

Luke 4:16-30 Jesus Rejected at Nazareth – When have we kicked Jesus out of our lives?

Luk 4:16-17 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. And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:

The synagogue was one of the most important religious institutions of the Jews in the time of our Lord. It must have come into existence during the time of the Babylonian captivity. The Jews were far from their native land, from the temple and the altar. They no doubt felt drawn to gather round those who were especially pious and God-fearing in order to listen to the Word of God and engage in some kind of worship. In Eze_14:1; Eze_20:1 it is mentioned that the elders gathered around Ezekiel, and it may have been in such a setting as the synagogue.

After the exile, the synagogue remained. At first it was meant only for the exposition of the Mosaic Law. Later, a time of prayer and preaching was added. However, primarily, the synagogue was for instruction in the Law for all classes of people. At the time of our Lord there were synagogues in all the larger towns. – McGee

What do you think about those who say being outside on Sunday is how they worship?

In Nazareth, His boyhood town, Jesus regularly went to the synagogue on the Sabbath day, that is, Saturday. There were two other things which we read that He did regularly. He prayed regularly (Luk_22:39), and He made it a habit to teach others (Mar_10:1). On one visit to the synagogue, He rose to read from the OT Scriptures. The attendant handed Him the scroll on which Isaiah's prophecy was written. – Believers Bible Commentary

Luk 4:18-21 "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; TO PROCLAIM THE ACCEPTABLE YEAR OF THE LORD." 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. And He began to say to them, "Today this Scripture is fulfilled in your hearing."

The Lord unrolled the scroll to what we now know as Isaiah 61, and read verse 1 and the first half of verse 2. This passage has always been acknowledged as a description of the ministry of the Messiah. When Jesus said, "Today this Scripture is fulfilled in your hearing," He was saying in the clearest possible manner that He was the Messiah of Israel.

Notice the revolutionary implications of the Messiah's mission. He came to deal with the enormous problems that have afflicted mankind throughout history:

- Poverty. To preach the gospel to the poor.
- Sorrow. To heal the brokenhearted.
- Bondage. To proclaim liberty to the captives.
- Suffering. And recovery of sight to the blind.
- Oppression. To set at liberty those who are oppressed.

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In short, He came to proclaim the acceptable year of the Lord—the dawning of a new era for this world's sighing, sobbing multitudes. He presented Himself as the answer to all the ills that torment us. And it is true, whether you think of these ills in a physical sense or in a spiritual sense. Christ is the answer.

It is significant that he stopped reading with the words “... to proclaim the acceptable year of the Lord.” He did not add the rest of the words from Isaiah “... and the day of vengeance of our God.” The purpose of His First Coming was to preach the acceptable year of the Lord. This present age of grace is the accepted time and the day of salvation. When He returns to earth the second time, it will be to proclaim the day of vengeance of our God. Note that the acceptable time is spoken of as a year, the vengeance time as a day. – Believers Bible Commentary

That is the great Day of the Lord, and it will take place when Christ comes the second time. He came the first time to preach the gospel to the poor that they might be saved. He came anointed by the Holy Spirit to bring the glorious message of salvation. We are still living in that wonderful day, the day of the gospel. When He comes the second time, it will be the day of vengeance. – McGee

Luk 4:22 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?"

The people were obviously impressed. They spoke well of Him, having been attracted to Him by His gracious words. It was a mystery to them how Joseph's son, the Carpenter, had developed so well. – Believers Bible Commentary

Luk 4:23 He 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.' "

The Lord knew that this popularity was shallow. There was no real appreciation of His true identity or worth. To them, He was just one of their own home-town boys who had made good in Capernaum. He anticipated that they would say to Him, “Physician, heal yourself!” Ordinarily this parable would mean, “Do for yourself what you have done for others. Cure your own condition, since you claim to cure others.” But here the meaning is slightly different. It is explained in the words that follow: “Whatever we have heard done in Capernaum, do also here in Your country,” that is, Nazareth. It was a scornful challenge for Him to perform miracles in Nazareth as He had done elsewhere, and thus save Himself from ridicule. – Believers Bible Commentary

How do you keep focused on Jesus only, and not drawn into what's in it for me?

Luk 4:24-27 Then He said, "Assuredly, I say to you, no prophet is accepted in his own country. 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; but to none of them was Elijah sent except to Zarephath, in the region of Sidon, to a woman who was a widow. And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian."

The Lord replied by stating a deep-rooted principle in human affairs: great men are not appreciated in their own neighborhood. – Believers Bible Commentary

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The Lord is illustrating this in a marvelous way. He cited two Gentiles who lived outside of the land of Israel—the widow of Sarepta and Naaman of Syria—in whose lives God worked miraculously. He is trying to show them that they, His own people, were apt to miss a great blessing because they would not accept who He was. They would be like the many widows and the many lepers of Israel who were not healed during the time of Elijah. – McGee

Luk 4:28-30 So all those in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust Him out of the city; and they led Him to the brow of the hill on which their city was built, that they might throw Him down over the cliff. Then passing through the midst of them, He went His way.

The people of Nazareth understood exactly what He meant. They were infuriated by the mere suggestion of favor being shown to Gentiles. Bishop Ryle comments:

Man bitterly hates the doctrine of the sovereignty of God which Christ had just declared. God was under no obligation to work miracles among them.

The people **thrust Him out of the city ... to the brow of the hill**, intending to **throw Him down over the cliff**. Doubtless this was instigated by Satan as another attempt to destroy the royal Heir. But Jesus miraculously walked through the crowd and left the city. His foes were powerless to stop Him. As far as we know, He never returned to Nazareth. – Believers Bible Commentary

Why do you think the bible does not record Jesus coming back to Nazareth? Where have we gotten offended and reacting by shutting God out of our lives?

Extra Credit (excerpt from the [Biblical Illustrator](#) on practically ministering to the poor)

The Gospel and the poor

That our Lord's ministry was eminently a ministry for the poor is a commonplace which need not be insisted on. His relations were poor people, with the associations, the habits, the feelings of the poor. He passed among men as the carpenter's Son. He spoke, it would appear, in a provincial north-country dialect, at least commonly. His language, His illustrations, His entire method of approaching the understandings and hearts of men, were suited to the apprehension of the uneducated. When He spoke the common people heard Him gladly. When He was asked by what signs He could prove His claims, He replied, among other things, "The poor have the gospel preached to them." His first disciples were poor men. As they looked back upon it, the grace of His example was felt by His disciples and servants to consist pre-eminently in this:—"That, though He was rich," &c.

1. Notice the marked connection, in this and other passages, between the preaching of the gospel to the poor, and the gift of the Eternal Spirit.
2. The work of preaching the gospel to the poor is far from being either commonplace or easy. Notice two mistakes which have been made in undertaking it.

(1) It has failed sometimes from a lack of sympathy with the mental condition and habits of the poor.

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(2) The other mistake has been in an opposite direction. Men who have sympathized warmly with the mental difficulties of the poor have endeavoured to recommend the Christian faith sometimes by making unwarranted or semi-legendary additions to it, and sometimes by virtually mutilating it.

3. These considerations, then, may lead us to reflect that the connection implied in the text between the presence of the Spirit and the task of evangelizing the poor, is not, after all, so surprising. To be sympathetic, yet sincere; true to the message which has come from heaven, yet alive to the difficulties of conveying it to untutored minds and hearts; sensible of the facilities which a few unauthorized additions or mutilations would lend to the work in hand, yet resolved to decline them—this is not easy. For such a work something higher is needed than natural quickness of wit or strength of will, even His aid who taught the peasants of Galilee in the upper chamber to speak as with tongues of fire, and in languages which men of many nations could understand. And the effort for which He thus equipped them continues still; and His aid, adapted to new circumstances, is present with us as it was with them. (Canon Liddon.)

Ministry for the poor

To awaken a spiritual interest in the poor is my object.

1. The outward condition of the poor is a hard one, and deserving of our sympathy—though not necessarily wretched. Give them the Christian spirit, and they would find in their lot the chief elements of good.
2. The condition of the poor is unfriendly to the action and unfolding of the intellect—a sore calamity to a rational being.
3. I proceed to another evil of poverty—its disastrous influence on the domestic affections.
4. Another unhappy influence exerted by poverty is that it tends to breed discontent, envy, and hatred—hence crime.
5. I pass on to another sore trial of the poor—the temptation to make up for their anxieties and privations by resorting to debasing gratifications—drink, &c. Yet—
6. The highest culture is in reach of the poor, and is sometimes attained by them. The great idea on which human cultivation especially depends is that of God.
7. We are solemnly bound, therefore, to cherish and manifest a strong moral and religious interest in the poor. Every man whom God has prospered is bound to contribute to this work. The Christian ministry is a blessing to all, but above all to the poor. If there be an office worthy of angels, it is that of teaching Christian truth. The Son of God hallowed it by sustaining it in His own person. (W. E. Channing, D. D.)