

Christ's Proclamation in Luke 4

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In Luke 4, Jesus Christ issued a proclamation that signaled the next phase of Almighty God's plan of salvation. However, it was imperative that Satan be defeated by the Word of God first (cf. Lk. 4:1-13; cf. Jn. 12:31). Once this was accomplished, the proclamation could be made.

The Spirit of the Lord (Almighty) is upon me (Jesus Christ), because He has anointed me to preach the gospel to the poor. He has sent me to heal the brokenhearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, ¹⁹ to preach the acceptable year of the Lord. ²⁰ Then he closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on him. ²¹ And he began to say to them, '**Today this Scripture is fulfilled in your hearing.**' (Lk. 4:18-21; Ed. notes in parentheses; emphasis added; NKJV used throughout unless otherwise noted).

In Luke 4:18-19, Christ quoted prophetic texts given by Isaiah who lived between 750-680 BCE (Isa. 61:1-2a). Isaiah was inspired to foretell the process of events that would occur following Christ's defeat of Satan. It would be a gradual reversal of the great deception that Satan has maintained over all his subjects from the time of Adam and Eve (Gen. 3:1-7). As Satan's ability to deceive is not limited to those in the physical realm (cf. Rev. 12:3-4, 7), the idea that fallen angels could be included in this gradual re-education process needs to be considered, especially as Christ also preached to them.

For Christ also suffered once for sins, the just for the unjust, that he might bring you to God, being put to death in the flesh but made alive by the Spirit, ¹⁹ by which also **he went and preached**

to the spirits in prison (1Pet. 3:18-19; emphasis added).

Those who heard Christ's reading of Isaiah's prophecy were witnesses to the fact that he was going to fulfill everything contained within those verses. However, those present at the time would have to act on what Christ read in order for this process of renewal to begin in their lives.

Not everyone who says to me (Christ), 'Lord, Lord,' shall enter the kingdom of heaven, but he who **does** the will of my Father in heaven (Mt. 7:21; Jas. 1:23, 25; Ed. note in parenthesis; emphasis added).

It is very important for Christ's proclamation to be understood in its spiritual context because this is the main purpose for it. Therefore, a brief explanation will be made for each section beginning with "preaching the gospel to the poor".

Blessed are the poor **in spirit**, for theirs is the kingdom of heaven (Mt. 5:3; emphasis added).

But on this one will I look: On him who is poor and of a **contrite spirit**, and who trembles at My word (Isa. 66:2b; cf. Ps. 51:17; emphasis added).

Based on Christ's own words, "the poor" are not those who have a lower status in society. Instead, it is those who do not think too highly of themselves. In other words, they do not regard themselves as being the mighty or powerful of this world. With this humbler attitude, these "poor" are more teachable and receptive to Christ's instruction. The apostle Paul confirmed this in the following scripture.

For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble (well-born), are called. ²⁷ But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the

weak things of the world to put to shame the things which are mighty (1Cor. 1:26-27; Ed. note in parenthesis).

The next point in Christ's proclamation was that he would "heal the brokenhearted", which refers to those who are seeking to obey God but have to endure various hardships and heartaches as they strive to resist the value system of this "present evil age" (Gal. 1:4).

...And others were tortured, not accepting deliverance, that they might obtain a better resurrection. ³⁶ Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. ³⁷ They were stoned, they were sawn in two, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented – ³⁸ of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the



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Luke 4:18b-10

earth (Heb. 11: 35b – 38; cf. Jas. 1:2-4).

Continuing with Christ's proclamation, another part of his work was to "preach deliverance to the captives and recovery of sight to the blind". In order for captives to be delivered from their captivity, they have to be able to "see" God's truth correctly. Once they are given the ability to see God's truth, the process of coming out of Satan's captivity can begin. Without God's intervention in an individual's life, they will remain in captivity to Satan. This is confirmed in a number of scriptures. The following is just one of these references.

Those who see you (Satan; cf. vs. 12) will gaze at you, and consider you, saying: 'Is this the man who made the earth tremble, who shook kingdoms, ¹⁷ who made the world as a

wilderness and destroyed its cities, who **would not release his prisoners?**' (Isa. 14:16-17; cf. Isa. 42:6-7; Ed. note in parenthesis; emphasis added).

Satan has blinded those who believe his lies to the point they do not realize they are incapable of seeing God's truth correctly. This blindness blankets the whole world.

So the great dragon was cast out, that serpent of old, called the Devil and **Satan, who deceives the whole world**; he was cast to the earth, and his angels were cast out with him (Rev. 12:9; cf. Mt. 23:16-24; emphasis added).

The last section of Christ's proclamation pictures a future scenario when everyone who remains deceived will eventually understand God's truth accurately and respond to it positively.

To set at liberty those who are oppressed, ¹⁹ to preach the acceptable year of the Lord (Lk. 4:18b-10; cf. Jer. 31:31-34).

The language that Christ used is not a coincidence when he said, "to set at liberty". It was used intentionally to identify a time in the future when God's Jubilee year is ultimately fulfilled. When this occurs, every sinner will have experienced the "acceptable year of the Lord".


Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land. ¹⁰ And you shall consecrate the fiftieth year, and **proclaim liberty throughout all the land to all its inhabitants...** (Lev. 25:9-10a; emphasis added).

In essence, when Christ made the proclamation in Luke 4, he was lifting up his voice like a trumpet and announcing that the process had begun that will eventually lead every sinner to repentance, and true freedom from the

oppressive consequences of living in a state of sin.

Cry aloud, spare not (do not hold back); **lift up your voice like a trumpet**; tell My people their transgression, and the house of Jacob their sins (Isa. 58:1; Ed. note in parenthesis; emphasis added).

The importance of trumpets being used for various purposes at different times is summarized in God's appointed festival that occurs on the first day of the seventh month (see study: God's First Holy Day of the Seventh Month). Therefore, Christ's proclamation could be the commencement of the process that will lead to the fulfillment of this Holy Day, which is described in Revelation 11:15-18. Between the proclamation that Christ made in Luke 4, and the final trumpet at the conclusion of God's plan of salvation, there will be many other trumpets blown.



ALSO, I SET WATCHMEN OVER YOU,
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Jeremiah 6:17; emphasis added

Then the Lord spoke to Moses, saying, ²⁴ Speak to the children of Israel, saying, 'In the seventh month, on the first day of the month, you shall have a Sabbath rest, a memorial of blowing **trumpets**, a holy convocation.' (Lev. 23:23-24; emphasis added)

At a future time, it will be Jesus Christ who blows the trumpet associated with judging those who are still in a state of rebellion against his Father's will.

Then the Lord will be seen over them, and his arrow will go forth like lightning. **The Lord God**

will blow the trumpet, and go with whirlwinds from the south (Zech. 9:14; emphasis added).

In fact, Christ's voice is compared to the sound of a trumpet according to the Apostle John's account.

I was in Spirit on the Lord's Day (period of judgment), and I heard behind me **a loud voice like a trumpet** (Rev. 1:10; Ed. note in parenthesis; emphasis added).

After these things I looked, and behold, a door standing open in heaven. And **the first voice which I heard was like a trumpet speaking with me**, saying, 'Come up here, and I will show you things which must take place after this (Rev. 4:1; emphasis added).

If Christ's proclamation in Luke 4 can be compared to a trumpet being blown, will people who do not currently hear Christ's voice, be aware of any trumpet being blown in the future? (Mt. 17:5; Mk. 9:7; Lk. 9:35). According to the following scripture, those who persist in rebelling against God's law and commandments will refuse to hear any warning about their conduct.

Also, I set watchmen over you, saying, Listen to the sound of the trumpet!' But they said, '**We will not listen.**' (Jer. 6:17; emphasis added).

Even after approximately three years of teaching people on a daily basis, very few were present at the Day of Pentecost following Christ's death and resurrection.

And in those days Peter stood up in the midst of the disciples (altogether the number of names was about a hundred and twenty) and said.... (Ac. 1:15a).

Therefore, after thousands of years, there are relatively few who have responded positively to trumpets that have been blown from generation to generation (Mt. 22:14).

Hopefully, more and more individuals will see the connection between Christ's proclamation in Luke 4, and the opportunity of everlasting life that his sacrifice makes available to every sinner who repents of sin (Ac. 2:36-39; cf. 1Jn. 3:4; 2Tim. 2:19).

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