THE MISSION of MESSIAH

Introduction: Lk 4:16–

We come to Luke's 1st record of Jesus public ministry – He chose an inaugural incident in Nazareth –

Why did Luke use this incident of inauguration of Jesus? Because it so clearly identified Jesus as M. & characterized His ministry as fulfilling OT prophecy which was specifically Messianic.

M. denotes His messianic — Luke places this out of chronological order — Mt/Mk 6:1-6 13:53-58 – in a later final visit at end of Gal. ministry

Luke's command use detail!

→ General pattern — v.15 — see notes

Luke uses it primarily to show the ministry — showing that while there was positive response — there was also serious hostility

These are John MacArthur's scratch notes for his sermons on Luke 4:16-21 (sermons 42-53 and 42-54). He compiles these pages while studying the text and reading commentaries. Then he arranges his notes in a more logical fashion on the hand-printed pages he preaches from (see attached).

If you compare these scratch notes with the finished sermons, you'll see that he doesn't get to the highlighted phrase in that first paragraph until 35:50 in the first sermon. In other words, a lot of the content of the sermon is developed after John makes these initial study notes. And in this message, a lot more of it came extemporaneously while he was preaching.

→ FIRST & FOREMOST — M. was a teacher —

→ He read & exposited Scripture

Why does Luke give this event the 1st place in Jesus ministry? — skipping the time in Judea & the miracles at Cana — & other accounts in Gal. ——

→ BECAUSE IT DEFINES M's MESSIANIC EFFECTIVENESS

Selling notes on v 14, 15

1

> notes from last sermon of prep

(V.16) and He came to Nazareth where He had been brought up"

Baptism –

From the big picture of G – Luke puts it in one sentence –

the people had heard stories about Him –

His fame was spreading – v. 14.15

The 30 yrs. He was in N – He had done no miracles – He had done them in Capernaum after His baptism – then gone to Judea for nearly a year – cleared the temple at Passover, preached repentance, salvation by faith in Himself – done miracles – so they were anxious to see Him when JB said was M, L of Lord of Saviour

Lk. 4:16-21

Contrast this w/ 4:28,29 — in the 1st sent Luke records 1 (his public) ministry —

V.16 → "as his custom was ... synagogue"

Edersheim - p. 1, 1

- oldest Hebrew acct of a synagogue service -
- see notes on SYN

Walking was his habit - this is the earliest description of a synagogue service - oldest Hebrew account of synagogue service — His habit - He was not an anti-religious rebel —

MT2 - Nazareth in Galilee, his boyhood home was

Note - and he was there until 30

- Capernaum was a base during his ministry -
- (MT 4:13 - but (He was always seen in N.)

MT 2:23; 21:11; 26:71; MK 1:24; 10:47; 14:67; 16:6

LK 18:37 etc —

Jesus attended synagogues on the Sabbath wherever He was - MT 4:23; 9:35; 12:9; 13:54; MK 1:21,39; 3:1; 6:2; LK 4:15, 16, 44; 6:6; 13:10; Jn 6:59; 18:20

Normal Head of His home - in Capernaum & in Gal. They were unused to see Him!

Contrast

→ In MK 6:1-16 & MT 8:53-58 during His visit to Nz, Jesus had come a few days before & healed a few sick people (MK 6:5) because of their unbelief

We have 6 Sabbath texts in Luke - many existing in some kind of conflict - because Jesus during His Gal was so different from the Jewish leaders

SYN - center of life - like church today - extended not immediately disconnect per Judaism - synagogue was the true helpful Judaism - Jesus was there to call the Jews to the His Kingdom.

S. could be read by any member of synagogue elders

"and stood up to read" – respect for God's Word

"as needed to sym" allowed Jesus to speak – as need arises later

– Hebrew was read in 1-3 vs units – translated to ARA, local tongue – TARGUM – dump of prophets usually followed after Jesus was asked to expositor

sat to teach – v. 20

cf Ac 13:16 – Philo refers to such standing

⇒ the turn here of Jesus – reputation – must have been pointed out this return of filled the synagogue.

Jesus took the OT to teach

– Jesus had been asked & permitted by the rulers to read the Haftarah –

prophets – called HAFTARAH

the reader was the expositor –

NO MINISTERS – visiting rabbi allowed to speak

→ the prophets – perhaps this date – perhaps the set text –

> primary function TEACHING

1st, the law was read in 1-7 vs sets by people appointed – then translated into Aramaic – the local language – always the Targum – after the prophets –

– the rule of the synagogue allowed Jesus to read & expositor – the CHAZZAN or reader of the synagogue in visiting rabbi to read & preach –

→ This led to the great world His popularity & praise – done with see . . .

(v.17) and the book of the prophet Is. was handed

to Him" — not open to any particular

passage ~~was opened~~ — apparently not a predetermined

passage — so Jesus could choose His own O.T.

the people knew of His ministry — had heard

all the stories about Him — were eager to

hear from Him

Read 61:1, 2a | 58:6 single phrase

"original setting of these texts related to the

mercy of God that the Jews would return to Babylon.

(note:) Jesus did not come to start a

new religion — but to fulfill the O.T.

promises

⇒

"and He opened the book" — scroll - the Dead Sea scrolls

has the whole book in one scroll —

"and find the place where it was written"; —

— Da 61:1,2 —— of Ezekiel 58% —
similar to CXX ——

Varies for CXX —

1. Luke uses κτησεσι — to reveal in place of κατεσκαι — to call
- Luke omits "seal the Old Covenant" in some texts — TR has it

—— Luke is summarizing the Great Holy Jews — in the sign.

Once Da 61 was read, the whole wild Turk of God's great salvation to come — the new age of the Church —

4 phases w/ subpoints

① TO ATTACH GOODNESS

→ Mission a reader —

"to preach the gospel" — good news — deliverance to care — transformation — Jesus the preacher, the teacher — good news — eu... ad Gal —

→ to those w/ the greatest need — & who desire divine help

* 4 groups — poor, prisoners, blind, oppressed

— not physical needs — they the problem/those who needs are perfect suit for the gospel — (Mk 1:26-29; (Act 2:11-25

"to the poor" — Deu 8:9 — Heaven took his poor

πτωχος — those who know their sp. state — Mt 5 / & (Mk 1:26-29 / Lk 1:51-53

— a generally abj economically, socially — an absolute spiritually

— this denotes a person in need — the rich don't need it — Mt 19 — Lk 6:23 — Rev 3:14-22

Sp. Needs is the Key

Sp. poverty for which all sinners suffer!

(v.18) "The Spirit of the Lord is upon Me"

— He came empty in the Spirit's power —
cf 3:21; 4:1,14 — cf 1:35; 2:25^ —
His own dealing a clue to MESSIAHship —
cf Isa 11:1-4 / 42:1-3 / 48:16

"Because He anointed me"

— He the Spirit — 3:20,21

(3.) TO PROVIDE SIGHT TO THE BLIND

"and recovery of sight to the blind"

not physical miracles — 11:78, 80; 6:37; 8:10
10:23, 24; 18:41-43 / Ac 26:17, 18
not physically blind —

(4.) TO PROVIDE FOR THE DEMENT

— Isa 58:6
— crushed

"to set free those who are downtrodden"

oppressed in need of being delivered from their oppressors —

(a) Ps 107 He redeemed
key opened — Isa 53:5

downtrodden — means oppressed — crushed — under the weight of misery — Mt 11:28

In Isa 58, God complained against Is for failing to be a source of liberty to the oppressed — while (v.13,14) — Jesus will do what Is failed to do

He will bring salvation & restore the downtrodden —

— Jn 8:36 —

really wanting (note:) of 6:20; 7:22 / Is 29:19 / Zeph 3:12 / Mt 5:3; 11:11
for the same people — sp. destitute, helpless — in need. Js 2:5

(v.18c.) "He has sent Me"

God — again reminds that He is God's M.

POOR - Ps 107:4-9

(2.) TO PROCLAIM LIBERTY

He understood being talked about
Ps 69:20 mad sums

αφεσις - can mean pgne! in all debt, guilt, absolution & penalty

"to proclaim release to the captives"

OT meant those in exile - but often Luke sp. connotation - as the OT did LitC exile

Lk 1:77, 79 αφεσις - OT 28-32 / Ps 77:11; 126:1 / Is. 42:7

Ps 107:10-16 Release from sin & sp. captivity (Lk 1:77; 7:47; 24:47 / Ac 2:38; 10:43; 13:38; 26:18)

CAPTIVE - αἰχμαλωτος literally a prisoner of war not usual word is ὁ θεος - Satan's prisons of sp. war!

FORGIVENESS is the offer!

~~Dt 8:36~~

He understood being a prisoner

Is 53:8 / Lk 22:64

release from SIN & Sp. captivity
Lk 1:77; 7:47; 24:47 - Ac 2:38 5:31; 10:43; 13:38 26:18

There were no actual prisons in the syn - but there are many in sp. bondage to sin, Satan, dust, guilt, materialism, hate, anger, ritual, ceremony.

"He heals the pris... - Cleveland

timetable ——

v.19 "to proclaim the favourable year of the Lord"

Jubilee year release — pic of salvation — He M. says the release has started

cf 11 Cor 6:2 / Is 49:8 — Jubilee symbol God's new age — the Kingdom M. — Jubilee meant forgiveness, salvation all the privileges, K John —

— Jesus stopped reading in the middle of Is 61:2 — here the time of judgment was future — not in this case of Jesus — 9:51-56; 17:22-37; 21:5-37 ——

Jesus begins His ministry of a call to salvation — GOOD NEWS — the 1st / great cf judgment in 4:24-27.

— the time in history when God brings salv.

* next phase omitted — NOT the time for judgment —

— the good news of the Kingdom — the Kingdom is here!

→ the era of salvation has arrived! —

> Back God — Jubilee year when every had a new start — release, restoration, forgiveness of all debts (Lev. 25:8-17) 50th year —

Sum

- He has been anointed by the S as M.
- He proclaims the ~~good news salv. is present~~
- He ~~was~~ is the One who will ~~see~~ make that a reality
- He is the man the way of salv. is present

Jesus was saying that He was M. —
His ming (sight the era of salv — but not
yet the day of vengeance — He did not
come to execute the wrath of God on the
wicked — but to bring salv, seen in the
4 pixies

Omission - by start of Is 61:2a

Gooding — pp. 83, 84

concludes — Is 101

Jesus — the M. came to reach those
in need — poor, prisons, kind of opened!

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(v.21) And He began to say to them" — He must have said more than Luke summary here — (v.22 - indicates He said more.

Luke gives a brief account - not all He said is recorded - just the main message -

cf MK 1:15 —

σήμερον —

"Today" — AT THAT VERY MOMENT!

cf 2:11; 5:26; 12:28; 13:32,33; 19:5,9; 22:34,61; 23:43

cf this in Ac

↓ Not what they had always heard - that God's kingdom would come in the future — but it is here NOW

"This Scripture has been fulfilled in your hearing"

Here is why it is NOW! perf tense verb — an existing state of fulfillment — tied to the fulfillment of Scripture —

The M. is here — the Light is near!

→ The fulfillment of Scrip is taking place while Jesus is speaking & the people are listening

Messianic Age is present!

The Year of Jubilee has dawned!

* GREAT CON:

I AM that M!

What follows are copies of the notes John MacArthur took into the pulpit when he preached sermons 42-53 and 42-54: "Jesus' Return to Nazareth: Ministry in the Synagogue" (parts 1 and 2).

THE MISSION OF MESSIAH - part 1

Introduction: Luke 9:16-21

WE HAVE COME TO LUKE'S FIRST ACCOUNT OF JESUS' PUBLIC MINISTRY - & HE CLOSES A CRITICAL & STARTLING INCIDENT IN NAZARETH.

As we noted last time, Luke skipped over the 1st year of Jesus' ministry, as do Mt & Mk. John 2 covers that period which was mostly spent in Judea.

Luke begins w/ the Galilean ministry (to 9:50) - w. 14, 15

Region —
- the place
- the power
- the popularity - because of word about Cana & Judea & His preaching in the synagogues
- the priority - "teaching in the synagogues" —

As we will learn, the priority for Jesus was teaching God's Word.

(11) 4:31; 5:3,17; 6:6; 11:1; 13:10,22, 26; 19:47; 20:1,21; 21:37; 23:5 -
cp. Mt 7:28,29; 4:23; Mk 1:21; 6:2

"teaching" from διδάσκω - it was His TEACHING that generated His FAME - there were miracles, but His INSTRUCTION was FOREMOST.

↳ He was called TEACHER/Rabbi.

SYNAGOGUES were ready made PLACES for Jesus to preach & teach God's truth —

Acc. to Josephus there were 240 towns & villages in Galilee, and certainly they would all have a synagogue or more.

→ Philo called synagogues "HOUSES OF INSTRUCTION" — that is primarily what they were — places where the OT was read and exposited — by Jesus time they were established as the PLACE OF SABBATH MTG. Every town had such a

IMO

FACILITY – all that was required for establishing one was 10 Jewish men – if there were less than that, the Jews would gather by a running stream or seashore, as in Philippi (Ac 16:13) in Greece.

→ BUT IN GALILEE IT WAS LIKELY THERE WERE 10 MEN IN ALL THE TOWNS & VILLAGES.

> BY THE TIME OF JESUS, THERE WERE, ACC. TO THE JERUSALEM TALMUD, 480 SYNAGOGUES IN JERUSALEM ALONE (detailed), AS WELL AS ALL OVER JUDEA & THE TOWNS OF GALILEE.

IMP

{ Not unlike the proliferation of churches today.

> BUT JUST WHAT WAS A SYN?

- Judaism was always in the OT centred on the temple alone as the set place for worship & teaching.

IMP

- There is no mention of a synagogue anywhere in the OT.
- They came into existence during or after the Babylonian Capt. Remember by 586 B.C. the Jews had been taken captive, the city of Jerusalem had been destroyed & Solomon's temple demolished (lasted 70 yrs).

KEY

> THEY HAD NO LAWS, NO NATION, NO CITY & NO TEMPLE — This caused them to be in need of a new manner of worship & teaching.

- In captivity, the exiles met often & sat before the prophet Ezekiel to hear declarations and (Ezek. 8:1; 11:15, 16; 14:1; 20:1; 33:31)
- After the 70 years, when they returned to Israel - they continued meeting to hear the laws & the prophets read & exposited (2 Chr 8:15; Neh 8:2; 9:1; Zech 7:5)

So the Temple destruction & dispersion created the need for a place to meet for the teaching of divine revelation. (and the dispersion)

- Devout Jews, having no sanctuary "to go for Love, were drawn together on Sabbaths & feast days to hear Jehovah's Word read & explained.

- These gatherings became known as "synagogues" - from the Greek συναγωγή - "a gathering & a gathering place".

- Philo called them "houses of instruction" because that is exactly what they were, places given to the exposition of the Word of God.

- Everywhere Jews went & had at least 10 men, they could establish a syn. —

- There were syns. in Damascus (Ac 9:2), Salamis (13:5), Antioch of Pisidia (13:14), Thess (17:1),

Cor. (18:4), Alexandria, Rome & All over Israel

NOTE: When there were not enough men to begin a synagogue, Jews would meet on the Sabbath by a river, stream or seashore (as in Philippi - Ac 16:13).

- IT IS IMP. TO SAY THAT SYN. BECAME ACCEPTED COMPLETELY & DID NOT COMPETE W/ THE TEMPLE (Jerusalem & Herod) IN ANY WAY — SINCE THE TEMPLE WAS PRIMARILY FOR CEREMONY & SACRIFICE — Mt 5:18:20

(iii) There was even a SYN. on the temple hill - Theodotus was both a priest in the temple & ruler of the SYN.

→ The SYN. would have several officers

ἀρχισυνάγωγος · RULER - in charge of services & facilities - he had to approve those who were to preach the sermon.

IMP

The SYN. required no priest to preach - but was governed by "the freedom of the SYN" - a policy which allowed anyone the rabbi deemed suitable & qualified to give the sermon.

→ THIS PLAYING BECAME CRITICAL FOR JESUS' MINISTRY

→ By the time of Jesus' ministry SYNS. were everywhere & ready-made venues for an Israel to preach the gospel.

→ THE APOSTLES USED THEM IN THE SAME WAY - Ac 13:14,27,42,44; 15:21; 16:13; 17:2; 18:4.

Prerequisite

· ELDERS - men who gave general oversight of the SYN. which usually contained an elementary school, offered a place of prayer each week, as well as series of teaching thru the week.

The SYN. also served as the local court, w/ the

elders as the judges - who had the power to scourge, to excommunicate & to anathematize (Mt. 10:17; Mk 13:9; Lk 12:11; 21:12; Jn 9:22; 12:42)

➢ THE PATTERN FOR A SYN. SYNAGOGUE SERVICE DEVELOPED AFTER THE NT ERA WHICH REFLECT WHAT WAS COMMON THEN...

- SINGING FROM Ps 145-150
- SHEMA - Dt. 6:4-9
- SUPPLICATION - Morph w/ Amens
- SHEMONEH ESREH - 18 benedictions called TEFILLAH
- SCRIPTURE - Torah 1st & also read in 1-3 yrs units by various people - a cycle of 3 years, so 154 sections. PROPHETS (HAFTARAH) read
- SERMON - exposition of the Scripture read
- BENEDICTION - final blessing - ARONIC - NUM 6:24-26

NOTE: HEB, translated by INTERPRETER into local language - in Israel it was ARAMAIC

NOTE: Christ services have traditionally followed this pattern.

So itue was the perfect location for Jesus to fulfill the pattern of His ministry "Lamps of instruction" with the would preach & teach —

» First of [pre]must conclude was a preacher/teacher, who read & explained the Scriptures.

KEY > With does Luke pick His's ministry at the Naz. Syn. as the starting point?

Why does Luke skip the 1st year in order to settle on this story?

KEY * Because it so clearly identified Jesus as M. & perfectly characterized His ministry as fulfilling specific OT Messianic prophecy.

The incident is not in chronological sequence - but it is essential to the confirmation of Jesus as M.

NOTE! There is a similar event in the SYN. @ NAZ recorded in Mt. 13:53-58 | Mk 6:1-6; but that one occured at the end of His Galilean tour — a final visit, as opposed to His initial visit.

* THIS INCIDENT ALSO EMPHASIZES THE REALM OF REJECTION THAT WILL LEAD TO JESUS' CRUCIFIXION.

Let me set the scene...

Nazareth stood in a little hollow in the lower slopes of Galilee near the plain of Jezreel —

> George Adam Smith describes the scene from the hilltop. The history of Israel stretched out before the watcher's eye. There was the plain of Esdraelon where Deborah and Barak had fought; where Gideon had won his victories; where Saul had crashed to disaster and where Josiah had been killed in battle; there was Naboth's vineyard and the place where Jehu slaughtered Jezebel; there was Shunem where Elisha had lived; there was Carmel where Elijah had fought his epic battle with the prophets of Baal; and, blue in the distance, there was the Mediterranean and the isles of the sea. But not only the history of Israel was there; the world itself unfolded itself from the hilltop in Nazareth. Three great roads skirted it. There was the road from the south with the pilgrims to Jerusalem on it. There was the great Way of the Sea which led from Egypt to Damascus with the laden caravans moving along it. There was the great road to the east with the caravans from Arabia on it and the Roman legions marching out to the eastern frontiers of the Empire. It is quite wrong to think of Jesus as being brought up in a backwater; He was brought up in a town in sight of history and with the traffic of the world almost at its doors.
>
> BARCLAY

(v.16) "and He came to Nazareth where He had been brought up". (6)

AFTER His BIRTH in BETHLEHEM & EARLY DAYS TIME IN EGYPT ESCAPING HEROD'S MURDEROUS EFFORTS, HE HAD RETURNED TO LIVE W/ His PARENTS & FAMILY IN NAZ —

For nearly 30 years He was there, He walked w His father did no miracles or teaching — no doubt the people in town wondered at the perfection of His uniqueness, but did not know He was the Son of God, M.

17 BUT THAT OBSCURITY WAS PASSED, THE MIRACLE OF CREATION AT CANA, THE CLEANSING OF THE TEMPLE, MIRACLES & SAL'S PREACHING IN JOHN'S - HAD ALL CIRCULATED THROUGH NAZ. & GALILEE — & the people were certainly curious about their local son's return.

"and as His custom was He entered the synagogue on the Sabbath" Lk 4:16 Sabbath Gk & Heb Lk-

THOUGH CAPERNAUM BECAME His HOME DURING His MINISTRY (Mt 4:13 - "leaving NAZ, He settled in Capernaum") - He was ALWAYS KNOWN AS "Jesus of Nazareth" (Mt. 2:23; 21:11; 26:71; Mk 1:24; 10:47; 14:67; 16:6; Lk 18:37, etc.)

"custom" - He ALWAYS WAS FAITHFUL TO THE SYN. SERVICES. He attended SYNS. on the Sabbath Wherever He was - Mt 4:23; 9:35; 12:9; 13:54; Mk 1:21, 39; 3:1; 6:2; Lk 4:15, 16, 44; 6:6; 13:10; Jn 6:59; 18:20.

AND ON THIS OCCASION, He "stood up to read" - cf v. 20

The usual posture in the reading of Scripture - shows respect - He was to be READER & EXPOSITOR OF THE

PROPHETIC SCRIPTURE — (7)
no doubt approved by the rulers
because of His growing reputation
& the anticipation of the people

→ JESUS WAS, FOR THAT DAY, THE
"MAPHTIR", READER OF LESSONS
FROM THE PROPHETS (HAPHTARAH).

(8) & See the words of Edersheim

As the lengthening shadows of Friday's sun closed around the quiet valley, He would hear the well-remembered double blast of the trumpet from the roof of the Synagogue-minister's house, proclaiming the advent of the holy day.[1] Once more it sounded through the still summer-air, to tell all, that work must be laid aside.[2] Yet a third time it was heard, ere the 'minister' put it aside close by where he stood, not to profane the Sabbath by carrying it; for now the Sabbath had really commenced, and the festive Sabbath-lamp was lit.

Sabbath morn dawned, and early He repaired to that Synagogue where, as a Child, a Youth, a Man, He had so often worshipped in the humble retirement of His rank, sitting, not up there among the elders and the honoured, but far back. The old well-known faces were around Him, the old well-remembered words and services fell on His ear. How different they had always been to Him than to them, with whom He had thus mingled in common worship! And now He was again among them, truly a stranger among His own countrymen; this time, to be looked at, listened to, tested, tried, used or cast aside, as the case might be. It was the first time,[3] so far as we know, that He taught in a Synagogue, and this Synagogue that of His own Nazareth. —

AS JESUS STOOD TO READ —

(V.17) "the book . . . handed to Him"

Kept in a chest, it must be
taken out & unrolled —
a single scroll of Isa —

as found among the Dead Sea scrolls.

→ APPARENTLY THE SCROLL WAS NOT ORDERED TO ANY SPECIFIC TEXT OF ISA, SO THAT JESUS COULD CHOOSE HIS OWN —

"handed to Him" - BY THE "attendant" (v.20) UPTHPTHS — the servant, the lowest ranked official in the SYN - CHAZZAN, the man responsible for the care of storage of Scripture.

NOTE: THIS CHAZZAN WAS OFTEN THE SYN. SCHOOL MASTER —

He must be not only irreproachable, but, if possible, his family also. Humility, modesty, knowledge of the Scriptures, distinctness and correctness in pronunciation, simplicity and neatness in dress, and an absence of self-assertion, are qualities sought for, and which, in some measure, remind us of the higher qualifications insisted on by St. Paul in the choice of church leaders.

"and He opened the book" - UNROLLED THE SCROLL —

" and found the place where it was written;"

ISA 61:1, 2; 58:6

(LXX w/ slight variation)

NOTE: THE XN GOSPEL DOES NOT DISCONNECT FROM THE OT- IT IS RATHER THE FULFILLMENT OF IT - Jesus did not establish a new religion different than OT Judaism - He is THE CULMINATION, THE GOAL OF THE OT - the OT speaks of Him - cf Lk 24:27 - "and beginning w/ Moses & w/ all the prophets, He explained to them the things concerning Himself in all the Scriptures."

> WHAT He read was a Messianic PROPHECY...

v.18,19 "The S. of the Lord is upon Me" - THAT FOUNDATIONAL REALITY THAT M. IS EMPOWERED BY THE HS - cf 3:21; 4:1,14

(w) Is. 11:1-4; 42:1-3; 48:16

"because He has anointed Me"

SET APART FOR SPECIAL SERVICE BY THE HS — Xpin

1) THEN COMES THE MOST CONCISE STATEMENT OF M's MISSION...

- to bring good news to the poor
- to announce release to the captives
- to give sight to the blind
- to liberate the oppressed

4 GROUPS ARE IDENTIFIED — POOR, PRISONERS, BLIND, OPPRESSED

M. comes to change these tragic circumstances & conditions.

→ V.19 SUMS UP ALL THAT IS ITS SOTERIOLOGICAL FRAMEWORK — "the favorable year of the Lord"-

WOW

M., WHEN HE COMES, WILL DECLARE THAT THE "favorable year of the Lord" HAS ARRIVED!

It is favorable because of what it means to the poor, the prisoners, the blind & the oppressed!

→ THIS PHRASE IS SYNONYMOUS W/ "the day of salvation" (49:8) & "the year of My redeemed" (63:4).

→ ALL THESE EXPRESSIONS REFER (9)
TO THE ERA of SALVATION —
(10) ISA 49:8 / 2 Cor 6:2

Zec M. will come to bring salvation
& the promised Kingdom!

> THIS LANGUAGE ALSO HAS OVERTONES
OF THE JUBILEE YEAR (Lev. 25) -
which might release of all slaves,
forgiveness of all debts, restoration
of all land — IN THE JUBILEE
(50th year), EVERYONE HAS A NEW
START - release, restoration,
forgiveness!

> THIS WAS THE HOPE of ISRAEL -
that M. would come & bring the
salvation & the Kingdom so
long ago promised to Abr / David
& the prophets —

THEY KNEW WELL THE TEXT
JESUS READ — IT HELD THEIR
HOPE IN ALL AGES —
IT WAS regularly read in
the SYNAGOGUES —

→ AMAZINGLY, JESUS STOPPED IN THE MIDDLE of Isa 61:2 - didn't finish the familiar phrase - "and the day of vengeance of our God" — if the people must have understood him?

(v.20) "and He closed the book - ACTUALLY, ROLLED UP THE SCROLL - "and gave it back to the attendant" — CHAZZAN (UTTERANCES) TO be cared of stored in its place.

"and sat down" - THE CUSTOMARY POSTURE FOR THE SERMON - (cf) Lk 5:3; Mt. 5:1; 23:2; 26:55 - though not required (Ac 13:14-16).

→ What must He say about this great prophetic hope?

"and the eyes ... fixed on Him"

WE CAN BE SURE IT WAS CRAMMED FULL OF PEOPLE —

all of whom were looking expectantly, ready to hear His words!

WHAT He said was the most wonderful thing ever to fall from the lips of anyone on earth! —

v. 21 "Today"! RIGHT HERE, RIGHT NOW!

cf. 2:11; 5:26; 12:28; 13:32,33; 19:5,9; 22:34,61; 23:93 9 times in Acts

"This S. has been fulfilled in your hearing" — perfect tense verb indicating an existing state of fulfillment — the promise of God throughout SA., so long awaited — is no more in the future — it is now!

KEY

The M. is here — the Kingdom of salvation!!!

the very fulfillment of the Scripture was taking place while Jesus was speaking & they were listening!

The M. is age is NOW!!

CONT: I AM THE M.!

NOTE: "began" w/ v.22 indicates He said more — we have the main point.

The following example of an old (1st century AD) rabbinic sermon, based on the words, "He hath clothed me with the garments of salvation" (Isa 61:10, a verse in the chapter from which Jesus took His text when addressing the synagogue of Nazareth), will serve as an illustration of contemporary Jewish preaching:

"Seven garments the Holy One-blessed be He!-has put on, and will put on from the time the world was created until the hour when He will punish the wicked Edom (i.e. Roman empire). When He created the world, He clothed Himself in honor and majesty, as it is said (Ps 104:1): `Thou art clothed in honor and majesty.' Whenever He forgave the sins of Israel, He clothed Himself in white, for we read (Dan 7:9): `His raiment was white as snow.' When He punishes the peoples of the world, He puts on the garments of vengeance, as it is said (Isa 59:17): `He put on garments of vengeance for clothing, and was clad with zeal as a cloke.' The sixth garment He will put on when the Messiah comes; then He will clothe Himself in a garment of righteousness, for it is said (same place): `He put on righteousness as a breast-plate, and an helmet of salvation upon His head.' The seventh garment He will put on when He punishes Edom; then He will clothe Himself in 'adhom, i.e. `red,' for it is said (Isa 63:2): `Wherefore art Thou red in Thine apparel?' But the garment which He will put upon the Messiah, this will shine afar, from one end of the earth to the other, for it is said (Isa 61:10): `As a bridegroom decketh himself with a garland.' And the Israelites will partake of His light, and will say:

`Blessed is the hour when the Messiah shall come!
Blessed the womb out of which He shall come!
Blessed His contemporaries who are eye-witnesses!
Blessed the eye that is honored with a sight of Him!
For the opening of His lips is blessing and peace;
His speech is a moving of the spirits;
The thoughts of His heart are confidence and cheerful-ness;
The speech of His tongue is pardon and forgiveness;
His prayer is the sweet incense of offerings;
His petitions are holiness and purity.
O how blessed is Israel, for whom such has been prepared!
For it is said (Ps 31:19): "How great is Thy goodness,
which thou hast laid up for them that fear thee" ' OQ
(Pesiqta', edition Buber).

THAT DAY IN NAZ. HE MEANT
A SERMON ABOUT M. — from
the M. Himself! THE LONG-
AWAITED SALVATION WAS PRESENT.

The Mission of Messiah - part 2

Introduction: Luke 9:16-21

The great theme of the Bible is **salvation** - the purpose and plan of the Creator God of the World by which He graciously rescues doomed sinners from the eternal punishment of hell and ushers them instead into the eternal joy and bliss of heaven.

→ From Gen 3 - Rev. 22, this is the theme of the 66 books of the Bible - the one constant message throughout the Bible is that God for His own glory has chosen to create a nation to showcase a group of people to be the subjects of His eternal kingdom, to praise, honor & serve Him forever, while enjoying the full riches of His blessing!

↳ Because all people are sinners God must redeem them from the punishment they are due - eternal death!

GOD MUST HAVE A WAY IN WHICH HE CAN FORGIVE SINNERS FOR ALL THEIR SIN — a just payment for sin must be rendered to satisfy His holy justice — while at the same time that judgment must not fall on the sinner.

→ THAT REQUIRES A SUBSTITUTE — ONE OF GOD'S CHOICE TO DIE IN THE SINNER'S PLACE — that One is God's Son, the LORD, the M!

→ Throughout the OT, His Son, the Savior is the main person in the Scripture - He is the SEED OF THE WOMAN WHO WILL DESTROY THE SERPENT, SATAN (Gen 3:15)

- He is the PERFECT ONE OF GOD. TO WHOM ISAAC TURNS AS ONE WHOSE DEATH GOD OPENS THE FOUNTAIN OF FORGIVENESS FOR ALL WHO MOURN OVER THEIR SIN.

- He is THE ONE SYMBOLIZED & PICTURED IN THE SACRIFICES OF THE MOSAIC LAW.

- He is THE SUFFERING SUBSTITUTE SPOKEN OF BY THE PROPHETS.

→ Throughout the OT, He is the Messiah who would die for the transgressions of His people — because of His sacrifice of Himself God graciously forgives sinners who repent & believe. (See Isa 53)

→ SO THE OT ANTICIPATES THE COMING OF THE LS, MESSIAH.

→ THE 4 GOSPELS RECORD HIS ARRIVAL & LUKE'S HISTORY IS REFERENCE US —

The 1st 30 years of His life are covered in the opening few chapters — His ministry, sacrifice for sin, rise & ascension in 4-24.

→ SOME HAVE JUST BEGUN THE STORY BY LOOKING AT LUKE'S 1ST GLANCE IN JESUS' MINISTRY —

read 4:16-21

NOTE: As you remember, Luke skipped over the 1st months of Jesus' ministry — in which

He began His ministry w/ a miracle at Cana, a few days ministry (w/ miracles, v. 23) at Capernaum — and the rest of that 1st place in Jerusalem & Judea.

» Luke's historian begins w/ His return to Galilee (v. 14, 15) to begin a ministry there which lasted 1½ yrs (to 9:50).

That ministry is begun w/ the account of Jesus' visit to the synagogue in NAZ.

v. 16 "NAZ." - a large town on the slopes of the hill. Lies "where He had been brought up" until the age of 30...

"and as was His custom... synagogue - familiar place - where He was known by all.

» But for the 1st time... He — "stood up to read" Chosen to be the reader/preacher.

(v.17) THE CHAZZAN GAVE HIM THE (3) ISA. SCROLL - unopened apparently. Perhaps Isa. was the normal reading at the time in the calendar of the synagogue - but Jesus chose the specific text from its 66 chapters.

"He opened ... written"

→ He read from Isa 61:1,2a; 58:6 (LXX w/ slight variation)

Bock p. 405

> **Some** of these changes alter Isaiah's basic sense; but they might indicate that Luke is summarizing textual material used by Jesus in his synagogue address, since a normal synagogue reading would not mix passages quite like this, and the description of Jesus' remarks here is decidedly brief and dramatic (see the exegesis of 4:21). Jesus likely used both passages in the actual setting.

(w.18,19) The M. was to have a special anointing by the S. for His mission — cf 3:21; 4:1,14

NOTE: when the Son became a man - He set aside the independent use of His attributes as God - limited Himself as a man & was empowered by the S. to accomplish His perfect mission.

V.19 SUMS UP THE WORK — the spiritual drabbles will come when M. arrives — the salvation age — the long anticipated Kingdom.

V.20 — THE SCENE

V.21 "Today!" — emphatic + as finishing after all the centuries of waiting.

⇒ M. of THE AGE OF SALVATION IS HERE NOW!

§ I AM THE M. & THIS IS THE DAY OF SALVATION!

NOTE: the people had sermons on the Scripture every week in the synagogue — and since the theme of the Scriptures is the LS M., He was the subject of these sermons — keeping the hope for salvation high in the hearts of the people.

(11) I FOUND A TYPICAL SYNAGOGUE (9) SERMON FROM THE 1ST CENTURY AD FROM THE TEXT: ISA 61:10 "He has clothed me w/ the garments of salvation!"

→ THIS IS S. SYNAGOGUE PREACHING -

The following example of an old (1st century AD) rabbinic sermon, based on the words, "He hath clothed me with the garments of salvation" (Isa 61:10, a verse in the chapter from which Jesus took His text when addressing the synagogue of Nazareth), will serve as an illustration of contemporary Jewish preaching:

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— ALWAYS FUTURE — until Jesus came to the synagogue!

NEVER HAD ANYONE ORGANIZED THAT WOULD HAVE SUCH A SERMON PREACHED TO THEM — But it was . . . THE M. WAS FINALLY PRESENT!

His ministry is described in a series of PHRASES QUIET MIND INFINITIVES . . . these sum up the work of salvation he came to accomplish.

NEEDY SINNERS WITH GOD SEEKS TO RESCUE FROM HELL ARE DESCRIBED IN 4 MENTIONS:

* the poor, the prisoners, the blind & the oppressed.

EACH OF THESE PROVIDES A VIEW OF THE SINNER IN HIS DESPERATE CONDITION OF NEED.

This is how to win the unsaved, the unregenerate in the world —

I. POOR – V. 18B –

"to preach the gospel to the poor" –

GOSPEL IS "good news" – M. will BE COMMISSIONED BY THE S. TO PREACH THE GOOD NEWS of FORGIVENESS/SALV.

→ The good news is not that the poor would become rich in material prosperity – but in spiritual riches – salv/heaven!

POOR – ΠΤΩΧΟΣ – from a verb meaning "to shrink, cower a cringe" as beggars often did.

CLASSICAL GRK USED THE WORD FOR A PERSON REDUCED TO TOTAL DESTITUTION WHO CROUCHED IN A COMMON BEGGING. As he held out one hand, he covered his face w the other – in shame. – used in LK 16:20 to describe the beggar named LAZARUS.

→ THE COMMON WORD FOR POOR IN ANCIENT SENSE WAS ΠΕΝΙΧΡΟΣ – referring to someone who had little (like the widow in LK 21:2) – POOR BUT NOT A BEGGAR.

This is the pre of total spiritual destitution — cf. Lk 6:20 | Mt 5:3
the condition of every sinner

1) THE POOR ARE THOSE WHO RECOGNIZE THEIR TOTAL SP. DESTITUTION & COMPLETE INABILITY TO RECEIVE WITHOUT PRICE — THEY FIND IN THEMSELVES NO SAVING RESOURCES & CAN ONLY BE PUT THE NEEDED DIVINE MERCY & GRACE OF SALVATION

all pride is gone, all self-assurance so they are empty handed before God — who alone can supply their need.

Their poverty is not an act, it is real — it is "the humble & broken spirit" of Isa 66:2 — "the brokenheartedness of being crushed in spirit" of Ps 34:18 — "the broken & contrite heart" of Ps 51:17. cf Lk 18:9-14

2) It is the state of sp. bankruptcy where a person has truly seen himself as condemned & helpless under the holy law of God! cf Rev. 3:17

NOTE: Here there are not the economically poor in view - it is true that people w/ economic need are fertile soil for the gospel of salvation -

cf LK 1:51-53 / 1 Cor 1:26-29
Mt. 19:23,24 / JS 2:5; LK 7:22

(5) THERE IS A RICH ILL. OF THIS SAME TRUTH IN Ps. 107:4-9 - read

Here we meet the restless, lost sinners, w/ ent resources, starved & thirsty, wandering hopelessly - beggars alone in the wilderness w/ no one to help - aimlessly searching for a city in which to log — THEY HAVE ONLY THE LORD TO CRY TO (V.6) & HE ANSWERS — praise results!

(6) "nothing in my hand I bring..."

II. PRISONERS - v.18c -

"He has sent Me to proclaim release to the captives" -

GOD SENT HIS SON TO FREE THE PRISONERS!

"release" ἄφεσις - can mean "to forgive" - it does in this setting -

NOTE! There were no actual prisoners or exiles in the synagogue that day, though there were surely some poor people - but this shows Jesus is applying Isa. accurately to those in spiritual bondage - to sin, guilt, debt & penalty!

"captives" - αἰχμάλωτος literally means "a prisoner of war" (& δεσμίος - a gen. prisoner) - the prophet was using the idea of an exile - being taken prisoner/captive by a hostile power under the impending reality of death! cf Ps. 79:11; Is. 42:5-9

1) Sin is that hostile power & Satan its King - Eph 2:1,2 —— Heb 2:14,15

(W) Ps. 107:10-16 — read (2)

This looks at Israel in captivity denied in a dungeon, waiting execution w/out light or hope — because of SIN.

THE CRY HERE IS THE LORD (v.13) & HE HEARS THEIR CRY & THEN WE ARE FILLED W/ PRAISE!

→ The M. comes to forgive the debt, the sin, the guilt — to free the prisoners of death & hell — & 1:77-79

NOTE: Jesus, who became POOR (2Cor 8:9) who became a PRISONER (Lk 22:64) — TO MAKE SINNERS RICH & FREE!

By His saving power the prisoners are free forever

(W) C. Wesley —

"He breaks the power of cancelled sin, He sets the prisoner free!"

SO, THE POOR & THE PRISONERS ARE OBJECT OF HIS MISSION...

III. BLIND - v.18D -

"and recovery of sight to the blind" -

Here is the 2nd metaphor for the damned - NOT PHYSICALLY BLIND - BUT SPIRITUALLY OPPOSITE of SIGHTLESS.

This is also from Isa 61:1 - & was included in the imagery of 1:77-80 - & 10:23,24

SPIRITUAL BLINDNESS IS A COMMON THEME IN SCRIP -

(1) - NATURALLY -

Ps 82:5 They do not know, nor do they understand;
They walk about in darkness; All the foundations of the earth are unstable.

Jer 5:21 'Hear this now, O foolish people, Without understanding, Who have eyes and see not, And who have ears and hear not:

- SPIRITUALLY -

Ps 69:23 Let their eyes be darkened, so that they do not see; And make their loins shake continually.

Is 29:10 For the LORD has poured out on you The spirit of deep sleep, And has closed your eyes, namely, the prophets; And He has covered your heads, *namely,* the seers.

Is 44:18 They do not know nor understand; For He has shut their eyes, so that they cannot see, *And* their hearts, so that they cannot understand.

Matt 13:13–14 Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. 14 And in them the prophecy of Isaiah is fulfilled, which says: *'Hearing you will hear and shall not understand, And seeing you will see and not perceive;*

John 12:40 *"He has blinded their eyes and hardened their hearts, Lest they should see with their eyes, Lest they should understand with their hearts and turn, So that I should heal them."*

& Rom 11:8; Dt. 29:4

— SATANICALLY —

8

2 Cor 4:3–4 But even if our gospel is veiled, it is veiled to those who are perishing, **4** whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.

— PERSONALLY —

Rom 1:19–21 because what may be known of God is manifest in them, for God has shown *it* to them. **20** For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse, **21** because, although they knew God, they did not glorify *Him* as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.

Eph 4:17-19

John says unbelievers "walk in darkness" (1 Jn 1:7) & "hate the light" (Jn 3:19,20)

M. The LS came to give sight -

Is 42:7 To open blind eyes, To bring out prisoners from the prison, Those who sit in darkness from the prison house.

Luke 4:18 *"The Spirit of the LORD is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed;*

John 8:12 Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

John 9:39 And Jesus said, "For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind."

2 Cor 4:6 For it is the God who commanded light to shine out of darkness, who has shone in our hearts to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

John 8:12 Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

Eph 5:8 For you were once darkness, but now *you are* light in the Lord. Walk as children of light

Col 1:13 He has delivered us from the power of darkness and conveyed *us* into the kingdom of the Son of His love,

1 Thess 5:4–5 But you, brethren, are not in darkness, so that this Day should overtake you as a thief. **5** You are all sons of light and sons of the day. We are not of the night nor of darkness.

1 Pet 2:9 But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;

(W) Acts 20:15-18 & Ps 107: 17-22 - physical sickness - like blindness

FINALLY M. CAME FOR THE...

IV. OPPRESSED - V.18E -

" to set free those who are downtrodden" - THE WORD release (dapeois) to let again - this time used not for prisoners but THE OPPRESSED - those w/ overwhelming burdens of care, suffering & pain - esp. SIN, GUILT!

& ISA 29:19 / MT. 11:28-30

> This is taken from Isa 58:6 - a passage where God complains against Israel for failing to be a source of liberty for the oppressed — JESUS WILL DO THAT — HE WILL BRING THE SALVATION THAT LOOSES THE BURDEN!.

NOTE: THE OPPRESSED IN ISAIAH INCLUDES THOSE UNDER THE WEARYING LOAD OF THE LAW - BOTH DIVINE & HUMAN.

cf. Mt. 23:9 / Ac 15:10

Jesus brought REST — a common OT idea — expressed in Heb. 3:11, 12 — 1 Jn 5:3 "This is the love of God that we keep His commandments ... not burdensome!"

→ AGAIN, THERE IS A SIMILAR SCENE IN Ps. 107:23-33 — those in dire circumstances w/ no way out — and delivered when they cried on the Lord!

→ SO, POOR PRISONERS, BEING OPPRESSED BY SIN — HEAR THE GOOD NEWS of SP. RICHES, FORGIVENESS SIGHT & DELIVERANCE!

→ INDEED, "the favorable year of the Lord" had come!

NOTE: when Jesus was speaking this was already happening — it is still happening today — here & now —

The poor received, are receiving, are going to receive good news (Luke 6:20; 12:32); captives (to sin and Satan), release (Luke 13:16; John 8:31 f.); the blind, recovery of sight (Luke 7:21, 22); the oppressed, freedom (Matt. 11:28 f.; John 7:37); while for all true believers "the acceptable year of the Lord" arrives (Luke 7:22; 10:24).

» Jesus stopped in the middle of Isa 61:1,2a – never reached the end – which says:

"and the day of vengeance of our God" – BECAUSE THE TIME OF JUDGMENT WAS STILL FUTURE – this was the age of salvation! Judgment next time He comes.

» THAT OMISSION IS A FACTOR IN THE PEOPLE'S RESPONSE –

But for now the message is SALVATION – for those who know sin has made them POOR PRISONERS, BLIND & OPPRESSED!

THIS IS WHAT HAS COME TO RESCUE HIS PERSON FROM ALL THAT