

Luke 4:14-30

Introduction: there is about 1 year that transpires between 4:13 & 4:14. You need to remember that all the events of John 1:19-4:45 take place in this gap. That would make this the winter (January-March) of 31 AD. This section concerning Jesus' 18-month ministry in Galilee will continue until 9:50.

Luke summarizes Jesus' ministry following His testing in the wilderness—4:14-15

- 1) Power—¹⁴ *And Jesus returned in the power of the Spirit into Galilee,*
 - a) Not simply out of homesickness or nostalgia. Cf. Acts 10:38
- 2) Celebrity—*and news concerning Him went throughout the entire surrounding region.*
- 3) Honor—¹⁵ *And He began teaching in their synagogues, (while) being glorified (held in high esteem) by everyone.*
 - a) Including a ministry in Cana (cf. 4:23; John 4:46-54; @ 15 miles from Cana to Capernaum)

Jesus arrives in Nazareth and offends nearly everyone—4:16-30 (Jesus' first recorded sermon in Luke; Jesus' first recorded conflict with the Jews; Jesus' first rejection)

- 1) The setting—4:16-20
 - a) Consistent habit—¹⁶ *And He came to Nazareth, where He had been reared (cf. Ephesians 6:4), and according to His custom, He entered the synagogue on the Sabbath day, and He stood up to read.*
 - i) The latest data indicates a town of less than 400 people; no paved streets.
 - ii) The leader of the synagogue would pick one or more persons to read.
 - b) Deliberate reading—¹⁷ *And scroll of the prophet Isaiah was handed to Him. And having unrolled the scroll, He found the place where it was written: ¹⁸ "The Spirit of the Lord is upon Me (cf. 3:22), because ...*
 - i) *He has anointed [χρίω] (related to the word "Christ") Me ...*
 - (1) *to preach the gospel [εὐαγγελίζω] to the destitute;*
 - (a) The following 4 infinitives show what this preaching of the gospel will look like.
 - ii) *He has sent [ἀποστέλλω] Me ... (followed by 4 infinitives in MT, 3 in ET)*
 - (1) *to heal [ἰάομαι] the brokenhearted, (omitted in ET)*
 - (2) *to proclaim [κηρύσσω] liberation to the captives and recovery of sight to the blind,*
 - (3) *to set free [ἀποστέλλω] those who are oppressed (broken);*
 - (4) ¹⁹ *to proclaim [κηρύσσω] the acceptable [δεκτός] year of the Lord." (cf. Isaiah 61:1-2)*
 - (a) NB where Jesus stops in 61:2! Just before "and the day of vengeance of our God"
 - c) Authoritative teaching—²⁰ *Then having rolled up the scroll, and given it back to the attendant, He sat down. And the eyes of everyone in the synagogue were staring intently at Him.*

- i) Everyone senses the moment with intense anticipation.
- 2) The sermon itself—4:21-27
 - a) Jesus' claim—4:21-22 "*Today this Scripture has been fulfilled in your^{pl} hearing.*" (The time that all people faithful to God have been waiting for is now here and it is found in Me. (Bock))
 - i) Initial three-fold **positive** response—4:22 (noted by 3 imperfect verbs)
 - (1) He is a skillful teacher
 - (a) ²² *And all were attesting to Him,*
 - (b) *and were amazed at the words of grace that were coming out of His mouth.*
 - (2) But ...
 - (a) *And they were saying, "Is this not the son of Joseph?"* (assumed Yes)
 - ii) The headlines read: "Local boy does well. Home boy causes quite a stir."
 - b) Jesus anticipates their demand for confirming signs with a splash of cold water—4:23
 - i) "*Doubtless you^{pl} will say to Me, 'Physician, heal yourself!*
 - ii) *Whatever we have heard was done in Capernaum, do also here in Your hometown.*" (cf. John 4:46-54)
 - c) Jesus illustrates their rejection—4:24-27
 - i) His main point— "*Truly I say to you^{pl}, no prophet is acceptable [δεκτός] (cf. 4:19) in his hometown.*
 - ii) God's sovereign, provisional mercy was extended only to those at a distance—4:25 ²⁵ *But in (accordance with) truth I say to you^{pl}, there were many **widows** in Israel in the days of Elijah, when the heavens were shut up (by God) three years and six months, and a great famine came upon all the land. ²⁶ *And yet Elijah was sent to none of them, but only to Zarephath of Sidon, to a woman who was a widow. (cf. 1st Kings 17:1-24)**
 - iii) God's sovereign, healing mercy was extended only to those at a distance—4:27 ²⁷ *And there were many **lepers** in Israel in the time of Elisha the prophet, yet none of them were cleansed (not just healed) except Naaman the Syrian. (cf. 2nd Kings 5:1-14)*
 - iv) Jesus is classifying His hometown people with unbelieving Israel of Elijah and Elisha's day, and their hearts will be exposed by their response in 4:28-30.
- 3) Their **negative** response to His sermon—4:28-30 (cf. 2:34-35; contrast with 3:10-14)
 - a) The process
 - i) *all those in the synagogue were filled with intense anger [θυμός],*
 - (1) The occasion—²⁸ *And having heard these things,*
 - ii) ²⁹ *and they drove Him out of the city,*
 - (1) *having got up*
 - iii) *and guided Him up to the brow of the hill on which their city was built,*
 - ii) *and they drove Him out of the city,*
 - b) The purpose—*so that they could throw Him down the cliff.*
 - i) They had no legal right to execute capital punishment.

- c) Jesus frustrates their plans—³⁰ *But having passed through their midst, **He***
(emphatic) *went away.*

Take-home truth: “These listeners could not find a flaw in the exposition of Scripture they had heard. They could not deny the beauty of the well-chosen language to which they had listened. ... But their hearts were utterly unmoved and unaffected. ... In short, there seems to have been no effect produced on them, except a little temporary feeling of admiration. ... There are thousands who listen regularly to the preaching of the gospel, and admire it while they listen. They do not dispute the truth of what they hear. They even feel a kind of intellectual pleasure in hearing a good and powerful sermon. But their religion never goes beyond this point. Their sermon-hearing does not prevent them living a life of thoughtlessness, worldliness, and sin. ... Does our listening lead us to true repentance towards God, and lively faith towards our Lord Jesus Christ? Does it excite us to weekly efforts to cease from sin, and to resist the devil? ... Without such fruit, a mere barren admiration is utterly worthless. It is no proof of grace. It will save no soul.” (Ryle)