

Look to Jesus (Luke 4:14-21)

1. Look at Jesus (v.13-15)

- Jesus had resisted the onslaught of temptations from the devil for 40 days. Food (v.4), an earthly kingdom (v.5), and a demonstration of heavenly care are what the devil tempted Jesus with.
- Jesus was able to experience the total weight of temptation until it subsided when the devil left him (v.13). Christ's absence of original sin had not released Him from the potential of sinning. Transgression occurs not when temptation meets opportunity but when, in that opportunity, the temptation is carried out to sin. Jesus had the opportunity to sin but chose not.
- The devil attempted to pit the Son against the Father and the Spirit through these temptations. Through the incarnation, the Son laid aside His divine prerogatives to be utterly dependent on the Father and the Spirit (Lk. 2: 49; 3:22; 4:1; Jn. 5:19-20).
- Luke, in his narrative, is alluding to Moses (fasting and intercessor), Elijah (fasting and intercessor), and Adam (representative).

Jesus is greater than Adam:

- Adam faced temptation in a world without sin, while Jesus lived in a sinful world.
- Adam's stomach was full, and he walked with God in a mature garden with every seed-bearing tree and plant. Jesus, was without food, fasting in the wilderness.
- Adam had a helpmate, Eve, with him. Jesus was alone.
- Adam's disobedience brought separation and death, while Jesus' obedience, as the second Adam, brought life and reconciliation with God to all who believe.
- When Jesus resisted the devil, he left Him, and the angels ministered to Him.
- Animals were brought to Adam in the garden to be named (Gen. 2:15-20). Mark tells us that when Jesus was tempted, He was with the "wild animals" (Mk. 1:13).
- When Adam and Eve sinned (Gen. 3), the cherubim were stationed at the garden entrance to prevent Adam and Eve from entering (Gen. 3:24). After resisting the temptation, angels ministered to Jesus.
- Luke intentionally wants his reader to be aware of shadows and allusions of the Old Testament, as Moses, Elijah, and Adam are all pointing forward to a better Man.

Jesus returned in the power of the Spirit to Galilee, where He taught at the local synagogues (v.14-15).

2. Learn from Jesus (v.16-20)

- Jesus returned to Nazareth after about one year of public ministry (Mark 6) as the visiting rabbi and guest preacher in His hometown.
- As was His custom, He went to the synagogue on the Sabbath...." God in the flesh regularly attended the Sabbath gathering in His local synagogue.

Order of Service in the Jewish synagogue (required at least ten males to conduct service):

- The traveling rabbi would select whatever portion of Scripture he would like to read and exposit (if available at that synagogue). Copies of the Old Testament Scriptures were expensive, so not every synagogue in every town/village/city had copies of all the Scriptures.

When service started:

- A. a Psalm was sung
 - B. the Shema would be recited
 - C. the eighteen blessings (Tefilla) would be repeated
 - D. part of the Law would be read in Hebrew and then translated to Aramaic
 - E. portions of the prophets were read in Hebrew and then translated into Aramaic
 - F. the text of the sermon was read, translated into Aramaic, and then expounded
 - G. at the conclusion, an Aaronic blessing was spoken, and the service was dismissed
- As the sermon began, the attendant (subordinate to the ruler of the synagogue) handed Jesus the scroll of Isaiah. Jesus reads and combines parts of Isaiah 61:1-2 and 58:6.
 - "The Spirit of the Lord is upon me" (occurred at His baptism: 3:21-22; 4:1, 14) because Jesus was anointed (v.18). Christ means "messiah, or anointed one"
 - To be anointed refers to:
 - The kings and prophets were called by God to be "set apart" (consecrated)
 - The Messiah whom the Spirit of God will empower
 - Jesus, the anointed One (Messiah), has been endowed with the power to:
 - A. Proclaim good news to the poor
 - B. Proclaim liberty to the captives (recovering sight to the blind and liberation of the captives)

Who are the poor?

- Primarily those aware of their spiritual poverty, which is often the fruit of economic or physical poverty.
- Economic poverty during Jesus' time was not always due to a deliberate choice but significant life circumstances. In providence, these circumstances have softened their hearts to receive the good news of forgiveness of sin, though the reason for their poverty may not have been the result of sin.

Who are the captives and the blind?

- Those who, like the poor, are spiritually destitute and contrite in heart. Those who are both literally and spiritually blind, who will hear the proclamation and good news that Jesus, as Messiah and servant of the LORD, will take away their sins (Isa. 52-53).
- Jesus is not advocating large government programs, a "reset" of social class structures, or the elimination of the "rich."

This good news is to be proclaimed (v.18-19). It is a proclamation that alludes to the Year of Jubilee (Lev.25), where every 50 years all debts held by Jews were canceled and land that was confiscated from debt was restored to the family/clan. The year of the Lord's favor is also an allusion to release from Satan's power and bondage (Lk. 8:26-39; 13:10-17; Acts 10:38; 1 Jn. 3:8).

The dawn of salvation has come as the long-awaited, anointed Messiah proclaims the good news of His arrival: the poor, blind, and oppressed who are all burdened with the weight of sin will be forgiven as the "age of Jubilee" commences.