



Rice Memorial MBC

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Jesus' Mission on Earth

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus – **May 11, 2014**

Worship with us at **3201 Mary St** until we rebuild our sanctuary at 802 W. 15th,
...We're just behind Kaufman's Lumber Company in Little Rock Arkansas...

Luke 4:14-21

Introduction: Although Jesus was born in Bethlehem and was from the tribe of Judah, he spent most of his earthly life in Galilee. From the time his family returned from Egypt, Nazareth was his home. And when he began his public ministry, he spent most of his time in Galilee.

Galilee was close to the Gentile world and influenced by it. Because of their distance from Jerusalem, Galileans were generally despised by the more orthodox Jews on the south (John 7:52). Even their accent was considered peculiar (Matt. 26:73; Acts 2:6-8). The prevailing prejudice was reflected by Nathanael's question when told of Jesus' home "Can there any good thing come out of Nazareth?" (John 1:46).

Yet Jesus chose to spend most of his time with these people, who lacked the spiritual smugness of Judea and were more inclined to recognize their need for **salvation**. In this week's lesson, we find him in a synagogue of Nazareth, his hometown, expounding one of the **prophecies** that he himself fulfilled.

(Source: *The Bible Expositor and Illuminator*, Union Press Publication-Christian Life Series)

Luke 4:13-15, And when the **devil** had ended all the temptation, he departed from him for a season. And Jesus returned in the **power** of the **Spirit** into Galilee: and there went out a **fame** (report of good or great actions) of him through all the region round about. And he **taught** in their synagogues, being **glorified** of ALL.

NOTE: Chaplain Branham of the U.S. Army had a favorite sermon that he liked to preach from this text, entitled "The Devil's Vacation." Satan does not assail mortals with a state of **constant**, invariable pressure, but varies it in order to achieve advantage through surprise. (Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

NOTE: After Christ had vanquished the evil spirit, he made it appear how much he was under the **influence** of the **good Spirit**; and, having defended himself against the devil's **assaults**, he now begins to act OFFENSIVELY, and to make those **ATTACKS** upon **him**, by his preaching and miracles, which he could not resist or repel. Observe, **I**. What is here said in general of his preaching, and the entertainment it met with *in Galilee*, a remote part of the country, distant from Jerusalem; it was a part of Christ's humiliation that he began his ministry there.

Acts 10:38, How God **anointed** Jesus of Nazareth with the Holy Ghost and with **power**: who went about doing good, and healing all that were oppressed of the devil; for **God (Yahweh)** was **WITH him**.

2 Timothy 4:1-2, I **charge** thee therefore (for this reason) before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the WORD; be **INSTANT** in **season**, out of **season**; **reprove** (**convince, tell a fault**), rebuke, exhort with all longsuffering and doctrine.

Instant defined 2186, be present; assault [AGGRESSIVE, attacking (*teachings and thinking; not people*) by words, arguments with a view to shake, impair or overthrow].

But, **1**. Thither he came *in the POWER of the Spirit*. The same Spirit that qualified him for the exercise of his **prophetical office** strongly inclined him to it. He was not to wait for a call from men, for he had light and life in himself.

Deuteronomy 18:18, I will **raise** them up a **Prophet** from among their brethren, (*a human*) like unto thee (*Moses*), and will put my words in his mouth; and he shall speak unto them **ALL** that I shall command him.

2. There he *taught in their synagogues*, their places of **public worship**, where they met, not, as in the temple, for ceremonial services, but for the MORAL ACTS of **devotion**, to **read, expound, and apply**, the word, to **pray** and **praise**, and for church-discipline; these came to be more frequent since the captivity, when the ceremonial worship was near expiring. **3**. This he did so as that he gained a great reputation. *A fame of him went through all that region (Luke 4:14)*, and it was a good fame; for **(Luke 4:15)** *he was glorified of all*. Every body admired him, and cried him up; they never heard such preaching in all their lives. Now, at first, he met with no contempt or contradiction; all *glorified* him, and there were none as yet that vilified him.

(Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

Luke 4:16, *And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue (meeting place) on the sabbath day, and stood up for to read.*

NOTE: The regular **habit** of attending formal, public worship was a vital element in the character of the Son of God; and it is simply impossible for any man to "follow in his steps" without doing likewise. The old virtue of **church attendance** has been maligned and slandered; but the equivalent of it marked the life of Christ. Let all of his servants exhibit the same virtue. **And stood up to read ...** As Dummelow noted, "The Jews permitted the law and the prophets to be read only with the reader standing. Jesus stood to read, sat to expound." (Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

Hebrews 10:24-25, And let us consider one another to provoke unto **love** and to good works: **NOT** forsaking the **assembling** of ourselves together, as the manner of **SOME** is; but exhorting one another: and so much the more, as ye see the day approaching.

NOTE: A typical synagogue service began with Jewish confession of faith (the Shema), which was followed by prayers. Then came the scripture readings from the Law and the Prophets. Following this was a sermon, usually based on the scripture that had been read. The service closed with a benediction. Any Jew could read the scripture, standing while reading. Likewise, any competent person could be **asked** to give the sermon, being **seated** while doing so. So, it was that Jesus was **asked** to participate (Luke 4:16).

(Source: *The Bible Expositor and Illuminator, Union Press Publication-Christian Life Series*)

NOTE: They had in their synagogues **seven readers** every sabbath, the first a priest, the second a Levite, and the other five Israelites of that synagogue.

(Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

Luke 4:17, *And there was delivered unto him the book of the prophet Esaias.*

NOTE: The book from which Jesus read was a **scroll**. Pieces of **skin** were sewn together to form a complete volume. The two ends were attached to two wooden sticks, and a person rolled the scroll from one to the other as he read the successive columns. Jesus unrolled this scroll to Isaiah 61:1-2 and began to read the first part of a **messianic** prophecy. (Source: *The Bible Expositor and Illuminator, Union Press Publication-Christian Life Series*)

Luke 4:17-19, And when he had opened the book, he found the place where it was written, The Spirit of the Lord is **upon me**, because **HE** hath **anointed** me to **preach** the gospel to the POOR; he hath **SENT** me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to **SET** at **liberty** them that are bruised, To **preach** the acceptable year of the Lord.

Thought 1. Notice, it says “SET” not “MAKE”. (John 8:32) Both words have the same meaning. Also, this power was not to live holy. He’d lived holy until this age of about thirty as God’s son because of reverence for him and faith in the scriptures. As we saw earlier, in Deut. 18, the Christ would be “a man” who was a Prophet like Moses.

Isaiah 61:1-2, The **Spirit** of the Lord GOD is **upon me**; because the LORD hath **anointed** me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the **prison** to them that are bound; To **proclaim** the **acceptable year** of the LORD, and the day of vengeance of our God; to comfort all that mourn...

John 4:16-19, 25-26, 28-30, 41-42, Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a **prophet**. ...The woman saith unto him, I know that **Messias (Christ)** cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee **am he**. The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see **a MAN**, which told me all things that ever I did: is not this **the Christ?** Then they went out of the city, and came unto him. ...And many more **believed** because of his own word; And said unto the woman, Now we **believe**, not because of thy saying: for we have heard him ourselves, and know that this is indeed the **Christ**, the **Saviour** of the world.

Thought 2. Notice the people were aware of the scriptures that spoke of a man who would be anointed by God to work as the Christ. So, the work Jesus did was proof without doubt that he was “the Christ:” the Prophet like Moses that was to come. He was anointed without measure by the Holy Ghost. Therefore, scripture shows what Jesus did was not proof of him being God: a deity. No, Acts 10:38 says, God was “with him” and Jesus said his Father did the work.

John 3:33-34, He that hath received his testimony hath set to his seal that God is true. For he whom God hath SENT speaketh the words of God: for God giveth not the Spirit **by measure** unto him.

John 14:10 ...the words that I speak unto you I speak not of myself: but the Father that **dwelleth** **IN me**, **HE doeth** the **works**.

NOTE: Observe, (1.) To *whom* he was to preach: to the *poor*; to those that were *poor in the world*, whom the Jewish doctors disdained (despised) to undertake the teaching of and spoke of with contempt; to those that were *poor in spirit*, to the meek and **humble**, and to those that were truly **sorrowful** for **sin**: to them the gospel and the grace of it will be welcome, and they shall have it, Matthew 11:5. (2.) *What* he was to *preach*. In general, he must preach *the gospel*. He is sent **euangelizesthai**--to *evangelize* them; not only to

preach to them, but to make that preaching effectual; to bring it, not only to their ears, but to their hearts, and deliver them into the mould of it. **Three things he is to preach:--**

[1.] Deliverance to the captives, The gospel is a proclamation of liberty, like that to Israel in Egypt and in Babylon. By the merit of Christ sinners may be loosed from the bonds of guilt, and by his Spirit and grace from the bondage of corruption. It is a deliverance from the worst of thraldoms, which all those shall have the benefit of that are willing to make Christ their Head, and are willing to be ruled by him.

[2.] Recovering of sight to the blind. He came not only by the word of his gospel to bring light to them that sat in the dark, but by the power of his grace to **give sight** to them that **were blind;** not only the Gentile world, but every unregenerate soul, that is not only in bondage, but in blindness, like Samson and Zedekiah. Christ came to tell us that he has eye-salve for us, which we may have for the asking; that, if our prayer be, *Lord, that our eyes may be opened,* his answer shall be, *Receive your sight.*

[3.] The acceptable year of the Lord, Luke 4:19. He came to let the world know that the God whom they had offended was willing to be reconciled to them, and to *accept* of them upon new terms; that there was yet a way of making their services acceptable to him; that there is now a time of **good will toward men.** It alludes to the **year of release,** or that of *jubilee*, which was an *acceptable year* to servants, who were then set at liberty; to debtors, against whom all actions then dropped; and to those who had mortgaged their lands, for then they returned to them again. Christ came to sound the *jubilee*-trumpet; and blessed were they that heard *the joyful sound*, Psalms 89:15. It was an acceptable time, for it was a day of salvation. **2. Christ** came to be a **great Physician;** for he was sent to *heal the broken-hearted*, to comfort and cure afflicted consciences, to give peace to those that were troubled and humbled for sins, and under a dread of God's wrath against them for them, and to bring them to rest who were weary and heavy-laden, under the burden of guilt and corruption.

(Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

Luke 4:20, And he closed the **book,** and he gave it again to the **minister,** and sat down. And the eyes of ALL them that were in the **synagogue** were fastened on him.

NOTE: Their attention (Luke 4:20): The eyes of all them that were in the synagogue (and, probably, there were a great many) were fastened on him, big with **expectation** what he would say, having heard so much of late concerning him.

(Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

Luke 4:21, And he began to say unto them, **This day** is this **scripture** fulfilled In your ears.

NOTE: Now he began his **discourse** thus, "This day is this scripture fulfilled in your ears. This, which Isaiah wrote by way of prophecy, I have now read to you by way of history." It now began to be fulfilled in Christ's entrance upon his public ministry; now, in the report they heard of his preaching and miracles in other places; now, in his preaching to them in their own synagogue.

(Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

Luke 4:22-24, And ALL bare him **witness,** and **wondered** at the **gracious** words which proceeded out of his mouth. And they said, Is not this Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have **heard done** in Capernaum, do also here in thy country.

And he said, Verily I say unto you, **No prophet** is **accepted** in his **own country...**

NOTE: At first, they were filled with wonder at his gracious words. But, then they remembered that he had grown up in the town; He could not possibly be the Messiah! Their **wonder** turned to skepticism, hostility, and murderous rage. And Nazareth became a microcosm of what Jesus would experience in all Israel (John 1:11).

(Source: *The Bible Expositor and Illuminator, Union Press Publication-Christian Life Series*)