

That you may know... (A Series in Luke)
[His Rejection bring Redemption- Luke 4:16-30]

Introduction

Read [Luke 4:16-30]

Body

Your upbringing Forms you (4:16)

In rare fashion we get a glimpse at the formative years of Jesus Christ.

- Luke tells us that Jesus was brought up in Nazareth. We know that Nazareth as a small insignificant town in central Galilee. It is small that “there are literally no references to Nazareth prior to the NT”. When one of the disciples heard where Jesus was from he declared: “Can anything good come from Nazareth.”
 - Anyone here from a no name town?
- Although Jesus Christ was raised in a no name town we see that God was building and shaping the Messiah. Although raised in obscurity, God knew. We are also told that the custom of Jesus Christ (In Nazareth) he went into the synagogue on the Sabbath.

This present passage is the oldest known account of a synagogue service. They would have to have 10 men present. After private prayer, the worshippers would enter the building. Several scriptures were read then a prayer and a sermon.
- Why would Luke give us this info?
 - **Your formative years have shaped who you are today.**

Some of you were raised in an environment where the Gospel was clearly lived out.

- For those who grew up in Nazareth they went to the synagogue on the Sabbath. They grew up with Jesus Christ.
- How awesome would it be to grow up on the same street as Jesus?
 - We brag when we know someone famous.

Some of you were raised in an environment where the Gospel was unclear or distorted.

- There who come from a place where they have not heard about Jesus. Know He died for you.
- There are some who come from a place where they have been hurt, abused, and burned by those who call themselves Christ followers.
 - For you—Jesus died to free you from those hurt

Yet we all have a common upbringing.

- **Its called sin and our fallen nature.** One of the fundamental biblical assumptions is that human cultures distort reality (NIV)
 - **Sin clouds our vision and stains our hearts.**
- Some of you have from a young age have godly customs. Some of us have ungodly customs.
- We need to know that we have life long habits and customs that shape our heart to hear the Gospel.
- What makes you likely to follow Christ?
- What makes you unlikely to listen and obey? Will you be honest with yourself today?

Remember your sin shapes you

Your instincts Fail you (4:20-22)

- (4:20-21) For those that were raised in Nazareth, God had prepared them for that day. The day Jesus would open Isaiah 61 and let the people know that this was the day of salvation.
 - **Today** is a key word in Luke. By this we understand that with the onset of Jesus' ministry the long-awaited epoch of salvation had been inaugurated (NICNT)
 - Jesus was telling them that this is the Day they were waiting for. And sadly they were only impressed not
- Remember because of our fallen reality our God designed instincts are not what they once were. They are distorted, disturbed, or destroyed. We see this reality play itself out in Nazareth as well as today.
- **Just because Jesus has your attention does not mean He has your affection (4:20)**
 - Its possible to do church and not even know why are doing it.
 - I heard a story this week about a retired pastor who did not know the Lord.
- **Just because you marvel does not mean you have recognized the Messiah (4:22)**
 - The greek word marvel (**thaumazo**) means to wonder, be amazed, or be impressed.
 - Jesus does not want to impress you He came to save you.
 - He came to heal, free, and give you sight.

- To marvel = jumping on the bandwagon. Eventually those who jump on will find away out.
- **We need to recognize where our instincts fail.**
 - It is at the point of this recognition where we can Grow in the Lord
 - Are you legalistic? Are you prone to run quickly to sin? Are you prone to apathy?

Your Fallen Nature leads to rejection (4:22-30)

- **Our brokenness leads us to reject Jesus as the Son of God. Our brokenness leads us then into rejection**
- **Our natural desires and instincts lead us into doubt (4:22)** The initial attraction of the people then leads immediately to doubt:
 - The audience is so positive in 4:22a but it seems so skeptical in 4:22b (ECNT)
 - There is no indication that the reading bothers the crowd. The issue is not what Jesus said, but who Jesus claims to be. (ECNT).
 - Doubt emerges with the question about parentage. **That doubt centers in Jesus' person.** The use of (ouchi, is not?) in the question shows that a positive answer is expected: Jesus is the son of Joesph (ECNT).
 - What causes you to doubt?
- **Our natural desires lead us into selfishness (4:23)**
 - We have heard→
 - In the setting of Jesus this expresses a skepticism about the factuality of these reports and a demand that Jesus perform the alleged miracles before them (NAC).
 - So what started out as doubt now becomes... if you are Jesus... then prove it for ME!
 - Prove it then becomes... what can you do for me.
- **Our fallen desires lead us to wrath and rejection (4:28)**
 - Because of their hearts the people rebelled against the truth they heard.
 - Because of their hearts the people rejected the one hope they have for salvation.
 - Because of your heart... you have rejected the very one who loves you....

But there is hope and His name is Jesus

His rejection brings you Redemption (4:22-30)

- Isaiah 51:3 He is despised and **rejected** by men, A Man of sorrows and acquainted with **grief**. And we hid, as it were, our faces from Him; He was despised, and we did not esteem

Him. 4 Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. 5 But He was **wounded** for our transgressions, He was **bruised** for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.

- **Because we reject Jesus... God rejects us.**
 - The wages of sin was/is death.
- But here is what Jesus did. **He was willing to be rejected again.** Not only by you and I but by his heavenly father.
 - **Matt 27:46** And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lama sabachthani?” that is, “*My God, My God, why have You forsaken Me?*”
 - **This word means “to forsake, abandoned, or leave behind”**
- He gives us a second chance. Nazareth... you have a second chance. Jesus Christ was rejected by men... yet chose to be freely abandoned by His father that whosoever believes will have life.
- Do you feel rejected today? Do you feel unloved?
 - **Jesus came to preach to the Poor**= would serve as a cipher for those of low status, for those excluded according to normal canons of status honor in Mediterranean world. For Luke this wider meaning of diminished status honor is paramount.
 - By directing his good news to these people, Jesus indicates his refusal to recognize those socially determined boundaries, asserting instead that even these ‘outsiders’ are the objects of divine grace (NICNT).
 - **To such spiritually open folks**, Jesus proclaims release, recovery of sight, and freedom from oppression (NIV)
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Conclusion

- Your upbringings shapes you. Yet even more God has been shaping you to know, serve, and live for Him.
- Have you rejected Christ? He chose to be rejected that you might have life.
- What areas in your life betray you...?
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Notes

- Here we find the dramatic account of Jesus' return to his hometown where, on the Sabbath, he proclaimed a message of grace (4:22) and met a strikingly violent rejection by the people of Nazareth (NICNT).
- This is the first narrative episode of Jesus' public ministry in Luke. And nowhere else does Luke report the actual teachings of Jesus in the synagogue (NICNT).
- **A main point of Luke here in this episode is that the people of Nazareth were impressed by Jesus, though not necessarily persuaded (NIV).**

Luke 4:16 So 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 to read.

- 16a forms an inclusion with v.30 with the result that our attention is immediately centered and remains throughout this passage on the goings-on in the synagogue in Jesus' hometown (NICNT).
- On the Sabbath the synagogue was especially the locus for the reading and exposition of Scripture—a practice sanctioned with appeal to Mosaic commandment (NICNT).
- Nazareth begins to take on the symbolic meaning of the Jewish nation (NIGNT)
 - So the narrative takes on a more than literal significance—it becomes a paradigm not merely of the ministry of Jesus but also of the mission of the church.
- Synagogue→
 - To have a service 10 men must be present (NIV)
 - The present passage is the oldest known account of a synagogue service (NIGNT).
 - After private prayer on entry to the building by the worshippers—there was a public confession of the Jewish faith in the Shema.
 - Then came the centre of worship, the reading from the Scriptures. A passage from the Torah first then the prophet section was read. It is safest to assume that there was some freedom of choice of prophetic reading in the 1st century.
 - The Hebrew Scripture would be read in a standing position in one-to three verse units (ECNT).
 - Following the readings—a prayer and then a sermon if there was somebody competent present to give one.
- Nazareth—it was recognized of necessity in early Christianity that Jesus came from this insignificant town (John 1:46); the weight of historical remembrance did not allow this fact to be suppressed (Bovon)
- **Custom**—even as Jesus attended the synagogue and the temple, so would the early church (NAC)

17 And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:

18 *“The Spirit of the LORD is upon Me,
Because He has anointed Me
To preach the gospel to the poor;
He has sent Me to heal the brokenhearted,
To proclaim liberty to the captives
And recovery of sight to the blind,
To set at liberty those who are oppressed;*

19 *To proclaim the acceptable year of the LORD.”* 20 Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him.

- Hand over→ it is to be assumed that Jesus was handed the particular book which he requested (NIGNT).
- 3 interesting features of the Isaianic quote: 1. The first three lines each end with “me” repeating the pronoun in the emphatic position. 2. The three subsequent infinitive phrases appear in parallel and in a position subordinate to Jesus’ statement of primary mission. 3. The notion of “release” is repeated twice (NICNT).
 - Wooden translation (NICNT):
 - Spirit of the Lord is upon me
 - for he has anointed me
 - to preach good news to the poor he has sent me
 - to proclaim for the captive’s release
 - and to the blind sight
 - to send forth the oppressed in release
 - to proclaim the year of the Lord’s favor.
- **Poor**= would serve as a cipher for those of low status, for those excluded according to normal canons of status honor in Mediterranean world. For Luke this wider meaning of diminished status honor is paramount.
 - **By directing his good news to these people, Jesus indicates his refusal to recognize those socially determined boundaries, asserting instead that even these ‘outsiders’ are the objects of divine grace (NICNT).**
 - To such spiritually open folks, Jesus proclaims release, recovery of sight, and freedom from oppression (NIV)
- **Release**→
 - In Luke-Acts release is best translated “forgiveness” that is release from sins. Remembering that forgiveness implies restoration to or entry into the community, this mission of ‘release’ would have important spiritual and social ramifications.
 - It is clear that the “release” made available via Jesus ministry is set in opposition to the binding power of Satan (Especially in Luke 13:10-17 and Acts 10:38)
 - A third theme grows out of a further way of construing “release” in the Lukan narrative—namely a release from debts (11:4) (NICNT)
 - This draws our attention to the jubilee year (Lev 25:10) and the freeing of slaves, the cancellation of debts, the fallowing of the land, and the returning of all land to its original distribution under Moses.
 - “year of the Lord’s favor” in Isa 61:2 also reflects the year of Jubilee

- the scene is described in detail, not merely for the benefit of non-Jewish readers, but to enable the reader to sense the tense expectancy as everybody present looked intently at Jesus (NIGNT).
- Found—Luke indicated that Jesus deliberately chose the following passage to read and thus emphasized Jesus' messianic consciousness as he began his ministry. (NAC)
- **And the eyes**→ “everyone” is in emphatic position. The fixture of the eyes upon upon someone is used positively in Acts 1:10. This serves as a literary device to focus the attention of Luke's readers upon the importance of what Jesus is about to say (NAC)

21 And He began to say to them, “Today this Scripture is fulfilled in your hearing.” **22** So all bore witness to Him, and marveled at the gracious words which proceeded out of His mouth. And they said, “Is this not Joseph's son?”

- **Today** is a key word in Luke. By this we understand that with the onset of Jesus' ministry the long-awaited epoch of salvation had been inaugurated (NICNT)
- Above all the fulfilment of scripture is to be found in the person of Jesus himself, who has been anointed with the Spirit and appears as the eschatological prophet—a figure who is to be identified with the Messiah and the Servant of Yahweh (NIGNT)
- Bear witness—can be taken in the sense “to praise” or in the sense to “bear witness against.” The former meaning is adapted here by most commentators (NIGNT)
- Rhetorically they asked: is not this fellow Joseph's son?” (NIGNT)
- The audience is so positive in 4:22a but it seems so skeptical in 4:22b (ECNT)
 - There is no indication that the reading bothers the crowd. The issue is not what Jesus said, but who Jesus claims to be. (ECNT).
- Doubt emerges with the question about parentage. That doubt centers in Jesus' person. The use of (ouchi, is not?) in the question shows that a positive answer is expected: Jesus is the son of Joseph (ECNT).

Luke 4:23 He said to them, “You will surely say this proverb to Me, ‘Physician, heal yourself! Whatever we have heard done in Capernaum, do also here in Your country.’” **24** Then He said, “Assuredly, I say to you, no prophet is accepted in his own country.

- Why will Nazareth not be the beneficiary of Jesus' ministry (NICNT)?
 - What we have seen heretofore suggest that their assumption that Jesus will act as “one of us” that is, their inhibiting vision of who he is and what he is to accomplish—stands as a primary obstacle to their receiving through him God's favor.
- The proverb reveals the incipient tension between God's plan and the will of the people. Through Jesus the welcome year of the Lord is proclaimed, but in his hometown the prophet is unwelcomed (Bovon)
- We have heard→
 - In the setting of Jesus this expresses a skepticism about the factuality of these reports and a demand that Jesus perform the alleged miracles before them (NAC).
- Jesus presents a rebuke to the crowd's desire for signs (ECNT).

25 But I tell you truly, many widows were in Israel in the days of Elijah, when the heaven was shut

up three years and six months, and there was a great famine throughout all the land; ²⁶ but to none of them was Elijah sent except to Zarephath, *in the region* of Sidon, to a woman *who was a widow*. ²⁷ And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian.”

Luke 4:28 So all those in the synagogue, when they heard these things, were filled with wrath, ²⁹ and rose up and thrust Him out of the city; and they led Him to the brow of the hill on which their city was built, that they might throw Him down over the cliff. ³⁰ Then passing through the midst of them, He went His way.

- The effect of Jesus' words was to fill the audience with rage as they listened (present participle!); it is the culmination of their resentment against a prophet whose words they failed to appreciate and who did nothing to justify his claims (NIGNT)
- Anistomai (rose up/resist) is especially used of hostile action.
- Luke does not explain their reason, merely their progress from admiration (v.22) to indignation (v.28).

In Sum Jesus makes three points here (from Isaiah):

1. He is anointed by the Spirit to perform a specific ministry
2. He is a prophet who declares the arrival of the new era
3. He will actually bring about the release that he proclaims.

This combination means that Jesus functions as both prophet and Messiah (NIV).

Illustrations

- Jesus “

Application

- One of the fundamental biblical assumptions is that human cultures distort reality (NIV)
- Our minds need reshaping and renewing, so that our feelings and reactions will be more like what God desires (NIV).
- It is not enough to be interested or impressed (4:22) we are called to believe, repent, and follow
- Nazareth//Custom (4:16)
 - Your upbringing shapes you.