**The Gospel of Luke**

**Lesson 9** Luke 4:14-30 Rejection in His Hometown!

**Questions:**

1. What important truth did you learn from the lecture and how does it apply to your life?
2. Read Wiersbe pages 54-56.
3. What text did Jesus choose for his sermon in the synagogue? What was the significance of this passage?
4. How did the audience respond to Jesus? Why?
5. Read Luke 4:14-15.

A new section of Luke’s Gospel begins here. A chapter division at this point would have been very proper. Luke does not indicate any chronological connection between 4:14, 15 and the preceding material: the account of Jesus’ baptism and temptation (in this Gospel separated by a genealogy).

Between Luke 4:13 and 4:14,15, there may well have been an interval of about a year, during which the events relating in John 1:19-4:42 occurred. If so, the date when Jesus returned to Galilee, to begin his Great Galilean Ministry (Luke 4:14-9:17), was probably about December of the year A.D. 27 or a little later. See on 3:1, 2, 19, 20.

But though thus separated in time from the preceding events, yet what Luke is about to tell us is in material substance closely connected with that which precedes. The preparation for and inauguration of the work which the Father gave Jesus to do is ended. The beginning has been accomplished:

After an appropriate introduction (1:1-4) Luke, has described (a) Jesus’ forerunner, and (b) Jesus’ birth. Luke’s account, in both cases, is far more detailed than can be found anywhere else. He has even reproduced the accompanying “songs.” He has related an incident that occurred when Jesus was 12 years of age, and has summarized his life in Nazareth. He has shown that by means of his baptism the Savior reaffirmed his decision to take upon himself the sin of the world. He has described Jesus’ triumph over Satan in the desert of temptation. Nothing can now prevent the Christ from carrying forward his task as the Great Prophet, Eternal King, and Sympathetic High Priest (with emphasis, in Luke, on the latter). He will reveal his sympathy not only to Jews but also to Gentiles, as is implied in Luke 4:16-30; for he is related, as the genealogy has shown, not only to David and Abraham but also to Adam, that is, to mankind in general. Nevertheless, as has been indicated, gospel work in Gentile territory is by Luke largely reserved for the book of Acts.

For the return to Galilee, mentioned here in 4:14, there were at least two reasons: (a) to avoid a premature crisis, and (b) to fulfil prophecy by meeting Galilee’s dire need (Isaiah 9:1,2; Matthew 4:15, 16).[[1]](#endnote-1)

1. What does it mean that Jesus returned ‘in the power of the Spirit’ (See 4:1)?
2. Read Acts 1:8; Ephesians 1:17-20, Philippians 3:10 and 2 Peter1:3.
3. Did Jesus need the Spirit’s power to carry out the work to which God the Father has tasked Him to do? If yes, why?
4. Do we need the Spirit’s power to live the Christian life? If yes, why?
5. Have you experienced the Spirit’s power in your own life? Is there an example that you can share of how the Spirit’s power has been evident in your life?
6. Read Luke 19:37-38 along with Mark 11:1-10.
7. Why do you think everyone praised Jesus as this point in His ministry?
8. Read John 6:53-66. What changed in Jesus’ message that caused so many to turn away from Him (Matt. 10:34-39; Luke 14:25-33; John 15:18-25)?
9. What did this same crowd do later (See Mark 15:6-15)?

J. Vernon McGee writes, “After the temptation the Lord returned to Galilee and taught in the synagogues. He was glorified by the people; He was praised and complimented. This verse sounds like a doxology. You know, it is possible to praise Him and still reject Him. It is possible to sing the doxology and turn down His claims. The same crowd that sang “Hosanna” and wanted to crown Him, the next day joined the mob to crucify Him.   
I think of a picture of the Crucifixion with the empty cross in the foreground and in the background is the donkey feeding on withered palm branches. That is the way it was. One day the Lord was praised, and the next day He was crucified.

Now we come to one of the most beautiful incidents recorded in God’s Word. It is a scintillating story that flashes with light. It is fragrant with meaning. It is lovely to look at, and this is the way Dr. Luke tells it:[[2]](#endnote-2) ” (Now read the next section!)

1. Read Luke 4:16-21.
2. From what Old Testament book and chapter did Jesus read? Why do you think   
   He read this passage (Consider what had been prophesied regarding the Messiah—  
   see Ps. 78:1-2; Is. 35:5–6; 42:1–4)?
3. What was Jesus’ primary task in coming into the world (verse 18)?
4. To what did this primary task lead (verse 18)?

Explain each of the following:

* + To proclaim freedom for the prisoners (John 8:31-32)
  + Recovery of sight for the blind (Matt. 11:4-5; Rev. 3:18)
  + To release the oppressed (Ps. 9:9; 146:7)
  + To proclaim the year of the Lord’s favor (2 Cor. 6:2)

1. Why is the Gospel message so powerful (See Rom. 1:16-17; 10:17; 2 Cor. 5:17-21)?

The true gospel is the good news that God saves sinners. Man is by nature sinful and separated from God with no hope of remedying that situation. But God, by His power, provided the means of man’s redemption in the death, burial and resurrection of the Savior, Jesus Christ.

The word “gospel” literally means “good news.” But to truly comprehend how good   
this news is, we must first understand the bad news. As a result of the fall of man in the Garden of Eden (Genesis 3:6), every part of man—his mind, will, emotions and flesh—have been corrupted by sin. Because of man’s sinful nature, he does not and cannot   
seek God. He has no desire to come to God and, in fact, his mind is hostile toward   
God (Romans 8:7). God has declared that man’s sin dooms him to an eternity in hell, separated from God. It is in hell that man pays the penalty of sin against a holy and righteous God. This would be bad news indeed if there were no remedy.  
But in the gospel, God, in His mercy, has provided that remedy, a substitute for us—Jesus Christ—who came to pay the penalty for our sin by His sacrifice on the cross. This is the essence of the gospel which Paul preached to the Corinthians. In 1 Corinthians 15:2-4, he explains the three elements of the gospel—the death, burial and resurrection   
of Christ on our behalf. Our old nature died with Christ on the cross and was buried with Him. Then we were resurrected with Him to a new life (Romans 6:4-8). Paul tells us to “hold firmly” to this true gospel, the only one which saves. Believing in any other gospel is to believe in vain. In Romans 1:16-17, Paul also declares that the true gospel is the “**power of God** for the salvation of everyone who believes” by which he means that salvation is not achieved by man’s efforts, but by the grace of God through the gift of faith (Ephesians 2:8-9).

Because of the gospel, through **the power of God**, those who believe in Christ   
(Romans 10:9) are not just saved from hell. We are, in fact, given a completely new nature (2 Corinthians 5:17) with a changed heart and a new desire, will, and attitude   
that are manifested in good works. This is the fruit the Holy Spirit produces in us by   
**His power**. Works are never the means of salvation, but they are the proof of it (Ephesians 2:10). Those who are saved by the power of God will always show the evidence of salvation by **a changed life**.[[3]](#endnote-3)

1. Has your life truly been changed by the Gospel of Jesus Christ (2 Cor. 5:17)?   
   If so, how?
2. After reading the scroll of Isaiah, Jesus sat down (According to the NIV commentary, it was customary to stand while teaching and to sit while teaching), and with all eyes upon him, he said, “Today this scripture is fulfilled in your hearing.” What did He mean? What was He implying?
3. Read Luke 4:22-30.
4. What did the people at first say about Jesus?
5. Remember that Jesus is the Son of God. He is omniscient. He knows what is in a man’s heart. Jesus always directed his comments directly at an individual’s spiritual problem for the purpose of bringing repentance. (See his comments to the rich   
   young ruler: Mark 10:17-27). How did Jesus’ response to the people point to their spiritual problem?
6. Read 1 Kings 17:7-15.
7. Describe this widow at Zarephath:

* Economically
* Racially (Jew or Gentile/from a godly nation or pagan nation)
* Spiritually

1. What was her response to Elijah’s request (verse 15)?
2. Read Luke 4:24-27 again.
3. Why does Jesus mention that Elijah was not sent to the widows in Israel but to this one widow in the region of Sidon?
4. Read Romans 1:16-17.

* To whom was the Gospel sent first?
* When the Jews rejected the Gospel, to whom was it sent next?
* Who was the man God later raised to be used as a ‘chosen instrument’ to carry   
  the Gospel to the Gentiles (Acts 9:15-16)?

In Romans 1:16 Paul writes, “I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile.” The gospel is intended for all people. But, chronologically, the gospel message was first revealed to the Jewish people before it was revealed to the Gentiles (non-Jewish people).  
The Jews are God’s chosen people (Deuteronomy 7:6–7). Through the Jews, God demonstrated His love and holiness to the world: “Theirs is the adoption to sonship; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. Theirs are the patriarchs, and from them is traced the human ancestry of   
the Messiah” (Romans 9:4–5). It was through the seed of Abraham that “all peoples on earth will be blessed” (Acts 3:25; cf. Genesis 22:18; 26:4). That promised blessing came through Jesus Christ, as explained in Galatians 3:16. Jesus was born as a Jew under the Law, fulfilled the Jewish Law perfectly, and died as a once-for-all sacrifice on behalf of all who would put their faith in Him (Galatians 4:4–5; Hebrews 9:14–15, 23–28).

In His public ministry, Jesus spoke of being sent to the Jews, and He focused His efforts on them. He was the Jewish Messiah, and He had come, in part, to “strengthen Judah and save the tribes of Joseph” (Zechariah 10:6). On one occasion, Jesus seemed to rebuff the pleas of a Gentile woman (though He later helped her) in Matthew 15:21–28 (also see Matthew 10:5). Jesus predicted that “repentance for the forgiveness of sins will be preached in [Christ’s] name to all nations, *beginning at Jerusalem*” (Luke 24:47, emphasis added). The gospel of the kingdom was to be a blessing to the whole world, but it was natural that it be first proclaimed to Israel.

When Paul speaks of the gospel bringing salvation “first to the Jew” in Romans 1:16, he alludes to the special relationship the Jews had to the Messiah. The Christ was the Son of David, and the hope of the Messiah had long been held by the Jews (see Luke 2:38). So, when the gospel of Christ was first proclaimed, the Jews had priority. We see this prioritization in Paul’s first missionary journey. Every time they would come to a new city, Paul and Barnabas would preach in the synagogue to the Jews in that city. In Pisidian Antioch, they were so opposed by the unbelieving Jews that the missionaries said, “We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles” (Acts 13:46).   
The persecution in Antioch continued, and Paul and Barnabas were eventually expelled, so they went to the next town (verse 51).

There are several important things to note about Paul’s statement that the power of God in the gospel “brings salvation to everyone who believes: first to the Jew, then to the Gentile.” First, God did not cease saving Jews in order to save Gentiles. In all of his missionary journeys, Paul continued to preach first in the synagogues. God continues to desire the salvation of all the world (John 3:16–18; 1 Timothy 2:4).

Second, Jews are neither better nor worse than Gentiles. All need the Savior, and, in Christ, all are on equal spiritual footing. Colossians 3:10–11 reminds us we “have put on the new self, which is being renewed in knowledge in the image of its Creator. Here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all.” The believing Gentile is just as welcome in the family of God as the believing Jew. The Jew who has faith in Christ Jesus is just as secure in his salvation as the born-again Gentile.

Finally, salvation comes the same way to both Jews and Gentiles. It is for “everyone   
who believes” (Romans 1:16). Jesus is the only way of salvation (Acts 4:12; John 14:6) regardless of one’s heritage. Paul said, “I have declared to both Jews and Greeks that   
they must turn to God in repentance and have faith in our Lord Jesus” (Acts 20:21).   
Galatians 3:26–28 says, “So in Christ Jesus you are all children of God through faith, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.” All must come to Jesus in faith for salvation, and all are equally accepted by Him when they do.[[4]](#endnote-4)

1. How did the people react to Jesus’ comments?
2. What did Jesus do in response and where was He headed (Luke 4:31)?
3. What do you learn from this (Matt. 10:14-15; Acts 13:49-52)?
4. What should be your response when you hear the Gospel (John 3:16;   
   1 Cor. 15:1-5) for the first time (Josh. 24:15; 2 Cor. 6:2; Heb 3:13)?
5. So, how have you responded to the Gospel?

1. William Hendriksen, *New Testament Commentary: Exposition of the Gospel According to Luke* (Grand Rapids: Baker Book House, 1978), 247-248. [↑](#endnote-ref-1)
2. J. Vernon McGee, THRU THE BIBLE COMMENTARY SERIES: LUKE, (Nashville: Thomas Nelson Publishers, 1991), 67. [↑](#endnote-ref-2)
3. https://www.gotquestions.org/true-gospel.html [↑](#endnote-ref-3)
4. https://www.gotquestions.org/to-the-Jew-first.html [↑](#endnote-ref-4)