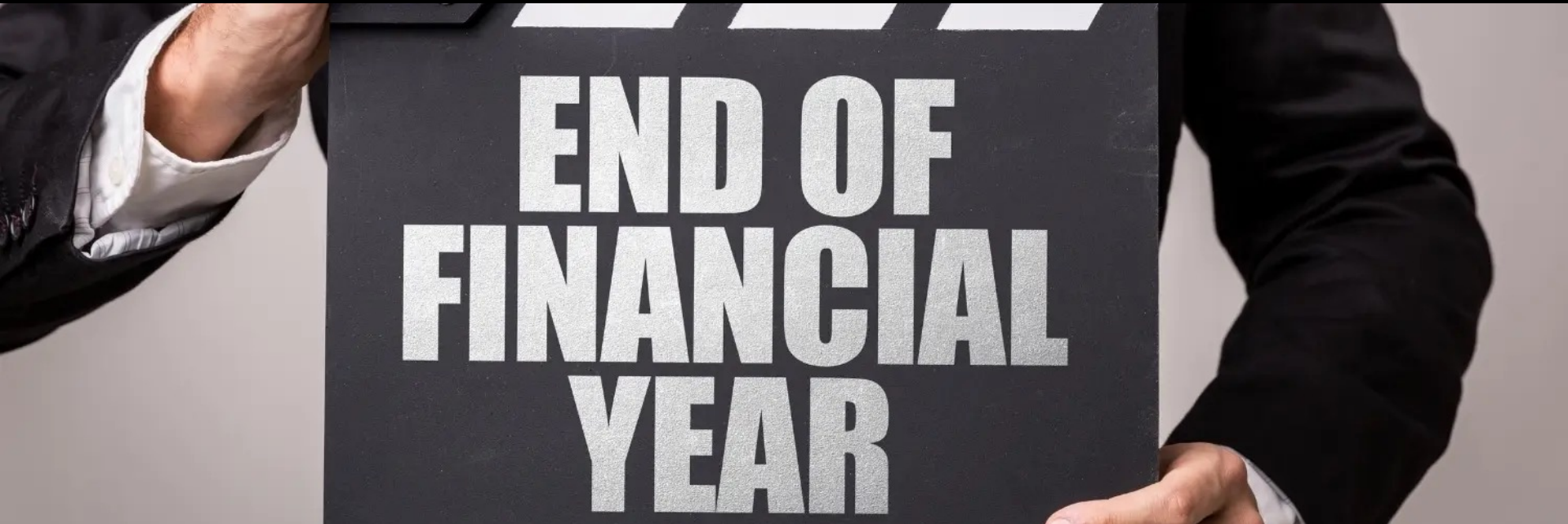
# END OF FINANCIAL YEAR

- Coming to the end of our fiscal year (June 30)
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- Downtown specific location goal is \$270,000
- You can give at [www.hopecc.com/give](http://www.hopecc.com/give)

*Not Just*



*Another Story*

The  
Story of the



Widow and the Commander

Luke 4:14-30

# Jesus begins his public ministry

## Luke 4:14-15

<sup>14</sup>Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. <sup>15</sup>He was teaching in their synagogues, and everyone praised him.



# LUKE OVERVIEW

1-3	<b>THE COMING LORD</b>	
	1-2	<b>THE BIRTH OF THE LORD</b>
	3	<b>PREPARING FOR THE LORD</b>
4-9	<b>THE LORD'S MISSION IN GALILEE</b>	
10-19	<b>THE LORD'S MISSION TOWARDS JERUSALEM</b>	
19-24	<b>THE LORD'S MISSION IN JERUSALEM</b>	
	19	<b>THE ENTRY OF THE LORD</b>
	22-23	<b>THE SUFFERING LORD</b>
	24	<b>THE RISEN LORD</b>

The map illustrates the geographical context of the Gospel of Luke. It shows the Mediterranean Sea to the west, the Sea of Galilee to the north, and the Dead Sea to the south. Key regions are color-coded: Galilee (yellow), Samaria (orange), and Judea (red). Major cities and locations are marked: Nazareth in Galilee; Caesarea, Samaria, and Jericho in Samaria; and Jerusalem, Bethany, and Bethlehem in Judea. The Jordan River is shown on the eastern side. A north arrow is located in the bottom right corner.

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# Jesus comes home!

## Luke 4:16a

<sup>16</sup>He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom.

The present passage is the oldest known account of a synagogue service ...After private prayer on entry to the building by the worshippers there was a public confession of the Jewish faith in the Shema (Dt. 6:4–9; 11:13–21), followed by prayers.... Then came the center of the worship, the reading of the Scriptures. A passage from the Pentateuch was read, according to a fixed scheme of lections, by several members of the congregation in turn, with an Aramaic paraphrase. There was also a lesson from the prophets... It is safest to assume that there was at least some freedom of choice of prophetic reading in the first century. Following the readings was a prayer, and then came a sermon, if there was somebody competent present to give one (Acts 13:15). Finally the Qaddish prayer was recited.

~ I. Howard Marshall, *The Gospel of Luke: A Commentary on the Greek Text*, 181–182.



# Jesus preaches

## Luke 4:16b-21

He stood up to read, <sup>17</sup>and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

# Jesus preaches

*The text he preaches from*

## **Luke 4:16b-21**

<sup>18</sup>“The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free,  
<sup>19</sup>to proclaim the year of the Lord’s favor.”

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# Jesus preaches

*Drops mic. Walks off stage.*

## **Luke 4:16b-21**

<sup>20</sup>Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. <sup>21</sup>He began by saying to them, “Today this scripture is fulfilled in your hearing.”



# The Reaction of the People

## Luke 4:22

<sup>22</sup>All spoke well of him and were amazed at the gracious words that came from his lips. “Isn’t this Joseph’s son?” they asked.

# The Reaction of the People

## *Amazed!*

### **Luke 4:22**

<sup>22</sup>All spoke well of him and were amazed at the gracious words that came from his lips. “Isn’t this Joseph’s son?” they asked.

# The Reaction of the People

## *Confused*

### **Luke 4:22**

<sup>22</sup>All spoke well of him and were amazed at the gracious words that came from his lips. “Isn’t this Joseph’s son?” they asked.

# Jesus Responds

## *A Proverb and An Explanation*

### **Luke 4:23-27**

<sup>23</sup>Jesus said to them, “Surely you will quote this proverb to me: ‘Physician, heal yourself!’ And you will tell me, ‘Do here in your hometown what we have heard that you did in Capernaum.’ ”

# Jesus Responds

*No honor at home*

**Luke 4:24-27**

<sup>24</sup>“Truly I tell you,” he continued, “no prophet is accepted in his hometown.”

# Jesus Responds

## *Elijah and the Widow*

### **Luke 4:24-27**

<sup>25</sup>I assure you that there were many widows in Israel in Elijah's time, when the sky was shut for three and a half years and there was a severe famine throughout the land. <sup>26</sup>Yet Elijah was not sent to any of them, but to a widow in Zarephath in the region of Sidon.

# Jesus Responds

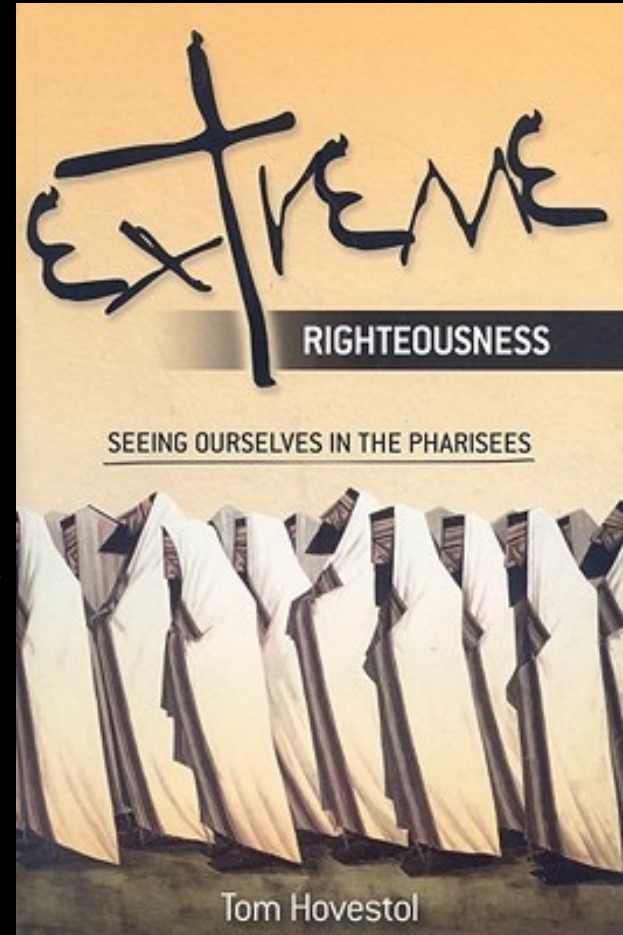
## *Elisha and Naaman*

### **Luke 4:24-27**

<sup>27</sup>And there were many in Israel with leprosy in the time of Elisha the prophet, yet not one of them was cleansed – only Naaman the Syrian.”

“Jesus’ way of dealing with the self-righteous and religious people was instructive. First, *Jesus seemed to specialize in using shock therapy with the religious.* He was fearless in putting His divine finger on the faults of the faithful. He did not sugarcoat his message or attempt to burrow His way into religious hearts by tiptoeing around sin and cultivating a “positive mental attitude.” ... He loved them enough to break through, often in shocking ways.”

~ Tom Hovestol, *Extreme Righteousness: Seeing Ourselves in the Pharisees*, page 57





# The assassination attempt on the King

*The mob goes ballistic*

**Luke 4:28-29**

<sup>28</sup>All the people in the synagogue were furious when they heard this. <sup>29</sup>They got up, drove him out of the town, and took him to the brow of the hill on which the town was built, in order to throw him off the cliff.



The fine citizens of Nazareth had heard enough. It was bad enough to be told that they were poor and blind and captive and oppressed, but now to be told they were less spiritual and less wise than the *Gentiles*, both Naaman and the widow, was just too much! In fact, they did not even sit through the rest of the synagogue service... Think of it! They had seen Jesus grow from infancy to manhood. Even though they had never dreamed he was God, they certainly knew his character firsthand. They had never seen him do anything wrong. He had never lied, never disobeyed, never been unkind. In fact, he was the most loving, thoughtful, winsome person they had ever known. He was undoubtedly locally famous for his acts of mercy. He was the most lovely being they had ever encountered. But when Jesus cut through their comfortable religious *façade*, they tried to [kill] him – and on the Sabbath too... If there ever was proof of Paul's later dictum, "The sinful mind is hostile to God" (Romans 8:7a), this was it!

~ R. Kent Hughes, *Luke: That You May Know the Truth*, p 145.



**He Gone.**

**Luke 4:30**

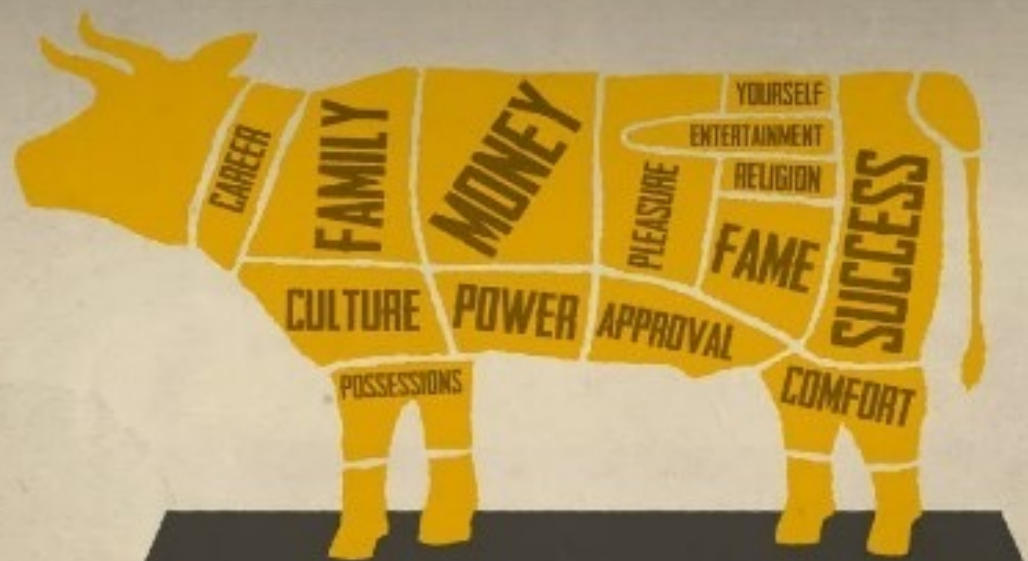
<sup>30</sup>But he walked right through the crowd  
and went on his way.

point


**why** [wai

reason, c

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what

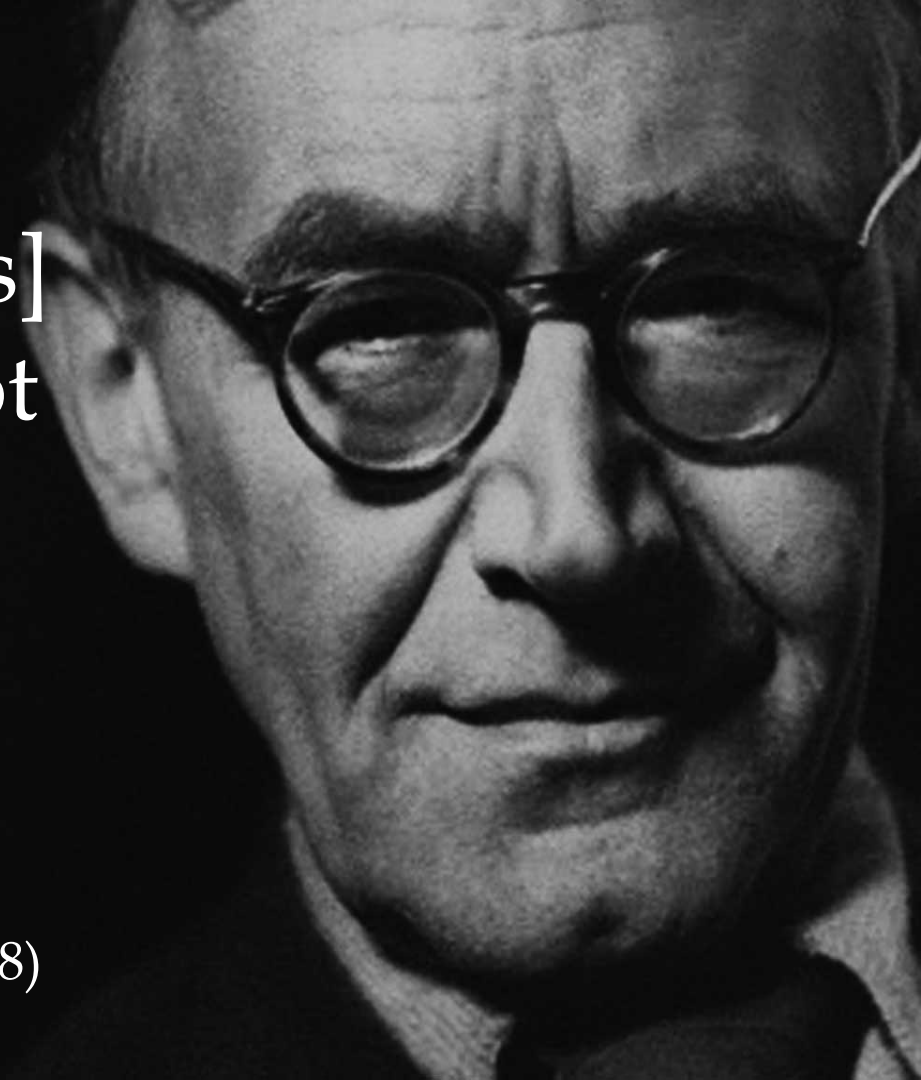


**idols**



If God doesn't [at times]  
make us mad, we're not  
worshiping him,  
but ourselves.

~ Karl Barth, Swiss Theologian (1886 - 1968)



When God appeared to Moses, he declared, 'I am who I am.' 'I am who I am' is not 'I am whoever you want me to be.'" When we do not allow God to be who he is, we are committing idolatry. "Do we approach God listening for his '*I am,*' or do we quickly declare to him, '*You should be?*'"

~ J.D. Greear, *You Don't Get Your Own Personal Jesus*

J . D . G R E E A R

Y O U D O N ' T

G E T Y O U R

O W N

P E R S O N A L

J E S U S



# Gospel of Luke Application:

*What about Jesus makes you uncomfortable?*

*WHY?*

