

THE CALL TO FOLLOW JESUS - 4

(Luk 4:22-30) 8/12/18

Grace Bible Church, Gillette, Wyoming

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I. SITUATION OF NAZARETH

II. SPIRIT EMPOWERED MINISTRY (13-16)

III. SCRIPTURE READ FROM ISAIAH 62:1-2a (17-19)

A. Favorable Year of the Lord

1. This may be reminiscent to the year of Jubilee (50th year) when debts were forgiven and slaves were set free (Lev 25:8-17).
2. In the same way it is a time of grace. God has always given grace, but there has never been a time like now when God's grace came in the revealed person of the Son of God (Joh 1:14, 16; Heb 1:1-2).
3. Jesus purposely omitted the next phrase to indicate that there is another time coming, a time of God's Wrath ("the day of vengeance of our God").
4. These times refer to at least two events concerning the Lord's two advents. The "favorable year of the Lord" would encompass Christ's 1st coming when He accomplished His work on the cross. The "the day of vengeance of our God" refers to at least the Second Coming of Christ.

B. Day of the Lord

1. The "the day of vengeance of our God" would have reference to the "Day of the Lord" in Scripture.
2. The Day of the Lord is not a particular day but a series of events within a divine program of judgment. It has been used of an immediate judgment (Joel 1:15-20), a judgment in near future (Joel 2:1-5), and a judgment in distant end time events (Joel 2:30-3:2, 8-21, i.e. Tribulation).
3. The "the day of vengeance of our God" would encompass several end time events.
 - a. Tribulation (Joel 2:30-31; cf. Act 2:19-20; Rev 6:12)
 - b. Second Coming (has reference to judgment)
 - 1) The phrase, "thief in the night" never applies to the Rapture but to the 2nd Coming of Christ in judgment (1Th 5:2; Rev 16:15).
 - 2) Christ will come back against those who gathered against Israel at Har-Magedon (Rev 16:16 - *Harmagedōn* - *Har* = *mountain* & *Magdōn* = *Megiddo*, i.e. *Armageddon*).
 - a) Napoleon was quoted as saying, "All the armies of the world could maneuver their forces on this vast plain... There is no place in the whole world more suited for war than this... [It is] the most natural battleground of the whole earth" (Cline 2002: 142)"
 - 3) Christ will come back as the King of Kings to make war on the nations (Rev 19:11-16).
 - c. Final Judgment (2Pe 3:10; Rev 20:11)

C. Day of Vengeance of our God

1. However, the phrase which Jesus omitted from Isa 61:2, "the day of vengeance of our God," meant something very different to the Israelites of that day.
2. To them it meant that the Messiah would come, take vengeance against all nations, remove Israel from Roman domination, and set up His kingdom.
3. In fact, the second phrase that Jesus omitted was, "to comfort all who mourn." The Israelites were certain they would be comforted by being liberated from the Romans by the Messiah.
4. They were no doubt confused as their **eyes were fixed on Him** when He abruptly ended the reading in the middle of a verse.

IV. SCRIPTURE FULFILLED AT NAZARETH (21-22)

- A. Jesus made a full declaration that He was the Messiah when He said, "Today this Scripture has been fulfilled in your hearing" (Luk 4:21).
- B. It was a revelation by Jesus that He was the one who fulfilled Isaiah's prophecy and all the prophecies concerning the Messiah.
- C. Jesus **fulfilled** this prophecy and was continuing to fulfill prophecy ("fulfill" - perfect participle of *plêroō*). He would do so through His death and resurrection, the basis for fulfilling all prophecies.
- D. The people in His hometown had the opportunity to hear this declaration in the beginning of His ministry.

- E. The initial response from the local Nazarenes was positive for they **spoke well of Him**. They were amazed because this was Jesus, **Joseph's son**, a common folk person from Nazareth. Yet they **wondered** (*thaumazō - marvel*) at His gracious words. They would have been words of grace reflecting the "favorable year of the Lord."

V. SCRIPTURE EXPLAINED BY JESUS (23-27)

A. Preaching in the Synagogue

1. The usual custom in synagogues was to read the Scriptures first, then someone would give an explanation of it.
2. Jesus "began" His explanation (preaching) in vs. 21. He will continue it in vs. 23.

B. Physician Heal Yourself (23-24)

1. Jesus claimed that the people of Nazareth would quote the proverb, "**Physician, heal yourself!**" The proverb basically meant that if a Physician was going to cure others, he would first be able to cure himself with the same medicine.
2. The people said it to mean that if Jesus was the Messiah, a miracle worker, then He should be able to perform His miracles in His own hometown. After all, He reportedly had performed miracles in Capernaum (Later: An official's son - Joh 4:46-50; Centurion's son - Mat 8:5-13; Peter's mother-in-law Mat 8:14-17; Demoniac - Mar 1:21-28; Jairus' daughter - Mat 9:18-26).
3. An unwelcome prophet in his hometown may be akin to the concept that a prophet has honor everywhere except in his hometown (cf. Mat 13:57; Mar 6:4). Therefore, he was expected to perform more miracles in Nazareth.

C. Example of Elijah (25-26)

1. Jesus give two examples. The first in regard to Elijah. After Elijah prophesied a three-year drought which caused a famine, he did not go around doing miracles for those who were starving to death.
2. However, he did perform a miracle for a widow in **Zarephath, in the land of Sidon** (1Ki 17:9). What makes this significant was that this widow was a Gentile and lived in the pagan region of Sidon. The king of the Sidonians was a man by the name of Ethbaal (1Ki 16:31-33). He was Jezebel's father, the same Jezebel that was married to Ahab and the same Jezebel that would seek Elijah's life (1Ki 19:1-2).
3. However, before any miracles were performed, this Gentiles widow had faith in the God of the prophet (1Ki 17:10-15, 24).
4. God does not always perform miracles. He does not always perform them for the people who desire them. He does not always perform them for His own people. But whether he performs miracles or not, He always requires faith, something the Nazarenes lacked.

D. Example of Elisha (27)

1. The second example involved the prophet Elisha. A valiant captain of the army of Aram (Gentile nations north of Syria) by the name of Naaman was a leper. After hearing that the prophet of Samaria (Elisha) could cure him, he left for Israel.
2. When Naaman went to Elisha's house, Elisha merely sent out his servant with instructions for Naaman to dunk himself seven times in the Jordan (2Ki 5:10).
3. At first Naaman became angry but then humbled himself, obeyed the prophet's instructions, and was healed (2Ki 5:11, 14).
4. God does not always perform miracles. He does not always perform miracles solely for His people. But whether he performs miracles or not, He always requires humility and faith, something the Nazarenes lacked.
5. They lacked humility and did not confess their sin and they lack faith in the Messiah because they trusted in their own righteousness.

VI. SAVIOR REJECTED BY NAZARENES (28-30)

- A. The Nazarenes had just heard about a Gentile who had more faith than they had. They heard about a Gentile who had more humility than they had. They heard that sometimes miracles were given to Gentiles rather than Israelites. They heard they were not going to see any miracles. They heard that Jesus was not going to remove Roman domination. And they were told all that by a common Nazarene who had deluded himself in thinking that He was the Messiah.
- B. Therefore, they were so filled with self-indignation and **rage** that they not only rejected Jesus as the Messiah, but they attempted to throw him off a **cliff** to His death. But He was able to miraculously **pass through** their midst unharmed (cf. Joh 7:30; 8:59; 10:39).