

# Our Lord Rejected at Nazareth Luke 4:16-32

by R.A. Torrey

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*R.A. Torrey's sermon explores Jesus' rejection in Nazareth, emphasizing His mission and the challenges of acceptance among familiar circles.*

**Scripture:** Isaiah 61:1-2, Matthew 10:23, Luke 4:16-32, John 3:19-20, John 8:34

**Topics:** "Perseverance in Faith", "Rejection of Christ"

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## Description

R.A. Torrey discusses the rejection of Jesus in Nazareth, emphasizing His deep love for the house of God and His familiarity with Scripture. He highlights how Jesus boldly proclaimed His mission to bring good news to the poor and set captives free, yet faced skepticism and anger from His own people. The sermon illustrates the stages of rejection Jesus experienced, from initial admiration to outright hostility, and underscores the importance of perseverance in the face of opposition. Torrey encourages believers to follow Jesus' example of unwavering commitment to His mission, regardless of the response from others.

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## Transcript

### DISCOVERY OF THE FACTS

1. Jesus' Love for the House of God, v. 16 Where is the scene of this lesson? Why did Jesus go to Nazareth? In what way had the expectation in regard to Him been awakened in the hearts of the people (v. 23)? What glimpse does the 16th verse give into Jesus' habits? Why was Jesus in the habit of going to church? (2:49, R. V.; John 18:20.) By what other teacher was this custom followed? (Acts 17:2.) What is the first thing He is recorded as doing in the synagogue? Did He do this by invitation? 2.

Jesus' Familiarity with the Word of God, vv. 17-27 What Book was handed Him to read there? Was He familiar with that Book? How did He know just what place to turn to? Is there any suggestion here for us? What is suggested as to who Jesus was by the Greek word for "anointed" (v. 18)? What is the Hebrew word? By applying this then to Himself, what did Jesus proclaim Himself to be? Why must this have been peculiarly startling to the persons to whom He made the proclamation? With what was Jesus anointed? (Acts 10:38.)

What follows in Isaiah immediately after the place where Jesus closed the quotation? Why didn't Jesus quote those words too? What is the first thing Jesus said He was to do? To whom was He to preach the Gospel? What does "Gospel" mean? Is this thought, that it was "the poor" to whom the glad tidings belonged, found elsewhere in the Bible? (6:20; 7:22; Is. 29:19; Zeph. 3:12; Zech. 11:11; Matt. 5:3; 11:5;

Jas. 2:5.) What are these good tidings? What was the next thing He was to do (R.

V.)? Captives to whom? Released from what? (John 8:34, 31, 32.) If we desire liberty, then to whom must we go? What was the third thing He was to do? What kind of "blind"? (John 9:39.) If we want sight to whom must we go? (1 John 5:20.) What was the next thing Jesus was to do? "Bruised" by whom? (Gen. 3:15.) Can you give a Scriptural illustration of Jesus doing these four things? To what Jewish custom does verse 19 refer? (Lev. 25:8-13; 50-54.) Of what was the year of jubilee a type?

What is the view of man's natural condition which these words from Isaiah imply? What is the only way of deliverance from this sad condition? In whom did Jesus say these words were fulfilled? How must this have sounded to His hearers? Whom did Jesus always preach? Should we imitate Him in this? (2 Cor. 4:5, first half.) What does the record indicate as to Jesus' manner as He spoke these startling words? Did He have the attention of His audience? How did He get it (v. 18, 32)?

How was His audience at first affected by His words? Did that look promising? Was this early promise realized? What was the next thought that came into their minds? What was the meaning of that query at just this point? What was the next thought that Jesus saw stealing into their minds (v. 23)? What does that thought imply? In what proverb does Jesus sum up His treatment? Why is it that "no prophet is acceptable in his own country"? What thought comforted Jesus in His disappointment at rejection by His own (vv. 25, 27)?

What is it we always find Jesus quoting in every emergency? How was it that Jesus was so ready with Scripture? What was the point of the quotations here? 3. Jesus' Rejection by the People of God, vv. 28-30 What was the effect of these words upon Jesus' hearers? Do men ever get angry at the truth nowadays? At which are men most likely to rage--at truth or error? Why? (John 7:7.) If you hold truth up to men, will they always accept it? Why not? (John 3:19, 20.) What was it in this particular case that made the hearers rage? (Compare Acts 22:21-23.)

How many of His hearers were "filled with wrath"? Does it prove that a man is not preaching as he should when all his hearers get mad? How mad were they? How far did they get Him? What happened then? How did He do that? (John 18:6, 7.) Did He ever go back to Nazareth? (Compare Mark 1:21-34 with vv. 31-46 and Mark 6:1-6; Matt. 4:13 with 13:54-58.) What were the steps in the rejection of Jesus at Nazareth? (1--Wonder and admiration, v. 22; 2--doubt, v. 22; 3--unbelief, v. 23; 4--anger, rejection and hate, v. 29.)

What is the lesson in that for us? Did Jesus give up preaching because Nazareth rejected Him and imperiled His life? What did He do (v. 31)? What is the lesson in that for us? (Matt. 10:23; Acts 14:1, 2, 6, 7, 19-21; 17:1-3, 10.) CLASSIFICATION OF TEACHINGS

#### 1. Jesus Christ

(1). His person--human, 29; divine, 18, 21.

(2). His character--affectionate, church-loving, 16; Bible-loving, 17, 25-27; gracious, 22; compassionate, 18; patient, 29, 31; awe-awakening, 30.

(3). His work--to teach, 31, etc.; to preach the Gospel, to open blind eyes, to set at liberty Satan's victims, 18: to inaugurate the Christian year of jubilee, 19.

(4). His preaching--to the poor, 18; Scriptural, 18, 25-27; in the Holy Ghost, 18; gracious, 22; with power, 32; comforting, 18; convicting, 28; awakening anger, 29; its subject--Himself, 21.

(5). His reception--admiration, doubt, 22; unbelief, 23; wrath, 28; murder, 29.

#### 1. Man

(1). By nature--poor, captive, blind, bruised, 18.

(2). By grace--rich, free, seeing, redeemed, 18, 19.

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