

Review: Lk 10:1-16; Mt 13:54-57; Lk 4:22-27; 4:17-19; Isa 61:1-2; the Lord Asserts Messiahship Lk 4:16-21; the People React with Murder Lust, vv. 28-30

Luke 4:16 - And Jesus came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read.

v. 17 - And the scroll of the prophet Isaiah was handed to Him. And He opened the scroll and found the place where it was written,

v. 18 - [Isaiah 61:1-2a] “The Spirit of the Lord is upon Me, because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are downtrodden,

v. 19 - to proclaim the favorable year of the Lord.”

v. 20 - And He closed the scroll, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon Him.

v. 21 - And He began to say to them, “Today this Scripture has been fulfilled in your hearing.”

- 37) Notice that the Lord suspended His quotation from Isaiah 61:2 before He finished the verse. The “favorable year of the Lord” is the First Advent which He told those in the synagogue had been fulfilled in their presence.
- 38) What the Lord did not do was to continue the passage which in the very next phrase would have taken up the subject of His Second Advent.
- 39) The Lord cuts off His self-quotation from Isaiah precisely at the point where the subject shifts from the dispensation of Israel to the Second Advent.
- 40) Isaiah 61 was one of the favorite chapters among the rabbis and those gathered at the synagogue in Nazareth were excited the Lord had chosen it to recite. But He stopped short of their favorite part. They liked the second half of Isaiah 61:2 and the phrase, “the day of vengeance of our God to comfort all who mourn.”
- 41) This sentence plus verse 3 is associated with the Second Advent. But the rabbis interpreted them as speaking of the Messiah’s immediate deliverance of the Israelite people from the yoke of Roman political power. “To comfort them who mourn” was understood by them to refer to Messianic triumph over Tiberius Caesar followed in verse three by “garlands” of triumph instead of “ashes” of remorse, etcetera.
- 42) But the Lord was not through. He then demonstrates that those gathered do not believe this is the “favorable year of the Lord.” He draws two illustrations from the Old Testament that point out their negative volition and the Gentiles’ positive volition.

- 43) During a three-and-one-half year drought, Elijah was sent by God to none of the widows of Israel but rather to the Gentile widow of Zarephath \zar' e-fath\. She was positive while the widows of Israel were not. (1 Kings 17:8-24)
- 44) Secondly, during a time when a dread skin disease plagued many in Israel, Elisha the prophet was sent not to them but to the Gentile, Naaman \nā' a-man\, the general of the Syrian Army whom he cleansed. (2 Kings 5)
- 45) The implications were clear: Jesus of Nazareth had proclaimed Himself to be Messiah. Further, he asserted they would reject His claim since, "no prophet is welcome in his hometown" (v. 24). Finally, just as Elijah and Elisha before Him, Jesus would not only take His message to the Gentiles but they, too, would accept Him as Savior.
- 46) All of this ripped it with His fellow citizens and they attempted to assassinate Him:

Luke 4:28 - And all in the synagogue were filled with rage as they heard these things,

v. 29 - and they rose up and cast Him out of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff.

v. 30 - But passing through their midst, He went His way.

- 47) This passage reveals several things. First, the Lord clearly demonstrated that Isaiah 61:2 is divided into two dispensations: Israel and the Tribulation with emphasis on the Second Advent.
- 48) Second, by halting His recitation of the passage, the Lord recognized a gap between the two events.
- 49) Third, this is emphasized by the fact that He exposes Jewish negative volition while revealing Gentile positive volition.
- 50) All of this hints of the future mystery dispensation of the Church followed by a future time when Jews would indeed identify Jesus as Messiah and become the beneficiaries of His millennial reign.
- 51) In eternity past divine omniscience knew that the Jews would reject their Messiah at the First Advent. Nevertheless, the Lord and His work were clearly prophesied by Psalm 22, Daniel 9, Isaiah 53, and other passages. If God's plan had not included a clear offer of the kingdom to the Jews then divine integrity would have been impugned.
- 52) Consequently, the Lord offered the kingdom to the Jews which they rejected at the First Advent but will accept during the Tribulation through faith in Jesus of Nazareth as Messiah.