



PART 3: THE ANOINTED ONE

Sermon Notes

Text: Luke 4:14-21

Intro:

How did the Holy Spirit work through Jesus as he launched his public ministry?

Christ/Messiah = The Anointed One

- Prophets, priests and kings were “anointed” for their duties.
- The coming Messiah would be all three offices rolled into one great deliverer.

Isaiah 11:1-3, 42:1

Jesus was “anointed” at his baptism (Luke 3:21-22)

Jesus’ whole ministry from baptism to crucifixion was anointed, led and empowered by the Holy spirit.

Jesus reads Isaiah 61:1-2 in the hometown synagogue, claiming the scripture is fulfilled in him

Jesus came to proclaim good news for everyone

Jesus intentionally stopped reading before the line, “...and the day of vengeance of our God...” (Isaiah 61:2)

Jesus didn’t come to bless vengeance; he came to bless mercy

Conclusion:

God’s favour is for everyone, even our enemies. Why? Because we were once God’s enemies, and he gave us favour.

Life Group Discussion

Warm up:

1. How do you respond when people shout, "Jesus Christ!" as a curse or in response to something bad? What does the word "Christ" or "Messiah" actually mean?
2. What stood out to you about Sunday's sermon? What was interesting? Confusing? Weird? Thought provoking?

Study & Discussion:

1. Read the rest of the story of what happened in Jesus' hometown that day: Luke 4:22-30. What stands out to you? What made everyone so mad? Is it hard for you to imagine God showing mercy to those who have wronged you? Why?
2. Read Romans 12:14-21. What do you notice? Do you recognize the influence and teachings of Jesus in these words? Why does it seem so hard to live this teaching out? Is it hard to trust God to avenge properly? Or are we just impatient? Is there a difference between vengeance and justice? How do we balance protecting ourselves and others with these instructions to not avenge?
3. Most Western Christians (that's us!) are in positions of privilege. We don't comprehend the suffering experienced by the ancient Israelites, or even the early Christians. We have more in common socially and economically with the Babylonian and Roman oppressors than we do with the minority Jews and Christians. What practical things can we do to find solidarity with, and show mercy to, those who are oppressed and marginalized in our context? How can we show them the goodness of the good news?

Prayer:

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