

Sermon Study Guide

10.4.2009 – Kingdom Agenda



KINGDOM AGENDA

WEEK OF OCTOBER 4, 2009

DISCUSSION: TOGETHER AS A GROUP

1. Imagine you've just been tasked with fixing everything wrong in the world. What would be the top 2 or 3 things you would fix?

Read Luke 4:16-21:

And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and 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 proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, ¹⁹ to proclaim the year of the Lord's favor." ²⁰ And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. ²¹ And he began to say to them, "Today this Scripture has been fulfilled in your hearing."

2. As you read Luke 4:16-21 what stands out to you? (Optional: the Supplemental Material at the end contains writings of biblical scholars on this passage. Feel free to read this section and see if it gives your group additional insight into the passage.)
3. In Luke 4:18 Jesus says He has been anointed to proclaim Good News to the poor. Knowing what you do about Jesus, what Good News did He bring to the poor?
4. Jesus brought liberty (or freedom) from the power of sin. What comes to mind as one way you have experienced this freedom?

Would anyone be comfortable sharing how you have experienced freedom?

Before becoming a follower of Christ, scripture tells us we belong to Satan. For many of us Satan had many years to influence the way we viewed the world. In verse 18 Jesus

says he has come to recover sight to the blind...this being the spiritual blindness/influence Satan had over our lives.

5. What are some of the areas of your life where Jesus has recovered your sight since you've come to believe He is the Savior?

It's easy to think after reading a passage like this that after we place our life in Jesus' hands everything will be perfect. Many of us know this just isn't true, but it does not contradict all that God promises for us as believers. Jesus does promise to set at liberty those who are oppressed. This is one of the reasons He created fellowship. We are called to be the hands and feet of Jesus to each other. We were created to hold each other up, and help each other walk through this world which can be very tough at times.

6. Where in your life do you feel like you are still "poor," "blind," or "oppressed?" Feel free to share and then let's spend some time praying for each other. (*This may be a good time to do something a little different and have just the guys together in one group and just the gals in another group*)

SUPPLEMENTAL MATERIAL

4:16-17. Luke reminded his readers that Jesus had grown up in Nazareth where this incident transpired. He also drew attention to Jesus' piety by noting His regular habit of attending synagogue services, probably to teach. "It was our Lord's custom to attend public worship, a custom His followers should imitate today (Heb. 10:24-25). He might have argued that the 'religious system' was corrupt, or that He didn't need the instruction; but instead, He made His way on the Sabbath to the place of prayer."¹⁶⁴ The synagogue ruler may have asked Jesus to read the Scriptures since Jesus was a popular teacher. Customarily teachers stood to read the

¹⁶⁴Wiersbe, 1:184.

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Scriptures and then sat down to expound them.¹⁶⁵ No one knows for sure if someone asked Him to read this particular passage or if He chose to do so, but the context favors the second alternative by stressing Jesus' initiative.

4:18-19. The passage Jesus read was Isaiah 61:1-2a (cf. Isa. 58:6). This passage prophesied the mission of Messiah. It is appropriate that Jesus should have read it at the beginning of His ministry and that Luke should have recorded it here. As the Servant of the Lord, which the context of the Isaiah passage contributes, Messiah would possess the Spirit. He would also be the bearer of good news (1:19; cf. Deut. 18:18; Isa. 40:9; 41:27;

52:7). Luke highlighted Jesus' prophetic ministry of proclamation (v. 24; 7:16, 39; 9:8, 19; 13:33; 24:19). Moreover Messiah would bring release to the oppressed (cf. 7:22).

The reference to the favorable year of the Lord is an allusion to the year of jubilee when all the enslaved in Israel received their freedom (Lev. 25). It points to the messianic kingdom but is more general and includes God's favor on individual Gentiles as well as on Israel nationally. Jesus stopped reading before He read the words "and the day of vengeance of our God" in Isaiah 61:2b. This is a reference to the Tribulation, among other judgments. The omission highlights the gracious nature of Messiah's ministry then compared with its judgmental character in the future.¹⁶⁶

4:20. Probably Luke narrated these events step by step because his Gentile readers would have been unfamiliar with synagogue worship. His description also heightens the sense of anticipation in the story. The people present were alert and expectant waiting to hear Jesus' comments on the passage.

4:21. When He announced the fulfillment of this passage, Jesus revealed that He was the predicted Messiah and that the time for God's gracious deliverance had arrived.¹⁶⁷ This is one of only two instances in which Luke recorded the fulfillment of Scripture by Messiah, the other being in 24:44. These occurred at the beginning and at the end of Jesus' ministry. They constitute an inclusio suggesting that the whole of Jesus' ministry was a fulfillment of messianic prophecy. Jesus began preaching the gospel that enriches the poor, releases bound people, enlightens the spiritually blind, and gives the downtrodden freedom. He also announced that the kingdom was at hand.

(cf. Matt. 4:17; Mark 1:15).

¹⁶⁵Martin, p. 214.

¹⁶⁶J. Randall Price, "Prophetic Postponement in Daniel 9 and Other Texts," in *Issues in Dispensationalism*, pp. 159 and 160, listed many passages, like Isaiah 61:1-2, that contain prophecies with a nearer fulfillment of some statements and a farther fulfillment of others. See also Gary Yates, "The Use of Isaiah 61:1 (and 58:6) in Luke 4:18-19," *Exegesis and Exposition* 2:1 (Summer 1987):13-27.

¹⁶⁷See Daniel Doriani, "The Deity of Christ in the Synoptic Gospels," *Journal of the Evangelical Theological Society* 37:3 (September 1994):333-50.