



NOTES FOR FURTHER STUDY

Supplemental Texts

Lev. 25:8-55; 1 Kings 17:7-24; 2 Kings 5; Isa. 58:6; 61:1-2; Matt. 2:21-23; 4:23; 11:20-24; 13:53-58; 26:55; Mark 1:21-28; 2:1-12; 6:1-6; Luke 2:39, 51-52; 7:16, 39; 13:33-34; 24:19; John 3:31-36; 4:44; 6:41-42; 7:15, 30; 8:58-59; 10:34-42; Acts 3:17-26; 6:8; 7:35-40, 54-58; 10:34-38; Rom. 11:11-24; James 5:17-18; Heb. 13:11-14

Study Summary

Jesus' ministry in Galilee, and throughout all Israel, was comprised of demonstrations of power in both authoritative teaching and miraculous works of healing. In this passage, Luke sets the stage for Jesus' ministry by showcasing the content of His teaching and the rejection He often experienced, which would eventually lead to His crucifixion at the hands of the religious leaders and Roman officials. In these verses, Luke emphasizes Jesus' Spirit empowered words and deeds, which catch the attention and praise of many, before Jesus enters His hometown to face a rejection that foreshadows the greater rejection to come. However, in the providential mercy of God, we see in this passage that through the rejection of the Anointed One salvation would spread outside the boundaries of Israel, bringing liberation for sinners and suffers all across the world.

Historical & Theological Background

Historical: In verse 19 Jesus quotes from Isaiah 61:2 ("to proclaim the year of the LORD's favor") which alludes to the Year of Jubilee (Lev. 25:8-55). God commanded Israel while they were still in the desert awaiting the Promise Land that, after they settled in the land, every 50 years they should hold a special commemoration called the Year of Jubilee. The word "jubilee" comes from a Hebrew word that most likely means "'ram' and can refer to a 'ram's horn.' So the fiftieth year was called the 'Jubilee' because of the associated sounding of the 'ram's horn.'" During this year, land would be returned to previous owners, slaves set free, and debts canceled. It was to be a coming of home, a relinquishing of work, and a time of joy. Its purpose was to "relieve economic pressures that built up over time." Isaiah used the imagery of this celebratory year to speak of the salvation to come and Jesus takes up the prophet's words to show that in Him God's promise is fulfilled, that the chosen time of salvation has come, that in Him there would be a great and final Jubilee, a freedom from the prison of death and a

DISCUSSION PRIMER

In this passage Jesus mentions two Old Testament stories: Elijah and the widow of Zarephath (1 Kings 17:7-24) and Elisha and the leper Naaman (2 Kings 5). This week prepare for your group discussion by reading over Luke 4:14-30 and then reading through 1 Kings 17:7-24 and 2 Kings 5. How do these stories relate to Luke 4? How is Jesus similar to these Old Testament prophets? How do these passages foreshadow what God has done in Jesus? Bring your insights to group.

TEXTUAL INVESTIGATION

LUKE 4:14-30

Big Idea: The Anointed One Is Also The Rejected One

Fallen Condition Focus: Rejection

- How does Luke describe Jesus' return to Galilee (v. 14-15)?
- What is unique about the town of Nazareth (v. 16)? (See Luke 2:39, 51-52)
- How do the passages from Isaiah describe Jesus? (See Isa. 58:6; 61:1-2)
- What is the meaning of verse 19? (See Lev. 25:8-12 & HTB)
- How do the people respond to Jesus' words (v. 22)? (See Mark 6:1-6)
- Jesus responds to the people's unbelief with a proverb that carries the meaning of questioning someones authority. What did the Nazarites want Jesus to do? What did Jesus do in Capernaum? (See Mark 1:21-28; 2:1-12)
- Why does Jesus refer to the stories of Elijah and Elisha? How do they connect with the Nazarite rejection of Jesus? The continued ministry of the Church in Acts?
- Why are the people so upset that they try to kill Jesus?

Gospel Connection: How does the rejection Jesus faced bring about our reconciliation with God (See 2 Cor. 5:21)? Read Heb. 13:11-12 and consider the mercy of our Savior.

TEXTUAL INTERSECTION: How does the text intersect with our lives?

- Why did so many of the people of Israel reject Jesus? Why do so many people around us rejected Him today? What motivations are different and what are similar?
- Consider the good news Jesus preached from Isaiah (v. 18-19). How is your life marked by the freedom Jesus brings?
- How could you join in on spreading this good news to any who might accept it?
- Considering the rejection Jesus faced in this passage, do you face rejection because of your faith? Why or why not?
- Read Heb. 13:11-14. What would it look like for you to bear the disgrace of the Savior?
- Are you seeking the city to come (Heb. 13:14; Rev. 21:1-2) or do you look for comfort in the here and now?
- What resources do we have when facing rejection for the gospel (See v. 14)? How should we respond when rejected? How can we support one another in rejection?

REPLICABLE QUESTIONS

Read *Luke 4:14-30* and explore together what the passage reveals about:

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| 1) The character and purposes of God? | 4) Our identity in Christ? |
| 2) The fallen human condition? | 5) Our obedience to Christ? |
| 3) The gospel of Jesus Christ? | 6) Our relationship to others |

TEXTUAL APPLICATION: "So, what now?"

Have each participant identify a personal take-away in light of this study. Is there . . .

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| • a command to obey? | • a beauty to behold? | • a mission to fulfill? |
| • a promise to claim? | • a truth to believe? | • an example to follow? |
| • a sin to repent of? | • a service to render? | • a person to tell? |