

THE ROLE OF THE SABBATH/JUBILEE IN LUKE 4:16-18

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Although recently questioned¹ there has been a general consensus that Luke 4:16-30 is of programmatic significance in Luke-Acts.² This pericope has attracted a large amount of attention,³ because of the major themes Luke encapsulates in the story and repeats elsewhere.⁴

In one of the few extended studies of the Jubiliary theology in the Gospel of Luke, Robert Sloan has noted that, "though not universally noticed, or, at best, not often pointed out by commentators of recent years, the jubiliary background of this passage was widely recognized by commentators of bygone years" (1977:19)⁵

In a 1980 book entitled *Divine Rest for Human Restlessness*, Samuel Bacchiocchi incorporates and broadens Sloan's research by including a more foundational Old Testament understanding of the Jubilee's relationship with the Sabbath. Under the broader rubric of

¹ Verheyden reports disagreement over the exact nature of the programmatic discourse by scholars in the late eighties has resulted in "skepticism about the programmatic status of the discourse" (1999:55).

² Bosch (1991:89), along with others, sees Luke 4:16-30 as a "preface" (Anderson 1964:260) and a "condensed version" of the gospel as a whole (Dupont 1979:20f).

³ Verheyden reports that for the second edition of the congress volume on Luke, "C. Schreck reviewed the incredible amount of literature on the Nazareth pericope that had appeared between 1973 and 1988" (1999:54). In the review, Schreck distinguished three major areas of interest in the discussion of Luke 4:16-30. They are: 1) source criticism; 2) its significance as a programmatic discourse and 3) the thematic introduction of the rejection of Israel/mission to the Gentiles (4:25-27) along with the social dimension of the Christian message (4:18-19).

⁴ Among the stories in Acts which parallel the Lukan story at Nazareth are the beginning of Paul's ministry at Damascus (Acts 9:19b-25); the start of the first missionary journey to Cyprus in the power of the Spirit (Acts 13:1-12) and Paul's first missionary speech in the synagogue of Antioch of Pisidia (Acts 13:14-52). The themes of Luke 4:16-30 are also reflected in the speeches of Peter at Pentecost (2:17-40); in the Temple (3:11-26) and at Cornelius' house (10:34-33). Finally, Luke seems to bind the beginning of the ministry of Jesus with the end of Acts (1999:359-395).

⁵ Sloan cites a number works which have noted the connection between Lk. 4:16ff with the Jubilee including (Plummer 1896), (Caird 1963), (Yoder 1972:34-40, 64-77) and (Sanders 1975:75-106).

Jesus the Liberator, Michael Prior devotes an insightful section to the Jubiliary aspect of Jesus' proclamation and ministry in Luke 4 (1995:139-140). Finally, in a 1989 thesis entitled *The Mission of the Messiah and the Year of Jubilee: Luke 4 and Isaiah 61*, Paul Hertig builds on a portion of Sloan's research, especially as it relates to Jesus' ministry to the poor.⁶

Both Prior (1995:153) and Hertig (1989:72) have attempted to show the central themes of the Nazareth pericope by discerning the chiasmic structure of Luke 4:16ff. The next section explores the details of both chiasms to see their contributions and limitations.

Prior's structure extends from Lk. 4:16-22 and appears to be based on the English reading of the text. He builds the chiasm on the following emphasized words (1995:153):

A And he came to Nazareth . . . and went to the synagogue
B He stood up to read;
C there was given to him the book of the prophet Isaiah
D He opened the book and found the place . . .
E The Spirit of the Lord is upon me, because he has anointed me
F to proclaim good news to the poor.
G He has sent me to proclaim release to the captives
H and recovering of sight to the blind
G' to set at liberty those who are oppressed.
F' to proclaim
E' the acceptable year of the Lord
D' He closed the book,
C' and gave it back to the attendant,
B' and sat down;
A' And the eyes of all in the synagogue were fixed on him.

⁶ O'Toole notes in his 1995 article on states that although not many have been convinced that Luke was speaking literally of the Jubilee, "most would grant that themes associated with the Jubilee appear in Luke 4, 16-30 (1995:512-513). Tannehill is also ambivalent about the possible connection between Luke 4:16-30 and the Jubilee (1986:67-68).

Prior builds his chiasm with words and phrases which either correspond or compliment one another. Although the events which precede to and recede from the reading of Isaiah by Jesus are fairly well constructed, the main challenges of the pericope lie in the Isaiah quotation.

Prior's solution is to leave F' "to proclaim" by itself so that E' "acceptable year of the Lord" can be matched to E "The Spirit of the Lord." Although this is an obvious weak component in the structure, Prior does show how "each of the elements of the Isaiah text can be seen to be fulfilled in the gospel of Luke" (1995:158):

That Jesus was empowered by the Spirit is a recurring theme (e.g. Lk. 1:35; 4:1,14; 10:21; cf. Acts 1:2; 10:38). This puts him in line with Moses (Num. 11:17), Gideon (Judg. 6:34), David and Saul (1Sam. 16:13-14), Elizabeth (Lk. 1:41), Zechariah (Lk. 1:67), John the Baptist (Lk. 1:16-17), and Simeon (Lk. 2:25). The activity of the Spirit in the lives of the disciples is a feature of Acts also (e.g. acts 4:8, 31; 5:32; 6:3,5,10). His concern for evangelizing is made explicit again in Lk. 4:43; 7:22; 8:1 and 20:1. His concern for the poor surfaces again at Lk. 6:20; 14:13,21; 16:20; 18:22; 19:9 and 21:3) (1995:158).

The internal chiasm which Luke constructs from Isa. 61:1-2 and Isa. 58:6 presents some unique challenges which are better met by Paul Hertig who uses the underlying structure of the Greek text to better understand the structure of the quotation from Isaiah. His chiasm is as follows (1989:72):

He went to Nazareth, where he had been brought up,
and on the Sabbath day he went into the synagogue,
as was his custom

A And he stood up to read.

The scroll of the prophet Isaiah was given to him.

Unrolling it, he found the place where it is written:

"The Spirit of the Lord is on me,

because he's anointed me to preach good news to the poor.

He has sent me to proclaim for the prisoners release

B and recovery of sight for the blind,

to send away the oppressed into release

to proclaim the year of the Lord's favor."

Then he rolled up the scroll,

gave it back to the attendant

A' And sat down

The eyes of everyone in the synagogue were fastened on him,
and he began by saying to them . . .

Like Prior, Hertig sees the phrase, "recovery of sight for the blind," bracketed by the two "release" phrases from Isaiah 61:1 and Isaiah 58:6 as the center of the chiasm.⁷ In order to understand the fuller meaning of this passage, the nominal, verbal and theological richness of the main words and phrases of the passage: "release," "proclaim," "favorable year" and "Messiah" will be explored in the next sections.

⁷ For a slightly modified version of both Hertig and Prior's chiasm see (Tiede 1980:35) and O'Toole's critique of Tiede's structure (1995:508). See also Tannehill's discussion of the chiasm which affirms the importance of aphesis as a structuring factor (1986:61-62).

Release—(Αφεσις) Aphesis

The meaning of "aphesis" and the reason why Isa. 58:6 has been inserted into the quotation of Isa. 61:1-2 has been well discussed in several places.⁸ Tannehill rightly observes that the insertion of Isa. 58:6 could not have come from an accidental reading of the LXX (1972:67). As others have noted, its insertion is clearly intentional and is placed here to highlight "an important theme in the book of Luke" (Hertig 1989:73)

Of the approximately fifty times "aphesis" appears in the LXX, twenty-two are found in Leviticus 25 and 27 where it translates in most cases "year of Jubilee" and in other cases it translates "release" (cf. Lev. 25:10, Isa. 61:1). "Aphesis" also translates the complex of Sabbath-year passages (Ex. 23:11; Dt. 15:1ff; 31:10). In a unique sense, it is used in the "sending away" of Azazel on the Day of Atonement (Lev. 16:22).

In the New Testament it is used in seventeen instances: ten times in Luke-Acts, twice in Matthew, once in Mark and never in John. "Luke uses the term distinctively for 'release from sin,' i.e. forgiveness (1:77; 7:47; 24:47; Acts 2:38, 5:31, 10:43, 13:38, 26:11)" (Hertig 1989:73-74). According to Sloan, "aphesis" is the key word that "ties together the quotation of Isa. 61:1-2a and Isa. 58:6 in Luke 4:18-19 . . . the programmatic Lukan rendering of the ministry of release" (1977:178). Patrick Miller concurs with this idea when he writes:

The tie that binds Isaiah 61:1-2 and 58:6 together in Luke 4 is the small word aphasis, the word translated 'release' for the captives and 'liberty' for the oppressed. . . . it is the catchword binding the two quotations together. Out of the four sentences in Isaiah 58:6 that all say essentially the same thing, the one chosen here in the gospel quotation is the one that in the gospel quotation is the one that in the Greek translation uses aphasis" (1975:419f).

⁸ See Bacchiocchi 1980:142; Hertig 1989:73-77; Sloan 1977:36-38; 177-194 and Tannehill 1972:66-71.

According to Sloan, this important catchword "apesis" "is crucial for understanding the nature of the Sabbath and Jubilee years," because it represents "in the Old Testament virtually every aspect of that particular legislation" (1977:177). There seems to be little doubt then that Luke's insertion of Isa. 58:6 which included the important term "apesis" in the programmatic text at the beginning of Christ's ministry carries major significance.

This theme of redemptive release in Luke is well brought out by Tannehill in his chapter entitled "Jesus' Ministry to the Oppressed and Excluded" (1986:103-139). He concludes his discussion by stating:

We have seen that the narrator of Luke shows active concern and uses literary skill to present Jesus' ministry to the oppressed and excluded in an impressive way. Episodes in which Jesus offers release of sins to outcasts are linked with one another and thereby repeatedly remind readers of this important aspect of Jesus' work. A series of major quest stories highlights the possibility of the excluded finding what they seek through Jesus. Both Jesus' ministry to the poor and his ministry to women are well developed. All this material demonstrates the fulfillment of the commission which Jesus announced in Nazareth, the commission to preach good news to the poor and proclaim release to the captives and oppressed (1986:139).

Proclaim—(Κηρυξαι)

Sloan notes that "the twice-repeated aorist infinitive κηρυξαι of Lk. 4:18-19, 'to proclaim,' has clear jubilar connections" (1977:35). This dual use of the verb strongly connects both the heralding concept of the Jubilee Year in Lk. 4:19 with the proclamation of the release of the prisoners and the oppressed in Lk. 4:18.⁹

⁹ cf. Lev. 25:10—"proclaim throughout the land." Sloan further notes that although three different Greek words underlie the word "proclaim" in the LXX of Lev. 25:10 and Isa. 61:1-2a, they all translate the same basic Hebrew root word which in itself has clear jubilar overtones (1977:36).

In Isa. 61:1/Lk. 4:18 the "prisoners" (Gr. αιξμαλτοι) and the "oppressed" (Gr. τεθραυσμενουω) who are released (Gr. aphasis) also share clear Jubiliary themes. While the word for prisoner literally means "prisoners of war" it can also have a broader meaning (cf. 2Cor. 10:5; 2Tim. 3:6) such as "those shackled by pauperizing economic and social condition" (Sloan 1977:38).

The somewhat parallel expression " τεθραυσμενουω" is taken from Isa. 58:6, a chapter which itself contains strong Jubiliary/Sabbath motifs. Although Sloan notes that Isa. 58:6 has both a jubiliary history of interpretation in Judaism and a thematic connection with Isa. 61, its particular character is manifested in "the jubilee charged term aphasis" (1977:40).

The Lord's Favorable Year—(ἐνιαυτο;ν κυριου δεκτον)

The fact that Jesus ends the reading from Isaiah 61:1-2 proclaiming the Lord's favor instead of his wrath has "evoked varied explanations from the scholarly community" (Sloan 1977:32).¹⁰ Joachim Jeremias has suggested that the omission shows that Jesus had detached the nationalistic idea of revenge from the hope of redemption (1958:44-46). This turning from wrath to grace (as well as from Jew to Gentile) may have in part precipitated the violent rejection of the message.

The climatic nature of Luke 4:19 is further enhanced by the term "favorable, or acceptable" (Gr. δεκτον), which is again repeated in Christ's important rejoinder in 4:24: "no prophet is accepted in his hometown." Thus a key component in the pericope (cf. acceptance/rejection) is brought to the fore both through the placement and repetition of "dekton."

¹⁰ Sloan reports that B. Reicke, "puts forward the two elements of significance relative to the omission: (1) the reference in 61:2b to God's wrath was not in keeping with the primary theme of the reading (i.e., the year of God's grace) as applied by Jesus and hence was abandoned; and, (2) it was out of his sense of prophetic authority -- that Jesus was free to effect both the omission of 61:2b and the addition of 58:6" (1977:93).

In addition, the acceptable "year" (Gr. "ἔνιατὸ" of Isa. 61:1/Lk. 4:19 has a clear nominal link with the "ἐνιατὸ ἀπηεσεο" of the foundational jubiliary verse in Lev. 25:10. The word for "year" (Gr. ἔνιατον) carries more than just annual, temporal significance (brought out usually by the Greek word "ετος"). "Ἐνιατον" captures "the desired verbal flavor of a celebrative era, season, or anniversary, and thereby indicates a time of special note" (Sloan 1977:34). It is this word that conveys the special jubiliary time in Luke, Isaiah and Leviticus.

The Messiah/Anointed—(ε[χρισεν])

The "anointed me" (Gr. ἐξρισεν με) of 4:18 is a clearly Messianic term. This verbal form is from "Christ" (Gr. Χριστω) which in turn translates the Hebrew (Aramaic) "Messiah." Sloan initially points out that Judaism placed more of an emphasis on Messianic functions "than it did upon either the person or the proper noun title therewith associated" (1977:45).¹¹

It is most clear that Luke wants to provide a very strong Christological framework surrounding the Nazareth pericope. From the very start of the birth narrative, John the Baptist is prophesied that he would "prepare the way of the Lord" (Lk. 1:17).

In addition, the angel greets Mary with the promise that her child would be "great" and would be called "Son of the Most High" and he would be given "the throne of his father David" (Lk. 1:32). Mary is also told that the Holy Spirit would bring about this divine-human birth and that the child would be called "the Son of God" (Lk. 1:35).

¹¹ Although the word itself in later Jewish literature and the Old Testament link the anointing of the Spirit with the Messiah, it "is most clearly seen precisely in relation to kings" (Sloan 1977:51). Furthermore, a Judaic tradition in the first century encapsulated in 11QMelchizedek, ascribed to the Messiah the task of proclaiming the glad tidings of the new eschatological age.

Likewise, when Zechariah is filled with Spirit at the naming of John, he talks about the redemption and salvation of his people (Lk. 1:68-69).

The first time the word "Christ" is used in Luke is connected with the announcement of the angel to the poor shepherds: "Today in the town of David a Savior has been born to you; he is Christ the Lord" (Lk. 2:11).¹²

The coming of the Messiah is also promised to Simeon who is told that he would not see death until he has seen "the Lord's Christ" (Lk. 2:26). When Joseph and Mary finally find their son after three days of anxious search Jesus tells them he had to be "in my Father's house" (Lk. 2:49). The Father himself speaks at Christ's baptism (anointing) testifying that Jesus is "my Son" (Lk. 3:22) which is immediately followed by Luke's genealogy which states that Jesus is the "son of God" (Lk. 3:23, 38).

These divine and human attestations that Jesus is indeed the Messiah is immediately challenged by the devil in the wilderness of temptation: "If you are the Son of God, tell this stone to become bread" (Lk. 4:3). Christ's conquering of the devil in the wilderness invests his preaching and ministry with authority. Although He is unrecognized in Nazareth, the demons testify that He is "the Holy One of God" (Lk. 4:34), "the Son of God" and "the Christ" (Lk. 4:41).

With many of these divine testimonies and events clearly connected with the Spirit (Lk. 1:17; 35; 2:27; 3:16; 3:22; 4:1 and 4:14) are the jubiliary themes of the good news of redemption for all people (Lk. 1:68; 1:77; 2:10, 14, 2:30-32; 2:38; 3:6). The proclamation of the Spirit-filled Messiah is thus artfully woven into the very fabric of Luke until it arises to a wonderful crescendo in Lk. 4:18-19:

¹² Note the use of the terms "today" and "Christ" which are echoed again in Luke 4:18, 21.

The facts underlying the historical situation about which Luke writes also serve only to heighten the growing intensity with which Luke, in the above mentioned pericopes, has literally anticipated Jesus' burst onto the public scene in Nazareth. Since the time of Haggai, Zechariah, and Malachi the Holy Spirit was believed to have departed from Israel, silencing the prophetic voice. Not until the Messianic time of the end, when the eschatological prophet would appear with the anointing of the Spirit, would Scripture again be fulfilled, the voice of revelation once more speak, and the Spirit return to Israel. Therefore, when Luke writes that Jesus 'returned in the power of the Spirit into Galilee' (4:14), and then immediately proceeds to the incident in which "he came to Nazareth, where he had been brought up" the crescendo of Messianic anticipation has by Luke's skillful hand reached its finest swell" (Sloan 1977:53).

Now that a brief survey of the important terms of Lk. 4:18-19 have shown a strong and consistent connection with the main jubiliary texts in the Old Testament, the possible chiasmic nature of the pericope in Lk. 4:16-22 needs to be explored in order that further enhancements of the themes can be set forth. As Tiede has stated, form and function should amplify the meaning of the text. "The theological 'content' of the passage" should be "congruent with its literary form" and redouble "its force while specifying its meaning" (1980:43).

The following framework builds upon the insights of Prior and Hertig and seeks to understand the anomaly in Lk. 4:18-19 and the boundary elements in Lk. 4:16, 21-22.

1 He went to Nazareth, where he had been brought up,
 2 and on the Sabbath day he went into the synagogue, as was his custom.
 3 And he stood up to read.
 4 The scroll of the prophet Isaiah was handed to him.
 5 Unrolling it, he found the place where it is written:
 6 “The Spirit of the Lord is on me,
 6 Because he has anointed me
 7 to preach good news to the poor.
 8 He has sent me to proclaim release
 for prisoners
 9 and recovery of sight for the
 blind,
 8 to release the oppressed,
 7 to proclaim the year of the Lord’s favor.”
 5 Then he rolled up the scroll,
 4 gave it back to the attendant
 3 and sat down.
 2 The eyes of everyone in the synagogue were fastened on him, and he
 began by saying to them, “Today this scripture is fulfilled in your
 hearing.”
 1 All spoke well of him and were amazed at the gracious words that came
 from his lips. “Isn’t this Joseph’s son?” they asked.

The Chiastic Structure of Luke 4:16-22

As was mentioned earlier, the proclamation of the acceptable year of the Lord is climactic in nature. Although its role in the normal linear structure of the verse is clear, it gives rise to an apparent imbalance in the chiastic structure:

6 “The Spirit of the Lord is on me (is immediately followed by) . . .
 6 Because he has anointed me

From this proposed structure, it is clear that the second phrase "Because He has anointed me is clearly analogous to the first phrase "The Spirit of the Lord is

upon Me." However, instead of following "to proclaim the year of the Lord's favor" which would properly balance the structure, it appears right after its compliment.

Two explanations might explain this apparent anomaly. As has already been presented above, the proclamation of the Lord's favor is clearly climactic in nature. Jesus has made it such by not pronouncing the Lord's wrath and by highlighting mercy and grace in the infinitives which precede it. By moving the "Because he has anointed me" element the climactic nature of the proclamation is maintained..

The second explanation focuses on the important Christological dimension of the pericope. By placing the two Spirit-filled/Anointed phrases together, the writer not only makes the proclamation of the Jubiliary year prominent but also underlines the important Christological themes which has been his focus from the very start of the gospel.

As such, the apparent anomalies in the chiasmic structure, rather than weakening, strongly promote the two main themes of the Nazareth pericope which are: 1) Jesus is the Christ and 2) now is the time. These twin themes of Identity and Time are further buttressed by the two beginning and ending parts of the chiasmic structure (which were overlooked by both Prior and Hertig).

The Christological or identification theme is clearly brought to view in Lk. 4:16, 22:

1 He went to Nazareth, where he had been brought up,

1 All spoke well of him and were amazed at the gracious words that came from his lips. "Isn't this Joseph's son?" they asked.

The pronouncement and subsequent rejection at the time of salvation to his kinsmen has in itself obvious jubiliary overtones. According to the law of the redemption of the land, it could only be provided by "the nearest relative" (Lev.

25:24-25). The question, ("Is not this Joseph's son?"), which is full of incredulity, shows not only an intimate knowledge of Jesus' family but also their blindness as to the true identity and timing of God's visitation to free them.

On the other hand, the definite jubiliary time proclaimed in Lk. 4:19 is echoed in the Sabbath "day" (Gr. *ημερα*) of Lk. 4:16 and the "Today" (Gr. *Σημερον*) of Lk. 4:21:

2 and on the Sabbath day he went into the synagogue, as was his custom.

2 The eyes of everyone in the synagogue were fastened on him, and he began by saying to them, "Today this scripture is fulfilled in your hearing."

As will be seen in the next chapter, the whole jubiliary and Sabbath regulations were built on a definite timeframe. Jesus points his hearers in the synagogue that this proclamation of the Jubilee, with all its redemptive features, has been fulfilled, has been initiated at the very moment it was read.

Christ's announcement of messianic fulfillment through the reading of the texts in Isaiah echoed the contemporary sectarian and mainstream Jewish expectation that such an event would soon take place. David E. Aune states that an early first century fragment from Qumran called 11Q Melchizedek, "provides the first piece of conclusive evidence before A.D. 70 that the proclamation of glad tidings could be considered a significant aspect of the messianic task" (1973:165).¹³

Verheyden notes that "W.C. van Unnik argued that the central concept in Lk-Acts is not salvation history" [contra Conzelmann] "but the proclamation of salvation" (1999:26). This salvation is not an abstract notion, but has taken the

¹³A. Strobel also argues that behind Christ's quotation lay an actual historical jubilee year which is dated in A.D. 26-27 (Kerygma und Apokalyptic 1967:105-111). Writing contrary to this view is Prior, who regards any literal or liturgical reckoning of years to account for the Jubilee as "indulging in interesting speculation" (Prior 1995:141). While a chronological reckoning of the years more be somewhat tentative, I believe the theological foundation of the linking of the Jubilee with the Nazareth pericope to be sound, despite the remarks of Tannehill (and others) that "this remains a possibility but has not been proved" (1986:68).

form of a concrete historical figure (Marshall 1970:116-156). This is made evident by the risen Christ Himself, who explained to the disciples after his resurrection that His teaching and mission represented the fulfillment of everything "that is written about me in the Law of Moses, the Prophets and the Psalms" (Luke 24:44).¹⁴

Just as the six days of creative activity were ushered in through the word of the Almighty speaking in the midst of the chaos, the potential for a new creation, a new wholeness has been created by the Anointed One speaking in the midst of His people. By applying the words of the prophet Isaiah to Himself, Jesus brings the future into the present. "Today" on the "day of the Sabbath" the reality of jubiliary rest and redemption has come.

Lastly, the middle phrase of the chiasm speaks to the blindness of the congregation:

9 and recovery of sight for the blind,

The central focus of the chiasm, "the recovery of sight for the blind," is an apt description of the rejection of the prophetic ministry at the time of Elijah, Elisha and now Jesus (Lk. 4:25-30). Despite this rejection, Jesus goes forth on another Sabbath to continue his ministry of blessing to proclaim release to the oppressed (Lk. 4:31-41).

Tannehill further delineates the meaning of sight for the blind by discussing how Luke might have encapsulated the extended references of light in Isaiah to this and other references in Luke/Acts (1986:64-65). The healing of the blind may refer both to physical healing (cf. Luke 7:22) and spiritual illumination as well in both Isaiah and Luke.

¹⁴ It should be further noted that the proclamation of messianic "fulfillment" (Gr. *peplhvrtai*) is not meant to convey the cessation of the Sabbath as argued by Yang (1997) in his discussion of the same verb in Mt. 5:17. Luke's insertion of two Sabbath healing episodes immediately after the Nazareth pericope (4:31-38) is not meant to demonstrate a new day of worship but a renewed way in which the Sabbath release is to take place.

The release of the oppressed in Isa. 58:6 is followed by the promise of light rising in the darkness (Isa. 58:8, 10). The reference to "a light of the nations" and "salvation to the end of the earth" in Isa. 49:6 is quoted in the parallel passage to Luke 4:16-30 in Acts 13:47.¹⁵

All the major elements of Luke 4:16-22 are reconfirmed in Paul's last major and climactic speech where both his own (Acts 26:18) and Christ's mission is described as bringing the nations to the light of God's salvation (Acts 26:23).

More strikingly, Paul summarizes his mission in words that seem to paraphrase Jesus' description of his mission in Luke 4:18. In Acts 26:17-18 Paul presents his commission from the risen Christ in these terms: ". . . the people and the nations, to whom I send you [cf. Luke 4:18: "He has sent me"] to open their eyes, [cf. Luke 4:18: "to proclaim . . . to the blind new sight"] so as to turn from darkness to light and from the authority of Satan [cf. the "prisoners" who need "release" in Luke 4:18] to God so that they might receive release of sins" (cf. "release" in Luke 4:18) (Tannehill 1986:67).

Summary

From the wealth of material which has focused on the Nazareth pericope of Lk. 4:16-30, the single subject of the Jubilee was studied with special attention given to its Messianic and chiastic structure. It was noted that the pericope itself is of programmatic significance and highlights several important themes in Luke/Acts. The internal chiasm which Luke constructs from Isa. 61:1-2 and Isa. 58:6 present some unique challenges.

The insertion of Isa. 58:6 was discussed along with the important catchword "release" (Gr. *aphesis*) which closely tied together the Jubiliary material found in Lev. 25:10; Isa. 58:6; Isa. 61:1-2 and Lk. 4:18-19. A similar connection was found

¹⁵ "A light to the nations" is also mentioned in Isa. 42:6-7 which is immediately followed by a reference to opening the eyes of the blind. Luke has earlier used light and sight as a sign of God's salvific purpose towards all people in the coming of the Messiah (cf. Luke 1:78-79; 2:30-32 and 3:6).

between the other key words "proclaim" (Gr. Κηρυξαι); "the Lord's favorable year" (Gr. $\text{ejniauto;n kurivou dektovn}$) and "the Anointed One/Messiah" (Gr. εξρισεν).

It is clear that Luke want to provide a strong Christological framework to surround the Nazareth pericope by having prophetic figures, good and evil angels, Old Testament citations and fulfillments, the genealogy and the voice of God Himself all testify that Jesus indeed is the Anointed One.

A more suitable solution was advanced for the chiasmic structure of Lk. 4:16-22 by showing how both the internal and external sections of the chiasm highlight the two critical elements that Jesus is the Christ and now is the time. The importance of a definitive time for the ministry of the Sabbath "day" and the proclamation of the jubilar "Today" was also underlined. Finally, the significance of the central phrase of the chiasm, "and recovery of sight for the blind" in the book of Isaiah the ministries of Jesus and Paul was discussed.

Now that the structure, surrounding context and Old Testament Sabbath/Jubilee roots of Lk. 4:16-22 have been discussed, the next section will attempt to understand the Biblical and theological foundation of the Sabbath and how it applies to the Jubilee.