

Jesus at Home in Nazareth

by Victor Maxwell

Jesus' return to Nazareth is a powerful example of perseverance in the face of criticism and persecution, as He continues to proclaim the good news of deliverance and liberty to the people.

Scripture: Numbers 6:24, Deuteronomy 6:4, Isaiah 61:1, Luke 4:18, 1 Corinthians 2:4

Topics: "Jesus Ministry", "Holy Spirit"

Description

Victor Maxwell delves into Luke 4:14-30, exploring Jesus' return to Nazareth after facing temptation in the wilderness, where he encountered fierce antagonism and criticism. Drawing parallels to John Wesley's bold decision to preach outside the church, igniting a revival in England, Maxwell emphasizes the importance of staying committed to God's work despite rejection and persecution. He highlights Jesus' mission to bring salvation, healing, and liberation, emphasizing the power of the Holy Spirit and the promise of deliverance, while addressing the misunderstanding and criticism faced by both Jesus and Wesley.

Transcript

Studies in Luke # 10 Luke 4:14-30 Jesus at Home in Nazareth "From the frying pan into the fire". You have heard the expression. That is exactly what happened in the life our Lord. He had been in the cauldron of temptation in the wilderness where he faced all the attacks of Satan. Now he emerges to His home town of Nazareth to face the fires of fierce antagonism and criticism from the Jews. Monday, April 2, 1739, marked a signal event in the history of Christianity because it was on that day that John Wesley abandoned his reserve to preach outside the church and, at Kingswood, in Bristol, he commenced his open-air evangelism.

Wesley's decision brought him face to face with the common people and ignited a revival the likes of which England had never seen. Regarding that great day, Wesley wrote in his diary: "At four in the afternoon I submitted to be more vile, and proclaimed in the highways the glad tidings of salvation, speaking from a little eminence in a ground adjoining to the city, to about three thousand people. The Scripture on which I spoke was this "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 brokenhearted; to preach deliverance to the captives and recovery of sight to the blind; to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." Wesley had chosen his text with deliberate design because it was the same Scripture with which Jesus introduced his

ministry to the people of Nazareth. Subsequent history records that John Wesley lived out that text, bringing the gospel to the disenfranchised and needy masses of England.

The following years also reveal that Wesley likewise experienced something of the rejection and ignominy that descended upon our Lord when he first brought God's message to his people. 1. The Saviour's Movement into Galilee How In the fullness of the Holy Spirit When After the Temptation in the wilderness Where to To Galilee - to Nazareth. As we turn to Luke's account of the beginning of Jesus' ministry in 4:14-30, we must note that Luke could have devoted all his report to telling of the great success that accompanied our Saviour's initial reception by the people.

"And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all". (4:14,15) Luke might well have spent time majoring on the fame, the claim and the wonderful name of our wonderful Saviour. However, besides being a physician Luke was also a theologian and He introduced us to our Lord in the teeth of an angry storm where men's fickle feelings and emotions first ran for Him and then were stirred against the Saviour.

Luke is showing us that the Gospel way is not a bed of roses. It was said of our Lord by John that "He did not commit himself to men for He knew what was in their hearts." Significantly before Luke introduces us to the hostility against Christ, he gives us some insight into the home of the Saviour and the Habit of the Saviour. Luke reminds us that Nazareth was the home town of our Lord. "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."

It is important to note that Luke said it was our Saviour's custom to go to the synagogue. There is a lot we don't know about the thirty years of silence in the life of our Lord. Two things we do know. His work - He was a carpenter. His worship - He was at the Synagogue every Sabbath. Even though He was the Son of God and the Synagogue undoubtedly was imperfect, yet He made it His custom to be there. Would to God that a lot of other people would learn that custom. Today we have too many who have no commitment to a regular church programme.

The first Synagogue was established by Ezra when Israel was in exile. It was as a place to worship God while absent from the Temple in Jerusalem. Even after Israel returned from exile they continued to use the Synagogue. It was also the centre of rabbinical teaching of children but it was primarily the assembling place for the reading and teaching of the Scriptures and that is what it was in Nazareth. Our Lord must have been to this synagogue hundreds of times as a boy both for school and worship but this was a different day.

We can assume that the building was packed that day when Jesus the local preacher came home. First there would be singing from Psalms 145 - 150,- the Hallelujah Psalms. This was followed by the recitation of the Shema, which begins, "Hear, O Israel, the Lord is one God, the Lord is One". (Deuteronomy 6:4-9;). The Eighteen Benedictions, known as the Tefillah, were then also recited aloud in succession. After this came the reading of Scripture. An officer went to the Holy Ark, took out the Torah scroll, removed its cloth covering, opened it to its designated place, and placed it on the table where it was read from by various attendees.

The Torah was then returned to the ark, and a portion from the prophets, the Haftarah, was read. This was followed by a sermon. The service was closed with the Aaronic benediction, with the people pronouncing

'Amen' at each of its divisions: "The Lord bless you and keep you" ("Amen"), "the Lord make his face to shine upon you and be gracious to you" ("Amen"), "the Lord turn his face toward you and give you peace" ("Amen") (cf. Numbers 6:24-26;). Very likely, before the service Jesus had been asked by the synagogue president to read the Haftarah, and Jesus had requested that it be a scroll of Isaiah.

"And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 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 brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord.(4:16-19) The reading was a combination of Isaiah 61:1, 2]with a line left out, the final half of the last line, which adds, "and the day of vengeance of our God" Jesus stopped at the comma and said "Today this Scripture is fulfilled in your ears".

Why did He stop Because this was not yet the day of Judgement. Isaiah had pictured "the Year of Jubilee" in which all debts were cancelled, all slaves were set free and all property returned to original owners. It was a promise that Jews held to during their captivity in Babylon but it was never fulfilled. This Deliverance would only come by the Messiah. When the Saviour said, "Today this Scripture is fulfilled in your ears". He indicated that He was the One who would bring this good news to the people. 2.

The Saviour's Mission This reading of our Lord indicated both the Mission and Message of our Lord Jesus. He sat down and said, "Today this Scripture is fulfilled in your ears". This stunning announcement made everyone sit up. He had read from the most prolific of all the prophets and a scripture that was plainly referring to the Messiah Jesus said it was now fulfilled in Himself. Jesus came as the Evangelist Jesus came as the Healer Jesus came as the Liberator: Jesus comes to announce liberty and not captivity for all people.

In His first formal public message at His hometown He proclaimed a new freedom. Jesus came announcing liberty for all captives. He gives liberty to those who recognize their helpless dependence on God. He gives new insight to those who cannot see and new freedom to spiritual prisoners. He lifts burdens that crush. He announces the critical time of God's liberation. One Day as the Judge - The Day of God's vengeance and Judgement is yet to come and He hath appointed a Day in which He will Judge the world by that Man whom He hath chosen --Jesus Christ.

The Saviour's Message. (a) The Power of the Holy Spirit. (1 Cor. 2:4) (b) The Promise of Deliverance. (c) The Purpose of God He spoke of the days of Elijah and God being merciful to the Gentiles Elijah bypassed the Jewish widows and helped a Gentile widow. His successor Elisha healed a Gentile leper and by passed the Jewish lepers. The Misunderstanding of the People How fickle and foolish men and women are. They only looked on Him as the Carpenter's son. They could not see that the one who was raised in the midst and now sat in the midst was the Son of God, the Messiah. (a) Admired Him with praise. (b) Avoided Him with prejudice A prophet is not without honour but in His own country.

Some one said that an expert is a man that carries a brief case and comes from more than two hundred miles away. (c) Anger Him with persecution This was the first of seven attempts to kill Christ. Practical lessons for us: Don't be surprised at the fickle feelings of people. Do not trust the arm of flesh. One day they praised Him the next day they preyed on Him. When he came to Jerusalem they called their hosannas. Later they cried their hate. Criticism comes when we least expect Criticism comes from the quarter we least expect it Criticism comes from those who are least qualified to give it. Criticism comes in

a way that is least helpful.

Never Give up. Jesus passed through the midst of them and kept on going. He never gave up. When the majority is against you it doesn't mean you are wrong. If they had taken a democratic vote on Jesus in Nazareth He would have lost hands down.

Don't become side tracked.

Source: <https://sermonindex.net/speakers/victor-maxwell/jesus-at-home-in-nazareth/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net