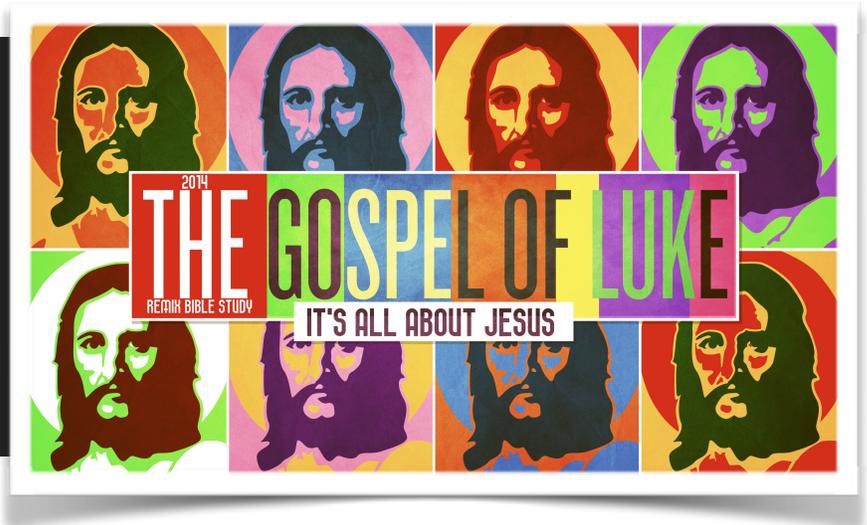


Luke 4: 14-30



“The Spirit of the Lord is upon me, for he has anointed me to bring Good News to the poor. He has sent me to proclaim that captives will be released, that the blind will see, that the oppressed will be set free, and that the time of the Lord’s favor has come...” (verse 18-19)

Write a catchy newspaper headline summarizing Luke 4:14-30 (e.g: “Preacher narrowly escapes Church mob” | “Local Teacher returns to town with Big Claims” etc)

Which relationships in your life prove to be the most difficult setting in which to share your faith? Why?

Jesus was wholeheartedly embraced in Galilee, but ultimately rejected in Nazareth, (His hometown), why do you think His townsfolk had a hard time accepting Him? (What do they know about Him/His family that might cause them to be skeptical?)

In your hometown/family/social circles, what are some symbols or signs that indicate you've, "made it"?

What do Luke 3:21-22; Luke 4:1; Luke 4:14; and Luke 4:18 all have in common? What do they tell us about Jesus' ministry? What does it tell us about living the Christian life?

What is Jesus' fivefold ministry according to verse 18-19? Can you think of some accounts in the gospels where Jesus fulfilled any of His fivefold mission listed in verse 18-19?

Consider these five areas of ministry Jesus claimed as His mission on earth, which one do you tend to give priority in your life? Which one do you neglect?

What point was Jesus trying to make in verse 24-27? Why did this story infuriate the people even more?

What is it that Jesus said that warranted such anger? How and why did they go from "amazement" at His teachings, (v.22) to wanting to throw Him off a cliff in verse 28-29?

How in the world was Jesus simply able to, "walk right through" a crowded mob trying to kill Him? What might these verses have to do with it? Luke 3:21-22; Luke 4:1; Luke 4:14; and Luke 4:18?

Christ was rejected by His hometown folks, what areas of your life do you most desperately need some affirmation?

CLIFFHANGER: In today's episode, he's all grown up and coming back to the town where he was brought up to bring the message of the morning at services. His home townies fidget with excitement in their synagogue seats, waiting for the boy who knows how to make the best shelves in town, whose habit, strange for a teenager, was to pray alone in the hills, and who didn't get on the bus on that field trip to Jerusalem, making his mother go gray with worry. They wait for the boy who, by all accounts, has made good in the big bad world. They've heard the buzz—people are saying he is filled with the power of the Spirit. As he teaches in the synagogues around the area, he is praised by everyone ([Lk 4:14-16](#)).

And now he's coming home. There have been too many years of first one cruel, crackpot Gentile ruler after another—the Assyrians, the Babylonians, the Persians, the Greeks, now the Romans; Alexander, Nebuchadnezzar, Cyrus, and Herod. But now their boy is coming home to put their backwater town on the map, to put some money in their pockets and some bread on their tables.

So they sit in their synagogue seats craning their necks to catch a glimpse of him. The town sign maker is yawning; he stayed up late finishing the banner that is now draped across the entry gate to town that says, "Welcome to Nazareth, home of Jesus of . . .". The City Council members in the front row are jazzed. They can't wait to show him the drawings for his Ministry Center to be built on some prime real estate just south of town. They've contacted Primetime, 60 Minutes, and 20/20; they are working up a broadcast deal with Trinity Broadcasting and a book deal with Warner Faith Books. They've got him a webmaster and got him all set to start blogging and uploading his sermons to YouTube.

There is their boy, striding down the center aisle of the synagogue. And now he's reading what is given to him to read—a passage from the prophet Isaiah ([Is 61:1ff](#)) that speaks of a mysterious suffering Servant.

The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He had sent me to proclaim release to the captives and recovery of sight of the blind, to let the oppressed go free, to proclaim the year of the Lord's favor ([Luke 4:18-19](#)).

SOURCE: <http://www.patheos.com/Progressive-Christian/Cliffhanger-Alyce-McKenzie-01-18-2013?offset=1&max=1>

Mark 6:1-6: (New Living Translation) “Jesus left that part of the country and returned with his disciples to Nazareth, his hometown. 2 The next Sabbath he began teaching in the synagogue, and many who heard him were amazed. They asked, “Where did he get all this wisdom and the power to perform such miracles?” 3 Then they scoffed, “He’s just a carpenter, the son of Mary[a] and the brother of James, Joseph,[b] Judas, and Simon. And his sisters live right here among us.” They were deeply offended and refused to believe in him. 4 Then Jesus told them, “A prophet is honored everywhere except in his own hometown and among his relatives and his own family.” 5 And because of their unbelief, he couldn’t do any miracles among them except to place his hands on a few sick people and heal them. 6 And he was amazed at their unbelief.

SERMONNOTES: They admitted his marvelous teaching and miraculous works, but were at a loss to account for them because their extreme familiarity with his humanity made it hard for them to believe in his divinity, by which alone his actions would be rightly explained.

They brought forth every item of trade and relationship by which they could confirm themselves in their conviction that he was simply a human being like themselves. The question as to his identity, however, suggests that he may have been absent from Nazareth some little time.

27 And there were many lepers in Israel in the time of Elisha the prophet: and none of them was cleansed, but only Naaman the Syrian. [Naaman also was a Gentile. The first instance cited by Jesus will be found at 1 Kings 17:8-16 , and the second at 2 Kings 5:1-14 . Palestine was filled with poor people even in times of plenty, so there must have been large numbers of hungry people during the long-continued period of famine. There has always been a large number of lepers in the land, and surely if any disease ought to prompt a man to lay aside his prejudices that he might obtain healing it was leprosy; but as Nazareth was now rejecting Jesus, so their ancestors had despised the two mighty prophets. Not one of all the hungry would have received bread from Elijah by an act of faith, nor did one of all the lepers ask healing from Elisha.]