

**7th Grade New Testament (Gospels)****Lesson Plan:** Jesus' 1st Sermon / Rejection**Learning Goal:** Students will analyze and evaluate the connections of Jesus' first sermon to the corresponding prophecies from Isaiah.**Question:** Why do you think people sometimes reject Jesus?

Prayer.

Discuss question on board. (5 minutes)

**First Sermon in Matthew/Mark's Gospel** (See Mark 1:14-15; Matthew 4:17)

- Continuity (extension of John the Baptist's message) - announcement of the kingdom
- "Repent, for the kingdom of heaven is at hand"

**First Sermon in Luke** (4:16-30)

- A little out of order historically (*see Mark and Matthew*; Luke includes it here to make a theological point - summary of Jesus' ministry)
- Custom - distinguished guest in synagogue would be invited to stand and read one of the designated passages for a given Sabbath, then expound on it
- When was the Sabbath?
  - Saturday (Not Sunday)
- What was the synagogue? (picture 7.1.7)
  - Must have 10 men, informal, used for teaching and worship.
  - Also served as a school, community center, and a place for administering justice
  - Worship consisted mainly of prayers, reading scripture, comments, and alms for the poor.
- Scripture Passage Jesus reads - Isaiah 61:1-2

**Content of the Message:****"Spirit of the Lord is upon me . . . has anointed me"**

- Emphasis on the Holy Spirit
- Connection to his baptism
- This is an extension of Jesus' anointing as Messiah ("anointed one")

**"Good news to the poor"**

- Fulfillment of Mary's song ("lifting up the lowly and sending the rich away empty")
- The "poor" figure more prominently in Luke's gospel than any other

**"Liberty to the captives" and "Liberty to those who are oppressed"**

- Jesus released persons from various forms of bondage and oppression: economic (the poor), physical (the lame, the crippled), political (the condemned), and demonic
- Forgiveness of sin, therefore, can also be seen as a form of release from bondage to iniquity

**"Recovery of sight to the blind"**

- Connection to Isaiah 35:5; 42:6-7

- When Jesus restores sight, he is figuratively fulfilling God's work of salvation as foreseen by the prophet Isaiah
- He is also serving as a "light to the nations"

**"Proclaim the year of the Lord's favor" (Jubilee)**

- Connection to the Year of Jubilee (7 sets of 7 years - every 50th year)
- All debts cancelled, all land return to the original family

**"Today, this scripture has been fulfilled in your hearing"**

- Jesus is claiming to be the fulfillment of this scripture - he is claiming to be the "anointed one"
- If Jesus had just stopped here, everything probably would have been ok

## 2 Proverbs:

**"Doctor, heal yourself"**

- Jesus' anticipates what the people seem to be thinking or saying among themselves
- The people were expecting a demonstration of power as Jesus had done elsewhere (Capernaum particularly where there was a concentration of Gentiles)
- Problem: they assumed/expected privileges because Jesus was from their town and they were Jews

**"No prophet is acceptable in his hometown"**

- Connection to Elijah (1 Kings 17) and Elisha (2 Kings 2 Kings 5:1-14)
- In both of these cases, Gentiles received the benefit of the prophet's miraculous work rather than the Jews.
- Therefore, Jesus uses these examples to elevate the Gentiles over the Jews as the ones on whom God shows favor rather than the Jews

## The reaction of the People

*One can imagine, in our day, a young man who becomes a famous athlete and signs a contract for millions of dollars. He then returns to his hometown, and all come to receive him and hear what he has to say. The town band goes out to greet him. The local papers praise him. The town gathers at the stadium for a welcome ceremony. Everybody is excited. Some say: "It is difficult to believe that this is Joe, who grew up next door." When Joe finally comes to the speaker's stand, all are eager to hear what he has to say. They know that he has talked of the need for better schools and clinics, and that he has supported such institutions elsewhere. Now Joe stands up and says: "Do not think that because I grew up in Smallville you will receive any special favors from me. Actually, I have decided to support the school in Eastville, the clinic in Northville." There will be a chilled silence. Soon shock will turn to anger, and anger to hostility. "Who does he think he is? We don't need him! Run him out of town!"*

Justo Gonzalez, *Luke*, p. 66

People not angry because of his claim to fulfill prophecy. They are quite thrilled about it. It is when Jesus says not to expect any favors that they turn on him.

Therefore, they try to stone him

- 2 ways of stoning - throwing rocks at person  
throwing person against the rocks

- They go for the second option and try to throw Jesus off the cliff.

“Anger and violence are the last defense of those who are made to face the truth of their own tradition which they have long defended and embraced.” (Fred Craddock)

### **Jesus’ escape**

- He “passed through their midst”
- What does this mean? We don’t know, but this appears to be some kind of supernatural disappearing act.

Maybe we can say it was a rocky start for his ministry. (Pun intended)

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### **Lesson Summary /Review:**

Students should review and highlight the following vocabulary terms and concepts from this lesson in their notes:

- Synagogue
- What was the “one sentence sermon” preached by both John the Baptist and Jesus?

### THE TEMPLE MOUNT IN THE TIME OF JESUS

Herod's Temple Mount was the focal point of Jerusalem during the time of Jesus. Sitting atop Jerusalem's north-eastern ridge, it occupied one-sixth of the city's area. Under Herod the Great, the Temple Mount's foundation was expanded to encompass approximately 1.5 million square feet (140,000 square meters). Its foundational walls were constructed using gigantic stones, the largest found being 45 feet long, 11.5 feet high, and 12 feet thick (13.7 m by 3.5 m by 3.7 m).

Wilson's Arch formed a bridge over the Tyropoeon Valley below, leading from the Temple Mount to the Hasmonean Palace. A section of the western wall south of Wilson's Arch (187 feet/57 m long, sometimes called the Walling Wall) has been a place of prayer for Jews for the last 700 years. The lowest seven stone courses, which can be seen at ground level, are Herodian.

The early square Temple Mount preserved its identity as a separate area with its own walls and gates.

Robinson's Arch and its massive stairway led from the Tyropoeon Street below up to the Royal Stoa.

The Double Gate and its monumental stairway

A ritual bath-house for pilgrims to cleanse before entering the temple precincts

A Council House for legal proceedings

The Triple Gate and its stairway

Small shops, which had a narrow street built above them, were built along the southern wall of the Temple Mount.

The Antonia Fortress was where Herod (and later the Romans) commanded the garrison in order to protect the temple and to suppress religiously motivated rebellion.

Herod's Temple (for a detailed cutaway drawing, see p. 1343)

The Court of the Women was the farthest point of the inner temple complex that women could enter.

The Pool of Israel was probably used to wash sacrificial animals before they were led to the Temple Mount.

The Golden Gate, then known as the Shushan Gate

Stairs descended from the Muster Gate into the Kidron Valley and eventually went up to the Mount of Olives.

The eastern city wall of Jerusalem

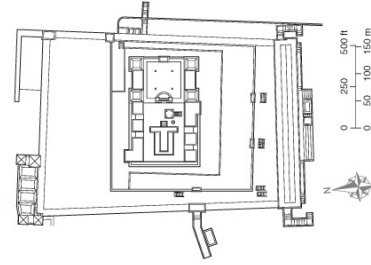
Solomon's Porch, the portico built along the eastern wall, was a place of congregation (cf. John 10:23; Acts 3:11).

The soring (a low, latticed screen or railing) prohibited Gentiles or non-purified Jews from entering the temple courts.

The Court of the Gentiles was the area between the soring and the outer walls of the early square Temple Mount.

The Royal Stoa was a 912-foot-long (278 m) portico, containing four rows of 40 columns. The Sanhedrin met in the central apse after C. A.D. 30. This may have been where Jesus cleansed the temple. The southeast corner overlooking the Kidron Valley created a drop of 140 feet (43 m) to the street below, and 300 feet (91 m) to the valley below. This may be the "pinnacle of the temple" mentioned in Matt. 4:5 and Luke 4:9.

Temple Mount Architectural Plan



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0 50 100 150 200 250 300

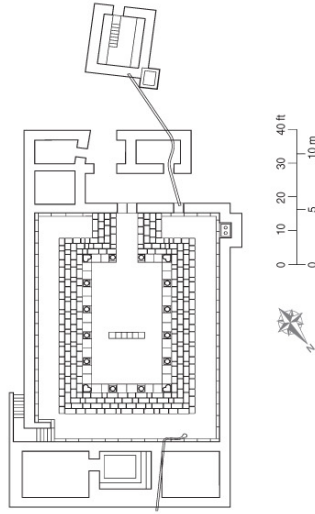
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### THE SYNAGOGUE AND JEWISH WORSHIP

In cities other than Jerusalem, the synagogue was the center of Jewish worship during the time of Christ. Synagogues were located in most of the leading towns of Israel. Although very little remains of the original first-century synagogue at Nazareth, extensive archaeological evidence exists for a typical Jewish synagogue in the town of Gamla, which would have had much in common with the synagogues Jesus visited in Nazareth and other cities.

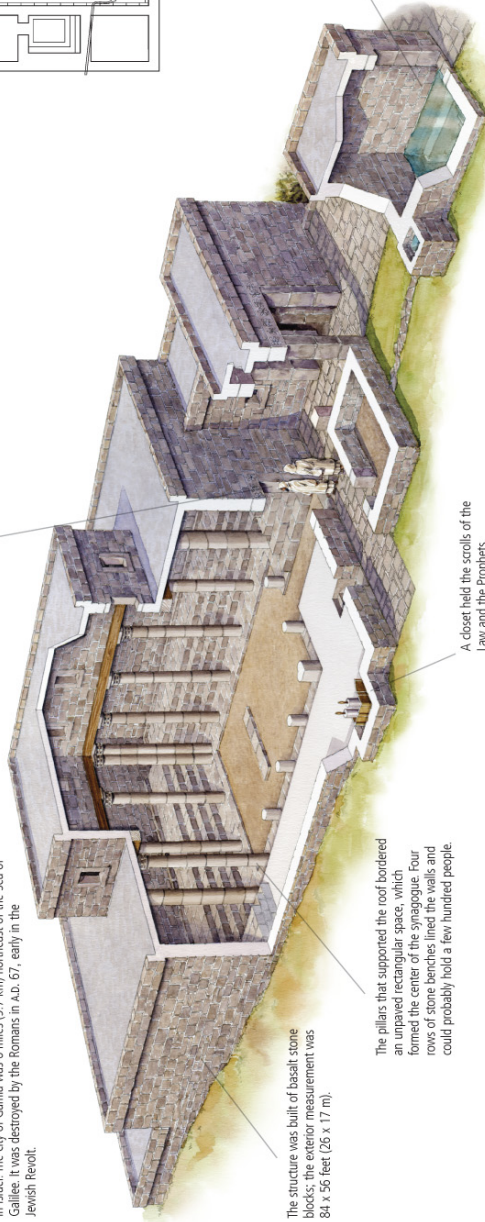
This illustration is based on the excavation of the Gamla synagogue, one of the oldest in Israel. The city of Gamla was 6 miles (9.7 km) northeast of the Sea of Galilee. It was destroyed by the Romans in A.D. 67, early in the Jewish Revolt.

Synagogue Architectural Plan



A covered water channel ran to the mikveh, which was a stone ritual bath with seven steps. The mikveh held just enough water for the complete immersion of people and items needing purification, such as jars and utensils used in worship.

The entrance to the synagogue faced southwest, toward Jerusalem.



The structure was built of basalt stone blocks; the exterior measurement was 84 x 56 feet (26 x 17 m).

The pillars that supported the roof bordered an unpaired rectangular space, which formed the center of the synagogue. Four rows of stone benches lined the walls and could probably hold a few hundred people.

A closet held the scrolls of the Law and the Prophets.



