

Session 19 : Luke 4-19:27

- In the synagogue at Nazareth, Jesus clearly identified Himself as the Christ by reading a prophecy of the Christ from Isaiah (Is 61:1-2), then claiming to be the fulfillment of that prophecy (Lk 4:21).
- Further, and interestingly, from the relatively recent discovery of the Dead Sea Scrolls in the 1940s, **it is now evident that the Essenes, correctly so, yet in the minority opinion, were expecting the return of the mysterious priest-king Melchizedek (see Gn 14), Who would be a supernatural person, Who would return imminently to announce the Jubilee Year of God, “the acceptable year of the Lord” (Is 61:2a), which would be liberation not from financial debt, but from the impossible-to-pay debt of sin.**
- However, the unbelieving Nazarenes rejected His claim to be the Christ, and thus attempted to kill Him, though He passed through their midst unharmed (Lk 4:22-30).
- Leaving Nazareth and the hostile Nazarenes, He established his “headquarters” in Capernaum, which was a bigger city, and located on a major highway.
- The vast majority of the Gospel of Luke records the last few months of Christ’s earthly life, as He journeys to Jerusalem for the last time, essentially His “death march” (Lk 10-19), and also it records the events of Passion Week (Lk 20-24).
- During His final journey to Jerusalem, themes of the Kingdom run throughout the narrative **because He has come to fulfill the Kingdom of David/Kingdom of God (1 Chron 28:5), as the Davidic kings were stewards of the throne in anticipation of the Davidic King, the Son of David, the Messiah-King or Christ, Who will reign eternally on the heavenly throne.**
- For example, His exorcisms (Lk 10:17;11:14-23) are signs of the Kingdom of Satan beginning to crumble due to the restoration and fulfillment of the Kingdom of David/Kingdom of God through the presence of Christ the King.
- **Interestingly, Jewish exorcists used to perform exorcisms in the “name of David” or in the “name of Solomon”, both of whom were exorcists. But, when Christ comes, His disciples perform exorcisms in His Name (Lk 9:49; 10:17), and He Himself, in performing exorcisms, does not invoke the names of either David or Solomon, but instead performs exorcisms by means of performative language (Lk 7:42), thus indicating not only that He is both the new David and the new Solomon, but also that He is the Incarnate God.**
- The parable of the Good Samaritan can be understood as a restoration of the Kingdom of David/Kingdom of God. Recall that, following the death of Solomon, during the beginning of the reign of Rehoboam, the Kingdom had split into Israel (north) and Judah (south). But now, **in fulfillment of prophecy, Christ will restore the divided Kingdom (Ez 37:22-26)**, reconciling the Judean from the south and the Samaritan from the north, like reconciling a Confederate rebel and a Yankee under the President of the United States of America.

- The Our Father is the prayer of the Kingdom, as we pray, “Thy kingdom come.”
- The parable of the prodigal son can also be understood as a restoration of the Kingdom of David/Kingdom of God. The younger son represents Israel (north), which rejected God, leaving Him to worship the gods/demons of other countries. The older brother represents Judah (south), which stayed closer to God, still living around the House of God, which is the Temple in Jerusalem. But the Eternal Father desires to reconcile both to Himself in His Kingdom.
- God most certainly loves newborn babies, and desires them to share in His Kingdom, as He says, “Let the **newborns/brephos** come to me, and do not hinder them, for to such belongs the Kingdom of God (Lk 18:16).” **This verse is one of the reasons why Christians have always baptized infants (Acts 2:38-39), as Baptism is the doorway into the Kingdom of God (Jn 3:5).**
- **Christ prophesied to His Apostles of His death and Resurrection (Lk 9:22; Lk 18:32-33), and even of His scourging (Lk 18:33), and thus they should have expected all to happen.**
- As He nears Jerusalem, entering the city of Jericho, the blind man ironically sees what others do not, as he sees with the eyes of faith that Jesus is the returning King, calling to Him as “**Son of David**” (Lk 18:38), **which was the title for the crown prince of the Kingdom of David.**
- While in Jericho, at the house of Zachaeus, He tells a parable about the Kingdom of God, in which He is the nobleman who will go to a far country (Heaven) to be made King (Ascension), and He will reward his servants (disciples) upon His return (2nd coming).