

# The Gospel of Luke. Session 6. Luke 4:14-30. Rejection at Nazareth: "Luke in a Nutshell"

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## Topics

Reading of Luke 4:14-30

Questions for Discussion

Notes for Discussion

Use of summary statement in Isaiah 4:14-15

The parallel passage to Luke 4:14-30 in Mark 6:1-6

The Isaiah passage read by Jesus

Luke 4:14-30 marks a transformation of Jesus

Significance of Jesus' custom of going to the synagogue

How the people of Jesus' day viewed and used the reading of biblical passages in the synagogue

Honor and Shame

Importance of health in the ancient world

Luke 4:19 and the Year of Jubilee

Significance of Jesus' Proclaiming the Kingdom

References

## Reading of Luke 4:14-30

- Luke 4:14-30

## Questions for discussion

- What strikes you as meaningful in this passage?
- Is there anything that you noticed in this reading that you have never noticed before?
- How does this passage serve as a mini-version of the Gospel of Luke?
- Who says what to whom about what, in what setting, and for what purpose? (Malina's ?)

## Notes for discussion:

Use of summary statement in Isaiah 4:14-15

- Introduction of the theme of the Spirit's role
- Jesus inaugurates his ministry "filled with the power of the Spirit." How does the Acts of the Apostles begin?

## The parallel passage to Luke 4:14-30 in Mark 6:1-6

- Proverb parallel to Luke 4:24 is Mark 6:4
- There are additional non-canonical sources in which this proverb is found, including the Gospel of Thomas ("Jesus said, 'No prophet is accepted in his own town; a physician does not heal those who know him'").

## The Isaiah passage read by Jesus

- Isaiah 61:1-2; Isaiah 58:6
- Anointing referred to in Isaiah is that conferred on prophets, not kings
- Squares with comparison to Elijah and Elisha later in the passage
  - Elijah narrative - I Kings 18:1; I Kings 17:9
  - Elisha narrative - 2 Kings 5:1-19

## Luke 4:14-30 marks a transformation of Jesus

(from: Mark McVann, Chapter 12 in *The Social World of Luke-Acts. Models for Interpretation*)

- Luke 4:14-30 marks the transformation of Jesus, the private individual, to Jesus, the public figure
- Immediately follows temptation in wilderness
- Marks transformation in several areas
  - Chaos to order
  - Student to teacher
  - Follower (of John the Baptist) to leader
  - Private to public person
  - Passivity to power
- Ritual elements:
  - Initiand: Jesus
  - New role: prophet
  - Elder: John the Baptizer
  - Symbols: river, desert, mountain, temple, scripture, etc.
- Ritual process:
  - Separation
  - Liminality
  - Communitas
  - Confrontation
  - Aggregation

- Prophets:
  - “Speak oracles of warning and judgment against sin”
  - New revelations from God
  - “Holy, separate, all-seeing, faithful to God’s covenant, powerful in word”
  - Elijah & Elisha: cured lepers (2 Kings 5:1-19), raised the dead (1 Kings 17:17-24), multiplied food (2 Kings 4:42-44)

## Significance of Jesus' custom of going to the synagogue

(from: Neyrey, Jerome, in Chapter 10 of **The Social World of Luke-Acts. Models for Interpretation**)

- Jesus went to the synagogue as was his custom - signifies
  - Jesus place in the culture
  - his obedience to God
  - participation in covenant between God and Israel

## How the people of Jesus' day viewed and used the reading of biblical passages in the synagogue

(from Malina, Bruce, in Chapter 1 of **The Social World of Luke-Acts. Models for Interpretation**)

- “...in synagogue preaching the biblical passage will be explained in terms of contemporary occurrence, while in debate the passage will be used to dishonor opponents; in temple discussions the readings might look to legal precedent.”
- The society of Jesus' time was a "high context society:"
  - **Low context societies:** detailed texts, leaving little to the imagination. Ex. The Congressional Record, our society
  - **High context societies:** sketchy texts with few details, the biblical and Mediterranean world

## Honor and Shame

(from: Malina & Neyrey in Chapter 2 of **The Social World of Luke-Acts. Models for Interpretation**)

- In Luke 4:14-30, we see denial of honor to Jesus at inaugural appearance
- Sees Luke as writing a corrective to society’s labeling of Him as a false prophet and a danger to society
- Honor & birth/kinship. The challenges to Jesus’ honor:
  - a carpenter
  - son of Mary

## Importance of health in the ancient world

(from Oakman, Douglas E, in Chapter 6 of **The Social World of Luke-Acts. Models for Interpretation**).

- Health and the critical importance to status and liberation in the ancient world

## Luke 4:19 and the Year of Jubilee

(from: Oakman, Douglas E, in Chapter 6 of **The Social World of Luke-Acts. Models for Interpretation**)

- compare Luke 4:19 and references to the year of Jubilee (Leviticus 25:8-22 and Isaiah 61:1-4)

## Significance of Jesus' Proclaiming the Kingdom

(from: Moxnes, Halvor, in Chapter 9 of **The Social World of Luke-Acts. Models for Interpretation**)

- Jesus acts as broker for the people and their relationship to God by proclaiming the kingdom

## References

- **The Social World of Luke-Acts. Models for Interpretation.** Jerome H. Neyrey, Editor. Hendrickson Publishers. Peabody Massachusetts. 1991
  - Ch. 1. Bruce J. Malina. Reading Theory Perspective: Reading Luke-Acts
  - Ch 2. Bruce J. Malina and Jerome H. Neyrey. Honor and Shame in Luke-Acts: Pivotal Values of the Mediterranean World
  - Ch. 6. Douglas E. Oakman. The Countryside in Luke-Acts.
  - Ch. 9. Halvor Moxnes. Patron-Client Relations and the New Community in Luke-Acts
  - Ch. 10. Jerome H. Neyrey. The Symbolic Universe of Luke-Acts: "They Turn the World Upside Down"
  - Ch. 12. Mark McVann. Rituals of Status Transformation in Luke-Acts: The Case of Jesus the Prophet