

Lesson IV.

JESUS REJECTED AT NAZARETH

January 24, 1904

Luke 4: 16-30. Commit to memory vs. 18, 19. Read John 1: 19 to 4: 54.

GOLDEN TEXT—He came unto his own, and his own received him not.—John 1: 11.

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue, on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet ¹Esai'as. ²And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatso-

ever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of ¹⁶Elia, when the heaven was shut up three years and six months, when ¹⁷great famine was throughout all the land;

26 But unto none of them was ¹⁶Elia's sent, ¹⁹save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of ²¹Eliseus the prophet: and none of them was cleansed, ²²saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way.

Revised Version—¹Isaiah; ²and he opened the book and found; ³omit hath; ⁴good tidings; ⁵to proclaim release to the captives; ⁶proclaim; ⁷and gave it back to; ⁸attendant; ⁹so-day hath this scripture been fulfilled; ¹⁰words of grace; ¹¹Doubtless ye will say; ¹²parable; ¹³thine own; ¹⁴acceptable; ¹⁵of a truth I say unto you, There were many widows in Israel; ¹⁶Elijah; ¹⁷there came a great famine over all the land; ¹⁸and; ¹⁹but only to Zarephath in the land of Sidon; ²⁰there were many lepers in Israel; ²¹Elisha; ²²but only; ²³and they were all filled with wrath in the synagogue, as they; ²⁴they; ²⁵cast him forth out of; ²⁶throw.

THE LESSON EXPLAINED

Time and Place—April. 28 A.D.; Nazareth, a town in Galilee, Jesus' home from childhood.

Connection—Jesus had been preaching and working miracles for a little more than a year since His baptism. He now brings the good tidings to His own townsmen. The result is sad, but startling.

I. READING THE SCRIPTURES.—16. **And He came to Nazareth**, in the course of a preaching and healing tour in Galilee, vs. 14, 15. **As His custom was.** Both, as a boy and man in Nazareth, and after He began preaching, it was His habit to attend the synagogue services. **The synagogue**; a Jewish place of worship, one or more of which might be found wherever the Jews were settled in any numbers. **Stood up for to read**; as any qualified person was free to do, with the permission of the ruler or rulers of the synagogue, Acts 13: 15. "The synagogue had more of the freedom of our Sunday Schools than the formality of our church services."

17-19: **The book of the prophet Esaias.** The "book" was a long sheet of parchment or papyrus wound on a roller, or on two rollers one at each end. **Found the place**; Isa. 61: 1, 2, either by choice, or because it was the regular lesson for the day. Jesus applied the words to Himself (see v. 21). **The Spirit of the Lord is upon me**; the Holy Spirit, who dwelt in Jesus in all His fullness, John 3: 34. **Anointed.** The receiving by Jesus of the Holy Spirit is compared to the anointing with oil of kings, prophets and priests, Ex. 28: 41; 30: 30; 1 Kgs. 19: 16. **To preach the gospel**; "good tidings" (Rev. Ver.) In v. 18 are described the sufferings of body and soul which Jesus came to heal. **To preach**; a different Greek word from the first "preach," meaning to sound like the trumpet with which the year of Jubilee was announced, Lev. 25: 9. **The acceptable**

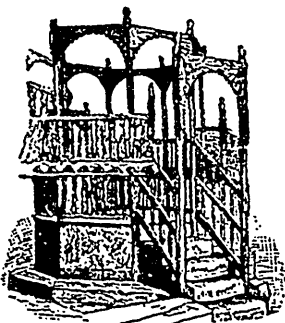
year; pointing back to the year of Jubilee among the Jews, coming at the end of every fifty years, when captives were set free and the poor who had sold their land got it back—a year of much blessing and joy, but only a picture of the greater gladness of the year chosen for sending the gospel to men.

II. PREACHING THE GOSPEL.—20-22 (a) **Closed the book**; rolled up the roll. **Minister**;

an officer of the synagogue, who had charge of the sacred rolls. **Sat down**; the custom when speaking. Matt. 5: 1; Mark 4: 1; Luke 5: 3. **Began to say.** We have only the opening words of the sermon. It was, however, the pith of the whole: He Himself was the fulfilment of the words read.

All bare him witness; emphasis on "all." There was a general agreement as to the gracious words; winning words (John 7: 46), or, perhaps, words about the "grace." (favor, goodwill) of God in thus fulfilling the great prophecy.

III. REJECTED BY HIS HEARERS.—22 (b)-25. **Joseph's son?** Jealousy began to work in their hearts. They could not believe that one so well-known could be a great One. **Proverb**; a common saying. **Physician, heal thyself**; a taunt bidding Him make good His own claims by working some



Reading-Place, Synagogue