

(DID NOT TEACH THIS LESSON AT GLASGOW)

INTRODUCTION

1. On his first visit to Nazareth Jesus read this scripture, Isaiah 61:1, 2, in the synagogue.
 - (1) Jesus' sermon began with a searching application, no beating about the bush, when he said, "This day is this scripture fulfilled in your ears," Luke 4:21.
 1. He had fascinated the majority, they "wandered at the gracious words which proceeded out of his mouth," Luke 4:22.
 2. But the conceited gentry could not bear to be lectured by a "Carpenter."
 - A. They cried out, "And rose up, and thrust him out of the city, and led him unto the brow of the hill...that they might cast him down headlong." Luke 4:29

A PICTURE OF THE COMING OF CHRIST AND HIS MESSAGE

1. The Messianic Grandeur of Christ
 - (1) He is no mere prophet or teacher, but the Holy one of Israel.
 - A. The anointed one of the Lord.
2. The Messianic Work of Christ
 - (1) It was and is, a proclamation of "Good tidings."
 - (2) It was a message of CONSOLATION: "To bind up the broken-hearted."
 - (3) It was a message of DELIVERANCE: "To proclaim liberty to the captives, the opening of the prison to them that are bound."

THE AUDIENCE: The four classes in the audience;

1. THE MEEK, or "the poor."
 1. Meek is the same word applied to Moses in Numbers 12:3.
 2. Poor is used by Jesus in Luke 4:18; 7:22.
 3. Blessed are the poor in spirit in Matthew 5:3.
 - (1) The poor are more likely to be blessed because they are more likely to feel their need.
 - (2) It is not a gospel to the self-seeking, the self-sufficient.
 - (3) It is a gospel to all the young, all the helpless.
 - (4) The expression "the poor" is the opposite of Self-seeking and self-sufficient.
2. THE BROKEN-HEARTED
 1. This expresses the state of conviction and penitence.
 - (1) It is the sign of that supreme grief when a man:
 - A. Comes to really know himself.
 - B. Comes to see himself as he is.
 - C. Comes to see himself as God sees him.
 - (2) Upon acceptance and obedience there comes to that man the joy of full and free forgiveness. And this is a:
 - A. Binding up the broken-hearted; A healing of the broken-hearted.
3. THE CAPTIVES
 1. The description grows denser. These have become the victims:
 - (1) Of habit, ill-regulated deeds which have settled down into an ill-regulated life; in whose souls there is constant conflict.
4. THEM THAT ARE BOUND
 1. To open the prison doors to those who were bound in the thralldom of sin, of vice, error and folly, and lead them into the glorious liberty of truth and righteousness.

Church of Christ

SOUTH GREEN STREET GLASGOW, KENTUCKY 42141

THE CRYSTALS

- (1) The crystals are the broken-remembered: a meeting of the broken-remembered of all the true Christians. And this is a:
- (2) When we are in the presence of the Lord, we are to be as:
- A. Come to see himself as God sees him.
- B. Come to see himself as he is.
- C. Come to know himself.

- (1) It is the sign of the presence of the Lord, when a man:
- A. This experience the state of consolation and benediction.

THE BROKEN-REMEMBERED

- (1) The experience of the broken-remembered is the experience of the broken-remembered.
- (2) It is a sign of the presence of the Lord, when a man:
- (3) It is a sign of the presence of the Lord, when a man:
- (4) It is a sign of the presence of the Lord, when a man:
- (5) It is a sign of the presence of the Lord, when a man:
- (6) It is a sign of the presence of the Lord, when a man:
- (7) It is a sign of the presence of the Lord, when a man:
- (8) It is a sign of the presence of the Lord, when a man:
- (9) It is a sign of the presence of the Lord, when a man:
- (10) It is a sign of the presence of the Lord, when a man:

THE WEEK OF THE BOO

THE VOICES: THE VOICES IN THE VOICES

There are three voices in the voices.

- (1) It is a voice of the presence of the Lord, when a man:
- (2) It is a voice of the presence of the Lord, when a man:
- (3) It is a voice of the presence of the Lord, when a man:
- (4) It is a voice of the presence of the Lord, when a man:
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THE VOICES OF THE VOICES

4. THEM THAT ARE BOUND, Continued:

1. Men then, and many now are far gone from their understanding of what righteousness is. They were blind to moral distinctions. They would:
 - (1) Call evil good.
 - (2) Good evil.
 - (3) They would put darkness for light, and light for darkness.
 - (4) They would put bitter for sweet, and sweet for bitter.

(Isaiah 5:20)
2. We no longer think about sin:
 - (1) As the defiance of God.
 - (2) As the attempted overthrow of his authority.
3. We gloss over some sins with fair sounding names. Examples:
 - (1) We call Cowardice caution.
 - (2) We call rashness courage.
 - (3) We call wastefulness generosity. (This is calling evil good)
4. The same men are apt to call good evil. Examples:
 - (1) We may call meekness want of proper spirit.
 - (2) We may call sincerety rudeness.
 - (3) We may call firminess stubbornness. (This is calling good evil)

