

## ISAIAH'S PARABLE OF THE TWO BUILDERS

Isaiah 28:14-20

Therefore *hear the word of the Lord*, you scoffers,  
who *rule* this people *in Jerusalem!*

Because you have said,

- |    |  |   |
|----|--|---|
| 1. | <ul style="list-style-type: none"> <li>a. "We have made a <i>covenant with death</i>,</li> <li>b. and <i>with Sheol we have an agreement</i>,</li> <li>c. when the <i>overwhelming scourge passes through</i></li> <li>d. it will <i>not come to us</i>;</li> </ul>  | COVENANT WITH<br>Death, Sheol – affirmed!<br>Scourge avoided  |
| 2. | <ul style="list-style-type: none"> <li>a. for we have made <i>lies</i> our <i>refuge</i>,</li> <li>b. and in <i>falsehood</i> we have <i>taken shelter</i>."</li> </ul>  | REFUGE<br>Shelter   |
| 3. | Therefore thus says the Lord God,<br>"Behold, I am laying in <i>Zion</i><br>for a <i>foundation</i> , a <i>stone</i> , a <i>tested stone</i> ,<br>a <i>precious cornerstone</i> , a sure <i>foundation</i> .   | BUILDING<br>Material  |
| 4. | 'He who <i>believes</i> (in it - LXX)<br>will <i>not be shaken</i> .'  | INSCRIPTION   |
| 5. | And I will make <i>justice the line</i> ,<br>and <i>righteousness</i> the <i>plummet</i> ;   | BUILDING<br>Tools   |
| 6. | <ul style="list-style-type: none"> <li>a. and <i>hail</i> will <i>sweep away the refuge of lies</i>,</li> <li>b. and <i>waters</i> will <i>overwhelm the shelter</i>."</li> </ul>  | REFUGE<br>Shelter   |
| 7. | <ul style="list-style-type: none"> <li>a. Then <i>your covenant with death</i> will be <i>annulled</i>,</li> <li>b. and your <i>agreement with Sheol</i> will <i>not stand</i>,</li> <li>c. when the <i>overwhelming scourge passes through</i></li> <li>d. you will be <i>beaten down by it</i>.</li> </ul> | COVENANT WITH<br>Death, Sheol – Canceled!<br>Scourge Destroys |

As often as *it passes through* it will take you;  
 for morning by morning it will *pass through*,  
 by day and by night;  
 and it will be *sheer terror* to understand the message.

PASS THROUGH  
 Terror to Understand

For the bed is too short to stretch oneself on it,  
 and the covering too narrow to wrap oneself in it.

PARABLE OF THE  
 Short Bed & Narrow Cover

## *The Setting of the "Inauguration" (Luke 4:1-5:11)*

1. The *stones into bread* (4:1-4)  
(Use power to provide food for *self* - Jesus refuses)
  
2. The *kingdoms of this world* (4:5-8)  
(Worship the *devil* and receive *authority* - Jesus refuses)
  
3. From the *pinnacle of the Temple* (4:9-13)  
(Throw yourself down - *stones* will not hurt you - Jesus refuses)  
He is glorified by all - in *Galilee* [4:14-15]
  
4. The *INAUGURATION* (4:16-28)
  
5. From the *brow of the hill* (4:29-30)  
(They seek to throw him down - to *stone* him - They cannot)
  
6. With *authority and power he commands unclean spirits* (4:31-41)  
(The demons submit and cry, "You are the Holy one of God!" )  
He is popular in *Judea* [4:42-4]
  
7. A *miraculous catch of fish* (5:1-11)  
(Use power to provide food for *others* - Jesus is willing)

### Suggested conclusions:

#### Regarding *meaning*:

1. The *Inauguration* scene is given special prominence by being placed in the climax of these seven scenes.
2. The temptations are lived out and *reversed* in the events which immediately follow them. Jesus *will* use his power to provide food for others, not for himself. He *already* has power and authority over the evil spirits, who *already* know him to be the Son of God. Furthermore, they have no power over him. He will *not* throw himself down from the pinnacle of the Temple, or allow an angry mob to throw him over a cliff. Stones feature in each account.

#### Regarding *composition*:

3. Numbers 1-3 form a unit as do numbers 4 and 5. Scene 6 and 7 each stand alone. These seven have been brought together to form a mosaic composed of seven inverted scenes with a climax in the center.
4. Luke most likely received the original "mosaic" from the apostles in Jerusalem (probably in written form, cir. 56-58 AD). He may have added the historical note (4:25) to explain the story of Elijah.
5. The brief references to the popularity of Jesus in both Galilee and Judas make clear that Jesus was not opposed and rejected by the larger community around him. That is, the hostility in Nazareth was not a typical reaction to his preaching.

## THE INAUGURATION Luke 4:16-30

And he came to Nazareth, where he had been brought up;

- 1a. and he entered (as his custom was) on the Sabbath *into the synagogue*.
  - b. And he *stood up* to read;
  - c. and there *was given to him the book* of the prophet Isaiah,
  - d. and *he unrolled the scroll*, and found the place where it was written.
2. "The *Spirit* of the *Lord* is upon *me*  
for he has *anointed me*
    - a. to *preach good news* to the *poor*. PROCLAIM - FAITH
    - b. He has *sent me* \* to proclaim to the *prisoners - freedom*, JUSTICE - FREEDOM
    - c. and to the *blind - recovery of sight*, COMPASSION
    - b. 'to *send forth the oppressed - in freedom*' \*
    - a. to *proclaim*\* the *acceptable year of the Lord*." \* PROCLAIM - FAITH
3. d. And *he rolled up the scroll*,
  - c. and *gave it back* to the attendant (*huperetes*),
  - b. and *sat down*;
  - a. and the *eyes of all in the synagogue* were fixed on him.
- 
4. And he began to say to them,  
"Today this scripture has been fulfilled in your ears."
5. And all bore witness against him [*emartuoun auto*], and were amazed at the words of mercy that proceeded out of his mouth; and they said, "Is this not Joseph's son?"
6. And he said to them, "Probably you will quote to me this proverb, 'Physician, heal thyself; what we heard happened at Capernaum do also in your own country.'"  
And he said, "Truly, I tell you, no prophet is acceptable in his own country."
- Amen, I say to you,
7. a. there were *many widows in Israel*.
  - b. in the days of *Elijah* (when the heavens were shut for three years...)
  - c. and *Elijah* was sent to *none* of them,
  - d. except to *Zarephath of Sidon*, to a *woman, a widow*.
8. a. And there were *many lepers in Israel*
  - b. in the time of the prophet *Elisha*,
  - c. and *none of them* was cleansed
  - d. except *Naaman, the Syrian*."
9. When they heard this, *all* in the *synagogue* were filled with *wrath*. And they rose up and put him out of the city, and led him to the brow of the hill on which their city was built, that they might *throw him down headlong*.  
But passing through the midst of them *he went away*.

*Points of Comparison Between:*  
Qumran Scrolls 4Q278 + 4Q521 and Luke 4:16-30 + 7:18-23<sup>6</sup>

- | QUMRAN (4Q278, 521)   | LUKE (4:16-30; 7:18-23)  |
|---|--|
| 1. (4Q278) The <i>Holy Spirit</i> rests on his <i>Messiah</i> | 1. The <i>Spirit of the Lord</i> is upon me  |
| 2. (4Q521) The <i>Messiah</i> is exalted                      | 2. For He has <i>anointed me</i> (i.e. made me into <i>Messiah</i> )   |
| 3. (4Q521) To preach good news to the poor                    | 3. To preach good news to the poor   |
| 4. (4Q521) Release for the captives                           | 4. Release for the captives  |
| 5. (4Q521) Opening of the eyes of the blind                   | 5. Opening of the eyes of the blind  |
| 6. (4Q521) Raising up of the downtrodden                      | 6. Set free the oppressed  |
| 7. (4Q521) His mighty works: heal the sick                    | 7. What we have heard you did at Capernaum do also here in your own country (i.e. heal the sick. Luke 4:38-40) |
| 8. (4Q521) His works: Raising the dead                        | 8. Luke 7:22 affirms the raising of the dead as one of Jesus' Messianic acts.                                  |

### *Conclusions*

1. The scene at Nazareth is theologically "in the same pond" with the visionaries of Qumran.
2. These comparisons provide strong evidence that Luke 4:16-30 was composed before the fall of Jerusalem in a Jewish atmosphere that was aware of Qumran's views.
3. In Jewish sources here in 4Q521 the act of "raising the dead" appears for the first time as part of the Messianic agenda. This same theme appears in Luke 7:18-23.
4. Luke 4:16-30 has deeper Jewish roots than previously supposed. The comparison with Qumran gives weight to the probability that the text in Luke is a condensation of an historical event.
5. Jesus starts with Isaiah 61:1-2 and edits in 58:6. Qumran appears to begin with Ps 146:7-8 and edits in parts of Isaiah 61:1-2.
6. Jesus is perhaps saying to his home town,  
" I am the Messiah of God. In me the promises of God in Isaiah are fulfilled. My Messiahship is in harmony with much of what you hear from the visionaries in the Jordan Valley. Yet, I will not endorse your racism or your narrow nationalism."

<sup>6</sup> cf. Wise, O.M. and J. D. Tabor, "The Messiah at Qumran." *Biblical Archaeology Review* Vol. 18, No. 6 (Nov./Dec. 1992), pp. 60-66.

## ISAIAH 61:1-7

- |       |   |   |
|-------|---|---|
| 1.    | The <i>Spirit of the Lord</i> God is upon me,<br>because the <i>Lord</i> has <i>anointed me</i>   | THE LORD'S SPIRIT<br>THE LORD'S ANOINTING                               |
| 2.    | to bring <i>good tidings</i> to the <i>poor</i> ;<br>[he has sent me to <i>bind up</i> the <i>brokenhearted</i> ,] <sup>1</sup>   | POOR<br>BROKENHEARTED   |
| 3.    | to proclaim <i>liberty</i> to the <i>captives</i> ,<br>and the <i>opening</i> to those who are <i>bound</i> ;   | CAPTIVES<br>THE BOUND   |
| 4.    | to proclaim the year of the <i>Lord's favor</i>   | THE LORD'S FAVOR  |
| <hr/> |   |   |
|       | and the day of <i>vengeance</i> of our <i>God</i> ;   | THE LORD'S VENGEANCE  |
| <hr/> |   |   |
| 5.    | to comfort all who <i>mourn</i> ;<br>to grant to those who mourn <i>in Zion</i> -<br>to give them a <i>garland</i> instead of <i>ashes</i> ,<br>the <i>oil of gladness</i> instead of <i>mourning</i> ,<br>the <i>mantle of praise</i> instead of a <i>faint spirit</i> ; | TO COMFORT THE MOURNING<br>TO GIVE TO THEM: FLOWERS<br>GLADNESS/ PRAISE |
| 6.    | that they may be called <i>oaks of righteousness</i> ,<br>the planting of the Lord,<br>that he may be <i>glorified</i> .  | THAT THEY MAY BE OAKS<br>THAT GOD MAY BE GLORIFIED                      |
| <hr/> |   |   |
| 7.    | They shall <i>build up</i> the <i>ancient ruins</i> ,<br>they shall <i>raise up</i> the <i>former devastations</i> ;<br>they shall <i>repair</i> the <i>ruined cities</i> ,<br>the devastations of <i>many generations</i> .  | RUINS BUILT<br>CITIES REPAIRED<br>(from the past)                       |
| 8.    | <i>Aliens</i> shall stand and <i>feed your flocks</i> ,<br><i>foreigners</i> shall be <i>your plowmen</i> and <i>vine-dressers</i> ;  | ALIENS YOUR SHEPHERDS<br>AND FARM WORKERS                               |
| 9.    | but <i>you</i> shall be called the <i>priests of the Lord</i> ,<br>men shall speak of <i>you</i> as the <i>ministers of our God</i> ;   | YOU - PRIESTS<br>YOU - MINISTERS  |
| 10.   | <i>you shall eat</i> the <i>wealth of the nations</i> <i>Gentiles</i><br>and <i>in their riches</i> you shall glory.  | THE GENTILES<br>WEALTH IS YOURS   |
| 11.   | Instead of your shame you shall have a <i>double portion</i> ,<br>instead of dishonor you shall <i>rejoice in your lot</i> ;<br>therefore in <i>your land</i> you shall possess a <i>double portion</i> ;<br>yours shall be <i>everlasting joy</i> .                      | A GOOD LOT<br>IN YOUR LAND - JOY<br>(to the future)                     |

## ISAIAH 58:1-9

<sup>1</sup> This line is missing in Luke 4:18.

<sup>2</sup> This is the place in the text of Isaiah 61:2 where the quote in Luke 4:19 stops.

0. *Cry aloud, spare not,  
lift up your voice like a trumpet;  
declare to my people their transgression,  
to the house of Jacob their sins.*
- 
1. A. *Yet they seek me daily,  
and delight to know my ways,  
as if they were a nation that did righteousness  
and did not forsake the ordinance of their God;*  
B. *they ask of me righteous judgments,  
they delight to draw near to God.  
'Why have we fasted, and thou seest it not?  
Why have we humbled ourselves, and thou takest no knowledge of it?'*
2. *Behold, in the day of your fast  
you seek your own pleasure,  
and oppress all your workers.  
Behold, you fast only to quarrel and to fight  
and to hit with wicked fist.*
3. *Fasting like yours this day  
will not make your voice to be heard on high.  
Is such the fast that I choose,  
a day for a man to bow himself down?*
4. *Is it to bend down his head like a rush,  
and to spread sackcloth and ashes under him?  
Will you call this a fast,  
and a day acceptable to the Lord?*
5. *Is not this the fast that I choose:  
to loose the bonds of wickedness,  
to undo the thongs of the yoke,  
to let the oppressed go free,  
and to break every yoke?*
6. *Is it not to share your bread with the hungry,  
and bring the homeless poor into your house;  
when you see the naked, to cover him  
and not to hide yourself from your own flesh?*
- 7 A. *Then shall your light break forth like the dawn,  
and your healing shall spring up speedily;  
your righteousness shall go before you,  
the glory of the Lord shall be your rear guard.*  
B. *Then you shall call,  
and the Lord will answer;  
you shall cry,  
and he will say, Here I am."*
- INTRODUCTION  
Declare Sins
- FALSE  
Righteousness
- THEY DRAW NEAR  
God Does Not See Or Know
- YOU CHOOSE:  
Your Pleasure  
Oppress Workers  
Fight
- YOUR FAST  
God Does Not Like
- PARABLES OF:  
Rush, Ashes  
Sackcloth  
(a big show)
- GOD'S FAST:  
Is Justice & Freedom
- GOD CHOOSES:  
Compassion!
- TRUE RIGHTEOUSNESS  
Is Light/Healing
- THEY CALL ON GOD  
He Hears/Answers

*THE INAUGURATION* (Luke 4:16-30)  
*The Theological Cluster*

1. *Jesus* is the unique prophet on whom the Spirit *remains*. He is also the anointed one (Messiah) of God.
2. The *King* and the *Kingdom* are inseparably tied. There can be no Kingdom without the King.
3. *Salvation comes from beyond the community*. It is not community generated. The anointed one/the Messiah is the bearer of that salvation. The text is fulfilled in him.
4. The *ministry of Jesus* (and thereby the nature of the kingdom) is for the *whole person*. It involves:  
*proclamation evangelism, justice advocacy and compassion.*  
The climax of the inverted list is *compassion*. This compassion is meant to inform both the *witness* and the *justice advocacy*.
5. The setting of this three-fold ministry is that of a *worshipping community*. "The Synagogue" is mentioned at the beginning and the end. Without that setting, "Word" becomes "the Academy." "Justice advocacy" becomes "I demand my rights," and "compassion" turns into "Humanitarian aid." "Man's chief end is to glorify God and enjoy him forever."
6. *Jesus refuses to endorse the nationalism* of his own community. Rather he stands in prophetic judgment over it. He chooses to reprocess his hostility against Gentiles into Grace and he urges his audience to follow him. Among the Gentiles he finds models of faith to emulate.
7. A *theology of mission* is set forth. Both the centripetal and the centrifugal forces of mission are illustrated. The messenger *goes out* with the message (to the woman) and Naaman is *attracted in* to the community of faith and its prophet.
8. The *universality of the message* is affirmed. Jews (the people of Capernaum) and Gentiles (cf. vs. 25-27) are recipients of grace.
9. Faith is illustrated by two heroes, one woman and one man. The two are parallel. The woman is listed first. *Equality between women and men* in the kingdom is clearly affirmed.
10. *Heroes of faith and Ethnicity*. Jesus reaches beyond his own community and selects two Gentile heroes of faith who demonstrate authentic costly faithfulness. These he holds up as models for his people.
11. The message of the Good News calls for a *radical response of faith*. The faith here exhibited involves intellectual assent, trust and obedience.
12. The topic of *rewards* is opened. Significant *far-reaching blessings* are available to those who, like the woman and Naaman, make decisions of faith.
13. The reader can sense a foreshadowing of Jesus' coming, his ministry, his rejection, his death and his victory over death (resurrection).