

lifeLines-*reference*
Homes Built on GRACE & TRUTH
What is Grace?
FAVOR

WORD

(You are welcome to gather in groups of 3 or 4 for all or part of this discussion.)

Read Psalm 102:1-13

How would you describe the psalmist's mindset, attitude? What words or phrases from this passage would you offer as evidence to support your answer?

Notes from Pastor Jeff

This Psalm stands in stark contrast to the words that Jesus reads from Isaiah. God, on this amazing day, has sent His deliverer. Jesus shows the world that God's face is not only not hidden from His people, but that His face is meant to shine on them and be gracious to them...(benediction). Jesus shows God's true intent for His people, rebellious though they are. Jesus declares: "God is for us!" "God favors you!" Wow! What a distinct difference from the psalmist words in Psalm 102.

This is why we start this lifeGroup Word time describing the psalmist's mindset, attitude, and reality. We do this to show the amazing gift that Jesus brings to men. Our lot apart from Jesus would be just like what the psalmist declares. But with Jesus... (good news, freedom, sight, mercy and favor!!)

Read Luke 4:14-21

Where in Isaiah is *it written*?

What is the significance of what Jesus says in verse 21?

What does it mean to be anointed?

What is Jesus claiming that He is anointed to do?

What does it actually mean to "*proclaim the year of the Lord's favor?*" (see Leviticus 25:9-11 for some help)

What is the impact today on your mindset to hear that the Lord *favors* you? What changes for you? How will you look at your current circumstances differently?

Jesus' baptism and his temptation in the wilderness signal his readiness to begin a new stage. His public ministry extends from this point until the night in which he was betrayed, when his passion begins (22:1). This public ministry may be divided into sections by locale: the Galilean period (4:14-9:50), the journey to Jerusalem (9:51-19:28), and the Jerusalem ministry (19:29-21:38).

The evangelist records the beginning of Jesus' public ministry in three coordinate sentences. The first and last describe Jesus' activity of returning to Galilee and teaching in the synagogues. The middle sentence tells of the spread of the news about him. A final phrase documents the response to him:

4:14 And Jesus returned in the power of the Spirit into Galilee.

And a report went out throughout the whole surrounding countryside concerning him.

4:15 And he was teaching in their synagogues, being glorified by all.

Thus at the very beginning of Jesus' ministry, the evangelist indicates that Jesus is a well-known teacher who is filled with the Spirit and that the report concerning him was so significant that he was invited to teach in the synagogues as a respected teacher.

Luke's opening summary statement about Jesus also provides a glimpse into Jesus' ministerial style. As a traveling teacher, Jesus' teaching would be centered in the exposition of Scripture in the synagogue on the Sabbath. In addition to participating in this liturgical service, Jesus would customarily have been invited to the home of a prominent member of the synagogue or of the town the night before to partake of the Sabbath evening Seder. This was a liturgical meal that began the Sabbath observance. (The Sabbath would begin at sundown on Friday.) Table fellowship at this meal consisted of eating and teaching. Visiting dignitaries would be expected to give a preview of their teaching at the next morning's synagogue liturgy. Examples of these Sabbath evening meals are frequent in Luke (e.g., 5:27–39; 7:36–50; 14:1–24). Much of Jesus' most significant teaching takes place on these weekends of Sabbath table fellowship and synagogue liturgy. Thus there is a weekly rhythm to Jesus' teaching as he goes from Sabbath meal to Sabbath meal, from synagogue to synagogue, from one liturgical context to the next. As a result, two of his major controversies with the Pharisees were about the Sabbath and his eating practices. The people were impressed with his teaching as reports about him spread throughout Galilee, but the religious leaders were soon offended and would begin to plot his death (cf. 6:11). But in Galilee, a relatively populated area, somewhat independent of Jerusalem and Judea, the Pharisees would have less influence than in the south. Thus, Jesus begins his ministry in a location and with a method that gives him the opportunity to reach the people with his message.

The worshipers (and relatives) of Nazareth would expect Jesus, now a noted teacher (4:15, 23), to read Scripture and give an interpretation. Jesus came to the synagogue of Nazareth in order to read Isaiah 61 (ἀναγνώσθαι—an infinitive of purpose) and to declare that the messianic era of salvation now begins in him. This text—and this episode—are programmatic. They reveal what Jesus will preach throughout his ministry.

The first words of Jesus' public ministry are a reference to the Trinity: "The Spirit of the Lord is upon me." Jesus means that Isaiah's words refer to his baptism, where the Holy Spirit descended upon (ἐπί) him and the Father's voice proclaimed him the Christ, who would accomplish the trinitarian plan of salvation. Jesus' baptism was an anointing (ἔχρησέν με, "anointed me"). After the reading, he announces that a new era of salvation is present in him: "Today this Scripture has been fulfilled in your ears."

The application of Isaiah 61 to Jesus highlights the essence of his proclamation as "release." The word for "release" (ἀφεσις) is often translated "forgiveness," and indeed in its three other occurrences in Luke (1:77; 3:3; 24:47), it specifically means the forgiveness of sins. Here it is rendered with the more general term "release," meaning liberation from the bondage of sin, sickness, and Satan. At times this will involve physical healing, exorcism, and rebuking destructive

forces of nature, in addition to forgiving sins; see comments below on this pericope. Throughout, this commentary will continue to note how Jesus in his ministry carries out this programmatic fulfillment of prophecy by releasing creation from its bondage to sin and restoring it to its proper state of harmony with the Creator.

The only mention of a miracle in the Isaiah quotation is the “recovery of sight to the blind” (τυφλοῖς ἀνάβλεψιν). Healing the blind is a prominent theme throughout Isaiah. This sight is both physical and spiritual. The fact that Jesus physically healed the blind is an essential part of Jesus’ testimony to John that he is “the Coming One” (Lk 7:21–22). And Jesus’ last recorded miracle before entering Jerusalem is the healing of a blind man (18:35–43). On the other hand, prominent in Luke’s gospel is the theme of spiritually closed eyes that are opened by the power of God to see and believe in Jesus. See comments on 2:30, 24:16, 24:31–35.

“To send the broken ones away in release” refers to absolution in the fullest sense, encompassing the resurrection of the body. The “captives” and the “broken ones” (αἱ χμαλώτοις, τεθραυσμένους) include both those who are in physical bondage, e.g., to sickness or demon possession, or in spiritual bondage to sin and death. Luke’s gospel includes many examples of Jesus setting such people free. The Good News is that now in Jesus all of creation has been freed from the bondage of its fallenness. In the OT during the fiftieth year—the Jubilee—slaves were liberated, debts were forgiven, people returned to their homes and stopped all sowing and reaping (Leviticus 25). It was a prophecy of the Messiah’s eschatological salvation, which now breaks into the world through Jesus’ ministry in the “year of the Lord’s favor/acceptance,” ἐνι αὐτὸν κυρίου δεκτόν (4:19).

After the reading from Isaiah was over, Jesus rolled up the scroll, gave it back to the attendant, and sat down. The evangelist reports that “the eyes of all in the synagogue were looking intently at him” (4:20). Luke uses “eyes” (ὄφθαλμοί) in his gospel to describe the understanding or misunderstanding of God’s revelation in the incarnate Jesus (cf. 2:30). What will these eyes see? Jesus gives his interpretation of Isaiah: “Today [σήμερον] this Scripture has been fulfilled in your ears” (4:21). With his first word, “Today,” Jesus announces the inauguration of the eschaton. This is a profound Christological statement that identifies the kingdom with Jesus. Jesus announces in Galilee that the Jubilee year is now present in him and his ministry. This message of release unites the OT and the NT. It reveals to the hearer how his Baptism initiates him into a life of continual release, sustained in the Lord’s Supper.

Just, A. A., Jr. (1996). Luke 1:1–9:50 (pp. 191–196). St. Louis, MO: Concordia Pub. House.

Barnes' Notes on the Bible

There was delivered unto him - By the minister of the synagogue, or the keeper of the sacred books. They were kept in an "ark" or chest, not far from the pulpit, and the minister gave them to whomsoever he chose, to read them publicly.

The book - The volume contained the prophecy of Isaiah. It would seem, from this, that the books were kept separate, and not united into one as with us.

When he had opened the book - Literally, when he had "unrolled" the book. Books, among the ancients, were written on parchments or vellum that is, skins of beasts, and were "rolled" together on two rollers, beginning at each end, so that while reading they rolled off from one to the other. Different forms of books were indeed used, but this was the most common. When used the reader unrolled the manuscript as far as the place which he wished to find, and kept before him just so much as he would read. When the roller was done with, it was carefully deposited in a case.

The place where it was written - [Isaiah 61:1-2](#).

Jamieson-Fausset-Brown Bible Commentary

16. as his custom was—Compare Ac 17:2.

stood up for to read—Others besides rabbins were allowed to address the congregation. (See Ac 13:15.)

Matthew Poole's Commentary

To preach the acceptable year of the Lord; the true jubilee, when every soul may be set free from the bonds of its sins, [2 Corinthians 6:17](#); the year of God's good will; that the time was now come, when in every nation he that feared God, and wrought righteousness, should be *accepted with him*, [Acts 10:35](#).

Barnes' Notes on the Bible

To preach the acceptable year of the Lord - The time when God is willing to accept of people, or to receive sinners coming to him. The gospel assures us that the guilty "may" return, and that God will graciously receive them. There is, perhaps, here, an allusion to the year of jubilee - the fiftieth year, when the trumpet was blown, and through the whole land proclamation was made of the liberty of Hebrew slaves, of the remission of debts, and of the restoration of possessions to their original families, [Leviticus 25:8-13](#). The phrase "the acceptable year" means the time when it would be acceptable to God to proclaim such a message, or agreeable to him - to wit, under the gospel.

Jamieson-Fausset-Brown Bible Commentary

19. acceptable year—an allusion to the jubilee year (Le 25:10), a year of universal release for person and property. (See also Isa 49:8; 2Co 6:2.) As the maladies under which humanity groans are here set forth under the names of poverty, broken-heartedness, bondage, blindness, bruisedness (or crushedness), so, as the glorious Healer of all these maladies, Christ announces Himself in the act of reading it, stopping the quotation just before it comes to "the day of vengeance," which was only to come on the rejecters of His message (Joh 3:17). The first words, "The Spirit of the Lord is upon Me," have been noted since the days of the Church Fathers, as an illustrious example of Father, Son, and Holy Ghost being exhibited as in distinct yet harmonious action in the scheme of salvation.

PRAY

Using Jesus' words in vs. 18-19 pray for the poor, the captives, the blind, and the oppressed...

Jesus came and is still coming to bring...

Good news to the *poor*

Deliverance to the *captives*

Sight to the *blind*

Release for the *oppressed*

LOVE

Is there anything you are being prompted to act on today?