

THIRTY THINGS YOU NEED TO KNOW ABOUT JESUS
LUKE 14:16-30 | THE SYNAGOGUE AT NAZARETH

THE READING OF THE SCROLL | LUKE 4:14-20

- The fame of Jesus had spread, and He was asked to give the reading at the Nazareth Synagogue.
- The reading was from Isaiah 61:1-2.
 - Was it assigned or did Jesus select it Himself?
 - Something caused the congregation to “fix their eyes” on Him (literally, to stare at Him).
- The clearly Messianic text described a clearly Kingdom age.
- This Scripture prophesies the day in which the Messiah would be—
 - Anointed
 - This is the word for a Spiritual anointing, unlike James 5:13 and others which are about a physical anointing.
 - He is anointed for a task: *to announce good news to the poor.*
 - “Preach” is not in the Greek text in v. 18 (it is in v. 19).
 - “Preach the Gospel” is the interpretation of one Greek word, from which we get *evangelize*.
 - This proclamation of good news was the news of the Kingdom, which would be good news for the poor.
 - There are two words for “poor,” this is the word often used in a non-financial sense. Isaiah 61:1 uses the word “afflicted.”
 - Sent
 - Sent to...
 - ...heal the brokenhearted
 - ...to preach...
 - ...deliverance to the captives - A reference to the Sabattical Year – Deuteronomy 15
 - ...recovery of sight to the blind - An often used summary of the overcoming of the curse in the Kingdom
 - ...to send forth those who are oppressed / broken.

- ...to proclaim the favorable year of the Lord - This is clearly the Messianic age, as seen in the context of Isaiah 61.
 - Those who put the Kingdom in this age will inevitably “progress” toward a social gospel.

THE ANGERING OF THE CROWD | LUKE 4:21-30

- The fulfilment was of the anointing and sending of the Messiah. At this point, the crowd seemed to be receiving Jesus with wonderment, but Jesus knew they would demand more.
- Jesus uses two stories which bring the crowd to be “filled with rage” (v. 28). Whatever interpretation of the stories one uses, the stories must usher in the anger.
- Why would these stories bring the crowd to the point of homicidal anger?
 - A Jewish legend says that the widow of Zarephath was the mother of Jonah, who once lived in Gath-Hepher, near Nazareth. Could it be that the way in which Jesus told this story reminded Nazareth that they did not care for the widow in their midst, and God had to send a Prophet to provide for her after she fled the area?
 - Of all the lepers, why did God heal Namaan? Josephus says that Naaman was the “certain man” who shot the arrow that killed King Ahab (1 Kings 22:34). Could it be that God healed Naaman so that Namaan could kill the King of Israel? Could it be that this is why the Nazareth crowd was angered by Jesus reminding them that God *could have* chosen to cure any lepers, but He chose Namaan alone?