**The Gospel of Luke**

**Witness to the Gentiles - #8**

**Jesus: Galilean Ministry, Escapes Early Death**

**Luke 4:14-30**

***PLEASE NOTE …***

**Class Dinner in Two Weeks – Dec. 3**

We will have our traditional end-of-George’s-class carry-in dinner on Wednesday, December 3, 2014, 6:30 p.m., here at E91 in the Community Room on the main floor. We have food sign-up sheets in class, or contact me with questions. Join us!!

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**Class Schedule**

Lesson #8 is our last session with George this semester. We’ll be off Thanksgiving week, join together for the dinner Dec. 3, and then take a break through the Christmas holidays planning to resume class January 7.

**Jesus goes to Galilee**

***Luke 4:14*** *Then Jesus withdrew to Galilee, in the power of the Spirit, and news of Him went out through all the surrounding region.* ***15*** *And He taught in their synagogues, being glorified by all.*

**Jesus rejected at Nazareth**

***Luke 4: 16****So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read.* ***17****And He was handed the book of the prophet Isaiah. And when He had unrolled the scroll, He found the place where it was written:*

***18****“The Spirit of the Lord is upon me,*

*Because He has anointed me*

*He has sent me to preach the good news to the poor; to proclaim release for the prisoners and recovery of sight to the blind, and to set at liberty those who are oppressed;*

***19****To proclaim the Lord’s year of favor.”*

***20*** *Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him.* ***21****And He began to say to them, “Today this Scripture is fulfilled in your hearing.”*

**Studies and Notes**

1. Galilee was heavy populated. Josephus says that its land is fertile and has 204 cities and villages (*Jewish Wars* 3:3). This seems to be the beginning of the ministry of Jesus (Luke 23:5 and more specifically Acts 10:37; 13:31).
2. Jesus defeated the devil and now he has crowned in His own person our humanity with the victory over the devil.
3. He returned to Galilee in the power of the Spirit, both exercising might and authority, and performing very many miracles, to proclaim the good news.
4. Jesus will do all his by the Spirit. He is certainly by nature and in truth the Son of God the Father, and having in his person the same power of both the Father and the Spirit. Jesus even said "… *that all that is the Father’s is mine.”*“
5. But only in Jesus can Spirit work in order to work with our humanity.

**What is New Here?**

1. A human nature is united forever to the Godhead, thus the Incarnate God Jesus takes on our humanity to give humanity a new relationship with the Father and also with the Holy Spirit.
2. So, we receive the Holy Spirit not from the Father but through the Son.

***20*** *“For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us.* ***21****Now He who establishes us with you in Christ and has anointed us is God,* ***22****who also has sealed us and given us the Spirit in our hearts as a guarantee.” (2 Cor 1:20-22)*

**Jesus in the Synagogue**

1. “Synagogue” comes from the Greek and means “gathering place.” Its origin is normally traced back to the Babylonian Captivity. There the Jews lost their land and the temple.
2. They meet on the Sabbath for prayer, studying the Torah and listening the teaching of the Rabbis.
3. On their return to Palestine and even after building the temple, they have kept the custom for meeting.

*Synagogues in Early History*



This is what is known as the Theodotus Inscription. Hundreds of synagogues stood in ancient Jerusalem before their destruction by Titus’s Roman forces in 70 A.D.; in one of them hung the following Greek inscription, carved prominently into the 25-by-17-inch limestone slab shown above:

“Theodotus son of Vettenus, priest and synagogue leader, son of a synagogue leader, grandson of a synagogue leader, rebuilt this synagogue for the reading of the Law and the teaching of the commandments, and the hostelry, rooms and baths, for the lodging of those who have need from abroad. It was established by his forefathers, the elders and Simonides.”

The fact that the language of the inscription is Greek, not Hebrew, and its allusion to “those who have need from abroad,” suggest that Jews from the Diaspora used this synagogue. (See, E L Sukenik, Ancient Synagogues in Palestine and Greece, 1930)

*Isaiah Scroll from Qumran*



This is the Oldest Isaiah Scroll discovered at Qumran caves. It is kept in a Jerusalem museum and dated about 100 years before Christ. It’s possible Jesus read from a scroll very much like this one.

Column I Isaiah Chapter 1:1-26

Column II Isaiah 1:26 to 2:21

Column III Isaiah 2:21 to 3:24

Column IV Isaiah 3:24 to 5:14

Column V Isaiah 5:14 to 6:7

Column VI Isa 6:7 to 7:15

Column VII Isaiah 7:15 to 8:8

Column VIII Isa 8:8 to 9:11

Column IX Isaiah 9:11 to 10:14

Column X Isa 10:14 to 11:12 and continues to Isaiah 66:14 to 66:24

4. There were cycles of readings throughout the year. Jesus may have been invited by the head of the Synagogue to read and to expand the scripture, as it has happened later to Paul (Acts13:15).

**The Sabbath Service in first century Palestine**

1. Singing a Psalm
2. Reciting the *Shema Yisrael* (or *Sh'ma Yisrael*; [Hebrew](http://en.wikipedia.org/wiki/Hebrew_language)):
3. Then the 18 blessings, or the Amidah (Hebrew: **תפילת העמידה, *Tefilat HaAmidah*** "The Standing Prayer"), also called the Shmoneh Esreh (**שמנה עשרה, *Shmoneh Esreh*** "The Eighteen," in reference to the original number of constituent blessings (there are now nineteen). This is the central [prayer](http://en.wikipedia.org/wiki/Prayer) of the [Jewish liturgy](http://en.wikipedia.org/wiki/Jewish_liturgy). This prayer, among others, is found in the [siddur](http://en.wikipedia.org/wiki/Siddur), the traditional Jewish prayer book. As Judaism's central prayer, the Amidah is often designated simply as ***tefila*** (**תפילה,** "prayer")
4. The nineteen blessings are as follows:

1 Known as ***Avot*** ("Ancestors") this prayer offers praise of God as the God of the Biblical patriarchs, "God of [Abraham](http://en.wikipedia.org/wiki/Abraham), God of [Isaac](http://en.wikipedia.org/wiki/Isaac) and God of [Jacob](http://en.wikipedia.org/wiki/Jacob)."

2 Known as ***Gevurot*** ("powers"), this offers praise of God for His power and might. This prayer includes a mention of God's healing of the sick and [resurrection](http://en.wikipedia.org/wiki/Resurrection) of the dead. It is called also *Tehiyyat ha-Metim* = "the resurrection of the dead."

* 1. Rain is considered as great a manifestation of power as the resurrection of the dead; hence in winter a line recognizing God's bestowal of rain is inserted in this benediction. Except for many Ashkenazim, most communities also insert a line recognizing dew in the summer.

3. Known as ***Kedushat ha-Shem*** ("the sanctification of the Name") this offers praise of God's holiness.

* 1. During the chazzan's repetition (the leader of worship), a longer version of the blessing called [Kedusha](http://en.wikipedia.org/wiki/Kedusha) is chanted responsively. The Kedusha is further expanded on Shabbat and Festivals.

4. Known as ***Binah*** ("understanding") this is a petition to God to grant wisdom and understanding.

5. Known as ***Teshuvah*** ("return", "repentance") this prayer asks God to help Jews to return to a life based on the [Torah](http://en.wikipedia.org/wiki/Torah), and praises God as a God of repentance.

6. Known as ***Selichah***, this asks for forgiveness for all [sins](http://en.wikipedia.org/wiki/Sin), and praises God as being a God of forgiveness.

7. Known as ***Geulah*** ("redemption") this praises God as a rescuer of the people Israel.

8. Known as ***Refuah*** ("healing") this is a prayer to heal the sick.

9. Known as ***Birkat HaShanim*** ("blessing for years [of good]"), this prayer asks God to bless the produce of the earth.

* 1. A prayer for rain is included in this blessing during the rainy season.

10. Known as ***Galuyot*** ("diasporas"), this prayer asks God to allow the ingathering of the Jewish exiles back to the [land of Israel](http://en.wikipedia.org/wiki/Land_of_Israel).

11. Known as ***Birkat HaDin*** ("Justice") this asks God to restore righteous judges as in the days of old.

12. Known as [***Birkat HaMinim***](http://en.wikipedia.org/wiki/Birkat_HaMinim) ("the sectarians, heretics") this asks God to destroy those in heretical sects ([Minuth](http://en.wikipedia.org/wiki/Minuth)), who slander Jews and who act as informers against Jews, used against Christians

13. Known as ***Tzadikim*** ("righteous") this asks God to have mercy on all who trust in Him, and asks for support for the righteous.

14. Known as ***Bo'ne Yerushalayim*** ("Builder of Jerusalem") asks God to rebuild Jerusalem and to [restore the Kingdom of David](http://en.wikipedia.org/wiki/Jewish_eschatology).

15. Known as ***Birkat*** *David* ("Blessing of David") asks God to bring the descendant of [King David](http://en.wikipedia.org/wiki/King_David), who will be the messiah.

16. Known as ***Tefillah*** ("prayer") this asks God to accept our [prayers](http://en.wikipedia.org/wiki/Prayer), to have mercy and be compassionate.

17. Known as ***Avodah*** ("service") this asks God to restore the [Temple services](http://en.wikipedia.org/wiki/Temple_in_Jerusalem) and sacrificial services.

18. Known as ***Hoda'ah*** ("thanksgiving") this is a prayer of thanksgiving, thanking God for our lives, for our souls, and for God's [miracles](http://en.wikipedia.org/wiki/Miracle) that are with us every day. The text can be found in the next section.

* 1. When the chazzan reaches this blessing during the repetition, the congregation recites a prayer called *Modim deRabbanan* ("the thanksgiving of the Rabbis").

19. Known as[***Sim Shalom***](http://en.wikipedia.org/wiki/Sim_Shalom) ("Grant Peace"); the last prayer is the one for [peace](http://en.wikipedia.org/wiki/Peace), goodness, blessings, kindness and compassion. Ashkenazim generally say a shorter version of this blessing at Minchah and Maariv, called [Shalom Rav](http://en.wikipedia.org/wiki/Shalom_Rav).

1. Reading the Parasha a section the Torah and the haphtarah is a series of selections from the books of Prophets.
2. Then a sermon

We are more than certain that at least a Psalm, a reading and a sermon were the basic parts of the Sabbath Service, which our Lord attended.

**Heretics**

The late 12th blessing was unknown till after the spread of Christianity. According to the [Babylonian Talmud](http://en.wikipedia.org/wiki/Talmud) Tractate [Berakhot](http://en.wikipedia.org/wiki/Berakhot_%28Talmud%29) 28b–29a, Shmuel ha-Katan was responsible for the writing of the *Birkat haMinim*:

"[Rabban Gamaliel](http://en.wikipedia.org/wiki/Gamaliel_II) said to the sages: Is there no one who knows how to compose a benediction against the minim (secularists and heretics)? Samuel Ha-Qatan stood up and composed it."[3]

The blessing exists in various forms. The medieval “[Cairo Genizah](http://en.wikipedia.org/wiki/Cairo_Genizah)” is the large collection of MSS discovered in the Synagogue of Ben Ezrah in old Cairo. Jewish historians for political reasons denied its existence till copies include references to both [*Minim*](http://en.wikipedia.org/wiki/Minuth) and *Notzrim* ("Nazarenes", i.e. "Christians". The prayer runs like this:

"For the apostates let there be no hope. And let the arrogant government be speedily uprooted in our days. Let the Notẓrim and the Minim be destroyed in a moment. And let them be blotted out of the Book of Life and not be inscribed together with the righteous. Blessed art thou, O Lord, who humblest the arrogant"

**The Holy Spirit in the Gospel of Luke**

**Verse 1:18** – “*The Spirit of the Lord is upon me* …”

1. After his baptism and defeating the devil's temptations in the desert, Jesus returns to Galilee "filled with the power of the Spirit" (4:14).
2. In the synagogue at Nazareth, his hometown, Jesus reads from the scroll of the prophet Isaiah: "*The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor*" (4:18); after finishing the reading, Jesus declares, “*Today this scripture has been fulfilled in your hearing*” (4:21), implying that he is indeed the Messiah, enlivened by God's Spirit.
3. In his public ministry, Jesus casts many "*unclean spirits*" and "*evil spirits*" out of various people (4:33, 36; 6:18; 7:21; 8:2; 8:29; 9:39, 42; 10:20; 11:24, 26; 13:11).
4. Soon after the seventy disciples return from their mission, Jesus "*rejoiced in the Holy Spirit*" and thanks God for hiding things from the wise but revealing them to infants (10:21).
5. While teaching his disciples about prayer, Jesus says, "*If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!*" (11:13).
6. In response to criticism from his opponents, Jesus tells his disciples, "*Everyone who speaks a word against the Son of Man will be forgiven; but whoever blasphemes against the Holy Spirit will not be forgiven*" (12:10).
7. Jesus tells his disciples not to worry if they are arrested or put on trial, "*for the Holy Spirit will teach you at that very hour what you ought to say*" (12:12).

**The Mission of the Jesus and the Spirit’s Work with Jesus**

1. Luke provides us with the words of Isaiah 61:1, 58:6 and 61:2, in this order. This could have been how Jesus read them in his teaching.
2. More important for us is to notice that TWO VERSES WERE OMMITTED, *“to heal the broken hearted”* (61:1) and “*the day of vengeance of our God*” (61:2). Jesus says:

a. “*Today this Scripture is fulfilled in your hearing.*” This is the day of the Good News not of the, “*the day of vengeance of our God*”.

b. We can see something similar to that said by Luke in Acts 8:26-32. Philip was told by the Holy Spirit to meet the Eunuch who was reading from Isaiah 53. Please notice how the words were quoted, “*He was led as a sheep to the slaughter; and as a lamb before its shearer is silent, So He opened not His mouth. In His humiliation His justice was taken away, and who will declare His generation? For His life is taken from the earth.”* (NKJ).

1. This is a problem for those who are under the power of the law. But those who have the Spirit can see that the work of God is like a large circle; other circles are included in that circle. Cyrus of Persia was the messiah who was anointed by God to crush the Babylon kingdom and to bring that “*day of vengeance of our God*”. This is a small circle in the large circle of God’s Plan of salvation. So, while the, “*day of vengeance of our God*” is about Cyrus, the day of salvation and of Good News is about Jesus.

**Today**

**Verse 21** – *“Today this Scripture is fulfilled in your hearing.”*

Today was used in Luke 2:11, 22:34, and 61; 23:43. It is about “now is the acceptable time” (2 Cor 6:2).

The verb for “the Good News” ***euangelizesthai*** is used in Isa 7:22 LXX.

Jesus was anointed to preach the good news:

a. To release the prisoners,

b. To give sight for the blind,

c. To set at liberty those who are oppressed.

**Why is the good news preached by the Anointed Jesus?**

1. The work of our salvation is the work of the Trinity. When one person does something it is done in communion with the other Two Persons.
2. Jesus will give us the Spirit as the Mediator of the Intercessor (Rom 8:26-27), who reveals the Son Incarnate.

**Jesus and the Spirit**

* Jesus is the ultimate example of being “Spirit-filled”.
* The Spirit reveals Jesus as the Messiah God’s anointed one
* Conception and Birth ([Luke 1:35](http://www.biblegateway.com/passage/?search=Luke+1:35))
* Baptism (Mark 1:9-11; [Luke 3:21-22](http://www.biblegateway.com/passage/?search=Luke+3:20-22); [John 1:31-34](http://www.biblegateway.com/passage/?search=John+1:31-34))
* The reading at his home synagogue ([Luke 4:14-21](http://www.biblegateway.com/passage/?search=Luke+4:14-21), [Isaiah 61:1-2](http://www.biblegateway.com/passage/?search=Isaiah+61:1-2))
* Ministry work ([Matthew 12:18](http://www.biblegateway.com/passage/?search=Matthew+12:18))
* Miracles ([Matthew 12:22,28](http://www.biblegateway.com/passage/?search=Matthew+12:20-28))
* Preaching ([Luke 4:18-21](http://www.biblegateway.com/passage/?search=Luke+4:16-21))
* Temptations ([Mark 1:12](http://www.biblegateway.com/passage/?search=Mark+1:12), [Luke 4:1-13](http://www.biblegateway.com/passage/?search=Luke+4:1-13))
* When Christ ascends, He sends the Holy Spirit to fulfill and complete our communion with God ([John 16:7-8](http://www.biblegateway.com/passage/?search=John+16:7-10), [20:22](http://www.biblegateway.com/passage/?search=John+20:22); also [Acts 1:5,8](http://www.biblegateway.com/passage/?search=Acts+1:5-8); Peter's own words in [Acts 2:33](http://www.biblegateway.com/passage/?search=Acts+2:33); [1 Peter 1:12](http://www.biblegateway.com/passage/?search=1+Peter+1:12)).
* For some details on how the Spirit is sent by Christ to continue Christ's work, see John 14-16. Especially see John 3:34; [7:39](http://www.biblegateway.com/passage/?search=John+7:39); [14:26](http://www.biblegateway.com/passage/?search=John+14:26); [15:26](http://www.biblegateway.com/passage/?search=John+15:26); [16:7](http://www.biblegateway.com/passage/?search=John+16:7)).

**A New Jubilee**

**Verse 19** – *The Lord’s year of favor*…

This is taken from LXX (Isa 61:2); the “*day of vengeance of our God*” is omitted. Jesus came to proclaim a new Jubilee year. According to Leviticus, slaves and prisoners would be freed, debts would be forgiven and the mercies of God would be particularly manifested. (Lev 25:8-13)

**Jesus Escapes Early Death**

**Luke 4:20-30**

 ***20*** *Then he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him.* ***21****And He began to say to them, “Today this Scripture is fulfilled in your hearing.”*

***22****So all bore witness to Him, and marveled at the gracious words which proceeded out of His mouth. And they said, “Is this not Joseph’s son?”*

***23*** *Jesus said to them, “You will surely say this proverb to me, ‘Physician, heal yourself! Whatever we have heard done in Capernaum, do also here in your country.’”*

***24*** *Then He said, “Amen I tell you, no prophet is accepted in his own homeland.* ***25*** *But I tell you truly, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, and there was a great famine throughout all the land;* ***26****but to none of them was Elijah sent except to Zarephath in the region of Sidon, to a woman who was a widow.* ***27*** *And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian.”*

***28*** *So all those in the synagogue, when they heard these things, were filled with wrath,* ***29****and rose up and cast Him out of the city; and they took Him to the edge of the cliff on which their city was built, that they might throw Him down over the cliff.*

***30*** *But he slipped through the crowd and went on his way.*

**Notes and Studies**

1. Jesus was rejected even violently. His words were traced back to his family, “*is not this Joseph’s son*!!”
2. Jesus answered with a proverb, “*Physician heal yourself*” or in rabbinic writings this would be, “Physician, heal your own lameness.” (*Genesis Rabah*, 23)
3. Capernaum was a town in Galilee on the western shore of Lack Gennesart. It was known to the Jewish historian Josephus who mentioned its “highly fertilizing spring” (*Jewish Wars* 3:10)

**Amen, Amen!**

**Verse 24** – “*Amen I tell you …*”

This is the literal translation that I like to keep. It was used 13 times in the Gospel of Mark, 31 times in Mathew, 25 times in John and always, “*amen amen*”. It is a Hebrew word, and was used in the OT (Deut 27:15; Ps41: 14; 72:19; 89:53 106:48, Num 5:22; Neh 8:6). It is used also in Arabic Christian Prayers and Islamic. The etymology is uncertain, but it means what I say is to be true and reliable.

**The Prophet**

**Verse 24 –** “… *no prophet is accepted in his own homeland “*

Though the words are slightly different, this same basic sentiment also appears in Matthew 13:57, Mark 6:4, and John 4:44. Here we can see:

a. Jesus sees himself as a prophet

b. Jesus is also making himself equal to the OT prophets.

**Verse 25** – “ … *many widows were in Israel in the days of Elijah …”*

Jesus is reminding the people that in the time of Elijah not everyone accepted Elijah. Verses 25-26-27 press home this point, which leads the “*wrath”* mentioned in verse 28.. The background was that those who worshipped Yahweh were counted by God as only 7,000, while the rest were worshipers of the god Baal (see 2 Kings 5:1-9).

**Jesus Escapes Death**

**Verse 29 –** *and rose up and cast Him out of the city; and they took Him to the edge of the cliff on which their city was built, that they might throw Him down over the cliff.*

**Verse 30** *– But he slipped through the crowd and went on his way.*

Nazareth is still standing as a town, and it was built on a slope. Verses 29-30 are very interesting. The crowd caught Jesus but he goes through the midst of them. They wanted a sign but what was given was this unusual way of being able to go through the crowd unharmed and not to be killed.

**Why is Jesus rejected today?**

1. Those who build their faith on the Bible alone, if the Bible was attacked or criticized their faith becomes very vulnerable.
2. Those who could not accept suffering as part of real life and that God in our flesh suffered even death.

*What would you add to this list for 3, 4, 5??? More???*

***Pope’s Notes***

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