Sent me to heal the brokenhearted

A Revelation of the one who heals the Brokenhearted

Luke 4:18 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,

19 To preach the acceptable year of the Lord.

Jesus Christ reveals Himself to them as the Messiah

* His claim was rejected by the people of His day.
* His claim is still rejected by people today.

A graphic picture of rejection is painted in the present passage.

Luke 4:16 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.

17 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,

Ga 1:16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

Php 3:15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

2Timothy 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Titus 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

 The Messiah was to minister. A threefold ministry was mentioned.

1. He was to heal the *brokenhearted*.
2. He was not only to help the brokenhearted,
3. He was to *heal* the brokenhearted, those who were...

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| --- | --- |
| •    crushed by grief  •    shattered  •    opposed  •    cut off  •    blemished by sin  •    violated by sin | •    infected  •    diseased  •    weakened  •    subdued  •    injured  •    bankrupt |

b.    He was to give sight to the *blind*, not only to those who were spiritually blind, but to those who were blind physically.

c.    He was to set at liberty those who were *bruised*. He was to set free those who were physically, mentally, emotionally, psychologically, and spiritually bruised—those who were...

|  |  |
| --- | --- |
| •    disabled  •    injured  •    wounded | •    hurting  •    afflicted  •    battered  Messiah |

* that He was the One upon whom the Spirit abode.

•    that He was the One anointed to preach the gospel to the poor and captives.

•    that He was the One who healed the brokenhearted.

•    that He was the One who gave sight to the blind.

•    that He was the One who freed the bruised.

•    that He was the One who preached the acceptable year of the Lord, the age of salvation.

Mt 13:55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this man all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

Lu 4:22 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?

23 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.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 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;

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 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.

1.    First, they were impressed with His eloquence, His charm and winning words, and the power of His message. Note the word "wondered" (*ethaumazon*[PWS: 4399](http://www.crossbooks.com/book.asp?pub=0&book=748&tocpath=W\#4399: Wondered; Wondering)). It means they began to marvel and to be astonished at the gracious words flowing from His mouth. They were taking *pride* in one of their own neighbor's being so capable.

2.    Second, they began to question. This was a quick reaction, a quick change. Sitting there listening, the questions began to arise in their thoughts: "Is this not Joseph's son?" Matthew is even more descriptive. The people were sitting there, glancing around, asking in their minds, "Is not this...His mother...His brethren...His sisters, are they not all with us?" ([Matthew 13:55-56](http://www.crossbooks.com/verse.asp?ref=Mt+13%3A55-56)). "And they were offended in Him" ([Matthew 13:57](http://www.crossbooks.com/verse.asp?ref=Mt+13%3A57)). The word "offended" means they stumbled over Him. They could not imagine that someone from their own town—someone whom they had known since a child—could be the Messiah, the Son of God.

3.    Third, they demanded proof, insisted that He had to heal, that is, prove Himself by working miracles in their midst. Remember, all this was still thoughts in their minds. They were still sitting there and listening to Him, but their thoughts were *stumbling* over His claim to be the Messiah. Jesus knew their thoughts, so He stopped His message and directed a statement to them: "You are thinking, saying to me, Physician, heal, prove yourself. Prove yourself by doing the miracles you did in Capernaum."

The point is this: the response of the people to Jesus' claim deteriorated from being *impressed* to being *offended* to *demanding proof*.

Many are impressed with Jesus Christ at first, but when they are presented with His claims and the cross, they become offended and demand proof. His claim to be the Incarnate God in human flesh—to be the virgin-born Son of God—who must die for man's sin by being crucified upon a vulgar cross, is offensive to some. Many refuse to accept such phenomenal claims and vulgar scenes. They want a religion of grand images, beautiful pictures, and soft words.

Joh 2:5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

Heb 6:11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: