

NE MN Synod Lay Leader Network
Year 3 Session 2: Luke Epiphany
Luke 4:14-30
November 13, 2021

Luke 4:14-30 Introduction

1. Season of Epiphany: Call narratives and mission focus framed by Jesus' Baptism and Transfiguration
 - a. Paradigm power of call narratives: Jesus, Jeremiah, Isaiah, Peter
2. How did this passage speak to Luke's community in 85 CE? (What is its significance and meaning in the drama of Luke-Acts?)
3. How does it speak to us today? (How does it call us to Christ?)

Luke 4:14-30:3 and 4 Epiphany C (January 23, 30)

¹⁴ Then Jesus, **filled with the power of the Spirit**, returned to Galilee, and a report about him spread through all the surrounding country. ¹⁵ He began to **teach** in their synagogues and was **praised** by everyone.

¹⁶ When he came to Nazareth, where he had been brought up, he went to the synagogue on the **sabbath** day, as was his custom. He stood up to read, ¹⁷ and the scroll of the prophet **Isaiah** was given to him. He unrolled the scroll and found the place where it was written: ¹⁸ "The **Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, ¹⁹ to proclaim the year of the Lord's favor.**" ²⁰ And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. ²¹ Then he began to say to them, "**Today this scripture has been fulfilled in your hearing.**"

²² All **spoke well of him** and were **amazed** at the **gracious words** that came from his mouth. They said, "**Is not this Joseph's son?**" ²³ He said to them, "Doubtless you will quote to me this proverb, 'Doctor, cure yourself!' And you will say, 'Do here also in your **hometown** the things that we have heard you did at Capernaum.'" ²⁴ And he said, "Truly I tell you, **no prophet is accepted** in the prophet's hometown. ²⁵ But the truth is, there were many widows **in Israel** in the time of **Elijah**, when the heaven was shut up three years and six months, and there was a severe famine over all the land; ²⁶ yet **Elijah was sent to none of them** except to a widow at Zarephath in Sidon. ²⁷ There were also many lepers **in Israel** in the time of the prophet **Elisha**, and **none of them was cleansed** except Naaman the Syrian." ²⁸ When they heard this, all in the synagogue were **filled with rage.** ²⁹ They **got up, drove him out of the town, and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff.** ³⁰ But he passed through the midst of them and went **on his way.** (NRSV)

Meaning in Context

1-2: Infancy narrative	4:14-30 Paradigmatic Terms	24:Easter narrative
Word spoken/written	Nazareth/Capernaum/Israel	Word
Believed/not	Scripture: Isaiah 61/58	remembered
Fulfilled	Spirit	interpreted
Made known	Anointed/(Christ)	opened
Treasured	Evangelize	understood
Slave/servant/Gentiles	Poor/captives/blind/oppressed	proclaimed
Holy Spirit	Proclaim	Negation
	Favor/acceptable	nonsense
	Hometown	not believed
<u>3:1-20:John the Baptist</u>	Spoke well	foolish
Word came: Isaiah 40	Amazed	slow heart
Repentance/forgiveness	Filled with rage	doubt
All flesh see salvation	Drove out	Repentance/forgiveness
Fruits of repentance: give/greed/power		All nations
		Power of Holy Spirit
<u>3:21-22: Baptism of Jesus</u>		
Praying		
Holy Spirit		
Voice: Son/Beloved/well pleased		

4:1-13: Temptation

If you are the Son of God

It is written (Deuteronomy 6-8: not live by bread alone/worship LORD God/not test LORD

Culpepper, *Luke*, p. 108: "Its position at the beginning of Jesus' ministry, its emphasis on the Spirit and Scripture, and its depiction of themes that will dominate the rest of the Gospel all point to its paradigmatic character."

Structural Paradigm

Primary subject	Primary Verbs	Infinitives	Nouns	Source
Holy Spirit	anointed	to evangelize	to the poor	Isaiah 61:1-2
	sent	to proclaim	to the captives	
		release sight	to the blind	
		to free	the oppressed	Isaiah 58:6
		to proclaim the year of favor		Leviticus 25:10

Actualization of the Paradigm: Jesus' ministry / Luke's community / Our communities

Spirit (*pneuma*)

Lexicography: 1. *wind, breath*; 2. that which gives life to the physical body; 3. Divine Spirit

"Holy Spirit" in the Synoptic Tradition:

Mark (6 of 23x)	Matthew	Luke (106x!)
1:8 Jesus' will baptize with	3:11	3:16
1:10 Spirit descended	3:16	3:22
1:12 Spirit drove to wilderness	4:1	4:1,14
3:29 blasphemes vs. HS	12:31	12:10
12:36 David speaking by HS	22:43	(Ac 2:36)
13:11 HS speaking through you	10:20	12:12

Matthew's Development of Mark

1:18,20 conception

28:19 Baptize in name of

Luke's Development of Mark

1-2 Infancy Narrative: 7x!

4:18!!! Upon, anointing and sending of Jesus

24:49 Wait until you receive "power from on high" (Leads to Acts!)

Acts

1:8 You will receive power when the HS has come upon you

2:4 filled with

2:17 fulfills Joel 3:1-5: I will pour out my Spirit

6:3-5 Qualification for deacon: full of

10-11!! Leading/speaking/authenticating Gentiles

13:2,4 Said . . . 1st missionary journey

19:6 Authenticating

20:22 Compelled

28:25 Spoke/resisted

John 14-16: Paraclete

Paul Rom 8: Bears witness with (*summartureo*) our spirit that we are children of God

1 Cor 3: dwells in (*oikeo*); 12: gifts (*charismata*); unity (*hen*)

Gal 5: fruit (*karpou*)

“to bring good news” (*euaggelizo*)

2:10 angel to shepherds “I bring you good news . . .”

3:18 John “proclaimed good news” to the people

4:18 Jesus eu. to the poor

4:43 I must eu. to other cities

7:22! Go tell John, the blind, lame, lepers, deaf, dead, and poor are eu. B.

16:16 good news of the kingdom is eu.

Luke describes action, recipients, content of the proclamation!

What is “good news” for the poor? Fruit of repentance: a dynamic process begun with repentance

“to the poor” (*ptochos* = not self-sufficient)

4:18 Jesus proclaims good news to

6:20 blessed are you p.

7:22 the one who is to come: good news to the p.

14:13 invite the p.

14:21 bring the p.

16:20 blind p. man named Lazarus lying at gate of rich man

16:22 died

18:22 eternal life: sell all and give to the p.

19:8 Zaccheus: I give half to the p.

21:3 p. widow put in more (her *bios*)

Summary

motive

examples of faith

imperatives

“proof” of repentance, the one who is to come

kingdom participation, expression

Blind (*tuphlos*)

4:18 proclaim recovery of sight to the b.
7:21,22 b. receive sight
14:13 Invite b. to banquet
14:21 bring in
18:35 b. man sitting, begging
 "Have mercy on me!"
 Crowd sternly ordered him to be quiet
 Louder: "Have mercy on me!"
 Jesus: "What do you want me to do for you?"
 "Let me see again"
 "Receive your sight; your faith has saved you"
 Immediately regained sight and followed, glorifying God
 All the people praised God

Oppressed

Isaiah 58: God's Chosen Fast

Q Why do we fast, but you do not see?
A You serve your own interest on your fast day; **oppress** all your workers . . .
Will you call this a fast, a day acceptable to the LORD?
The fast I choose:
 to loose the bonds of injustice
 to undo the thongs of the yoke
 to let the oppressed go free
 and to break every yoke
 to share your bread with the hungry
 to bring the homeless poor into your house
 to cover the naked
 to not hide yourself from your own kin
 Then your light shall break forth like the dawn
 and your healing spring up quickly
 Then you shall call and the LORD will answer, "Here I am."

Setting of 3 Isaiah (Isaiah 56-66): Return from exile, disenchantment, renewal of salvation oracle (Isaiah 60-62)

“To proclaim the year of the Lord’s favor”

Leviticus 25: Year of Jubilee

Day of Atonement in year 49 hallows year 50

“rest” for the land

Release from debt slavery

Theological economics: LORD is owner

“Acceptable” (*dektos*)

Lk 4:19 Jesus proclaims acceptable year

Lk 4:24 no prophet is acceptable in the prophet’s hometown

Ac 10:35 in every nation anyone who fears God and does what is right is acceptable to God

Acts 10:34-48

Then Peter began to speak to them: "I truly understand that God shows **no partiality**,³⁵ but in **every nation** anyone who fears him and does what is right is **acceptable** to him.³⁶ You know the message he sent to the people of Israel, preaching peace by Jesus Christ-- he is Lord of all.³⁷ That message spread throughout Judea, beginning in Galilee after the baptism that John announced:³⁸ how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him.³⁹ We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree;⁴⁰ but God raised him on the third day and allowed him to appear,⁴¹ not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead.⁴² He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead.⁴³ All the prophets testify about him that **everyone** who believes in him receives forgiveness of sins through his name."

⁴⁴ While Peter was still speaking, the **Holy Spirit** fell upon all who heard the word.⁴⁵ The circumcised believers who had come with Peter were astounded that **the gift of the Holy Spirit had been poured out even on the Gentiles**,⁴⁶ for they heard them speaking in tongues and extolling God. Then Peter said,⁴⁷ "**Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?**"⁴⁸ So he ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for several days.

Luke 4 explication of “acceptable” (*dektos*)

Jesus reads Isaiah scroll:

“The Spirit of the LORD is upon me, has anointed me . . . sent me . . . to proclaim the acceptable year of the LORD”

“Today this scripture has been fulfilled in your hearing.”

All spoke well of him, amazed at his words of grace

No prophet is acceptable in hometown (*patris*)

Many widows in Israel / Elijah sent to none of them (widow of Zarephath)

Many lepers in Israel / Elisha sent to none of them (Naaman the Syrian)

All filled with rage, drove him out of town so that they might hurl him off the cliff

He went on his way

Accompaniment: Iglesia Cristiana Luterana de Honduras/NE MN Synod

Mission/Vision statement based on Luke 4:18-19

Liberation Theology: Fundamental dignity of every human being/salvation in the present/through power of Jesus Christ

Summary: The mission paradigm from the Nazareth synagogue to us

Spirit (*pneuma*)

How does the Holy Spirit show up in Nazareth and NE MN?

Gospel (*euaggelion*)

What is “good news” in Nazareth and NE MN?

Acceptable (*dektos*)

What “borders” does the Holy Spirit lead worshiping communities across from Nazareth and NE MN?

Meditation/Listening/Speaking/Sharing

The Nazareth synagogue is a seminal scene in Luke’s vision of the kingdom of God reaching from Israel to all nations. Using the vocabulary, themes and accompanying word studies from this passage, please describe your experience of (stories!) and vision for a dynamic mission to our Secular 3 culture today.

Holy Spirit

Luke’s description of the presence of the Holy Spirit:

Word: How does Spirit carry and Word, and Word carry Spirit? How does this happen for me?

Power: How is the power of the Holy Spirit experienced? How do we confront the powers of pandemic fear, secularity, *patris* loyalty?

Fruit: How have I experienced love, repentance, healing, understanding, etc.?

Authentication: How do we know?

Gospel

What is “good news” for the poor?

captives?

blind?

oppressed?

“What should we do?”

How much “gospel” are we proclaiming?

Acceptable

In Luke’s story of Jesus, who are those “beyond the line” who are not welcome?

(shepherds, women, foreigners, sinners, tax collectors) Who are they today?

How does Luke address the theological disjunction of the priority of Israel and the Gentile mission?

What “lines” is the Spirit calling the church to cross today?

Who is welcome?

Luke 6:17-26: 6 Epiphany C

¹⁷ He came down with them and stood on a **level place**, with a great crowd of his **disciples** and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon. ¹⁸ They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. ¹⁹ And all in the crowd were trying to touch him, for power came out from him and healed all of them.

²⁰ Then he looked up at his disciples and said:

"Blessed are you who are poor,
for *yours* is the kingdom of God.

²¹ "Blessed are *you* who are *hungry now*,
for you will be filled.

"Blessed are *you* who *weep now*,
for *you* will laugh.

²² **"Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. ²³ Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.**

²⁴ **"But woe to you who are rich,**
for *you have received your consolation.*

²⁵ **"Woe to you who are full now,**
for *you will be hungry.*

"Woe to you who are laughing now,
for *you will mourn and weep.*

²⁶ **"Woe to you when all speak well of you,**
for *that is what their ancestors did to the false prophets.*

Notes

Blessing contrasted with "woe" (lament for the dead)

"Disciples" are addressed with both blessing and woe

Conditions describe the situation prior to repentance and fruit of repentance

Kingdom = physical and spiritual

Conclusion of Sermon on the Plain: Hear Jesus' word, then do/not do!