

LUKE 4:16 AND THE SABBATH YEAR

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When you compare the scriptures (Luk 3:22-23) with the Sabbath Jubilee chart (See this chart among the Sabbath Jubilee articles) and the chart of the Hebrew years of Jesus' life (See this chart among the articles in the Life of Jesus series) you see that Jesus was baptized by John the Baptist when he was 30 years old in the fall. It was the year 26/27AD Hebrew Year 3787 that extended from: Tishri Sept/Oct 26 AD to Elul, 27 AD. The Sabbath Jubilee chart shows that this first year of Jesus' ministry was a Sabbath Year.

The scriptures further tell us the chronology of events of that year. After Jesus was baptized in the fall he went immediately into the wilderness to be tempted by Satan for forty days. (Mar 1:10-13) He returned to Jerusalem later in the spring for the first Passover of his ministry, April 9, 27 AD. (Jhn 2:13-25) Some time later Jesus began preaching in Galilee after John the Baptist was put in prison – Mar 1:14-15, Mat 4:12, Luk 4:14-15.

The next event after this was that Jesus preaches in Nazareth on the Sabbath day – Luk 4:16-30.

* Luk 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the SABBATH DAY, and stood up for to read.

Luk 4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

Luk 4:18 The Spirit of the Lord [is] upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, TO SET AT LIBERTY them that are bruised,

Luk 4:19 To preach THE ACCEPTABLE YEAR OF THE LORD.

Luk 4:20 And he closed the book, and he gave [it] again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

Luk 4:21 And he began to say unto them, This day is this scripture fulfilled in your ears.

THE ACCEPTABLE YEAR OF THE LORD

As we saw from the Sabbath Jubilee chart and the chart of the Hebrew years of Jesus' life, the acceptable year of the Lord that Jesus preached in this message was a Sabbath year.

THE PROCLAMATION OF LIBERTY

The message of Jesus in Luke 4:18 has to do with a 'proclamation of liberty'. We see this message in the commandments of the Sabbath year and also of the Jubilee year. Thus the proclamation of liberty by itself does not tell us whether it was a Sabbath year or a Jubilee year.

Deut 15:12-18

Deut 15:12 And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

Deut 15:13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

Deut 15:14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the Lord thy God hath blessed thee thou shalt give unto him.

Deut 15:15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to day.

Deut 15:16 And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;

Deut 15:17 Then thou shalt take an aul, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.

Deut 15:18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant to thee, in serving thee six years: and the Lord thy God shall bless thee in all that thou doest.

Note: In the Sabbath year, Hebrew servants are to be set free with ample provisions in the unless they wish to become lifelong servants.

Jer 34:8-17

Jer 34:8 This is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them;

Jer 34:9 That every man should let his manservant, and every man his maidservant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother.

Jer 34:10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let them go.

Jer 34:11 But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

Jer 34:12 Therefore the word of the Lord came to Jeremiah from the Lord, saying,

Jer 34:13 Thus saith the Lord, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

Jer 34:14 At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

Jer 34:15 And ye were now turned, and had done right in my sight, in PROCLAIMING LIBERTY every man to his neighbour; and ye had made a covenant before me in the house which is called by my name:

Jer 34:16 But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom ye had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

Jer 34:17 Therefore thus saith the Lord; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

Note: Jeremiah prophesied punishment for not proclaiming liberty to Hebrew servants in the Sabbath years.

Lev 25:39-42

Lev 25:39 And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bond-servant:

Lev 25:40 But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of Jubilee:

Lev 25:41 And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

Lev 25:42 For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.

Note: The brother who is sold as a bond-servant shall be set free in the year of Jubilee.

Lev 25:10

Lev 25:10 And ye shall hallow the fiftieth year, and PROCLAIM LIBERTY throughout [all] the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

Note: In the Jubilee year, a proclamation of liberty is made land that was sold shall revert to the original owner.

THE SABBATH DAY

In the New Testament the Greek for Sabbath day is usually simply 'Sabbaton'. In Luk 4:16 the term 'Sabbaton hemera' is used, ('hemera' means 'day'). The word 'Sabbaton' is usually translated 'Sabbath' or 'Sabbath day', but it can also be translated 'week'. So since the word 'hemera' or 'day' is added to 'Sabbaton', it is believed that the translation should be, 'the day of the weeks', making this the Feast of Weeks or Pentecost. Thus, the theory is that the day on which Jesus preached this message was the day of Pentecost.

This is not an open and shut case however, since there are other scriptures that use the term 'Sabbaton hemera'

* Luk 13:14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day. (Sabbaton hemera)

* Luk 13:16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? (Sabbaton hemera)

Note: This scripture has to do with the day Jesus healed the woman who had a spirit of infirmity for 18 years. Taken by itself Luk 13:16 shows that the phrase 'Sabbaton hemera' could refer to the Feast of Weeks since this would have been an appropriate occasion for her to be healed. But in Luk 13:14, the ruler of the synagogue seems to be referring to ANY Sabbath day, doesn't he? So the context of this use of 'Sabbaton hemera' probably does not refer to the Feast of Weeks.

* Luk 14:5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? (Sabbaton hemera)

Note: The context of this scripture was when Jesus healed the man with dropsy on the Sabbath day. Here he gave the example of pulling an ox or ass from a pit on the Sabbath day (Sabbaton hemera). This example can apply to any Sabbath day can't it? So this scripture does not support the idea that 'Sabbaton hemera' means the Day of Weeks or Pentecost.

* Act 13:14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down. (Sabbaton hemera)

Note: This was when Paul went with Barnabas on his first preaching mission. The previous chapter (Acts 12:3) mentions the days of Unleavened Bread. So by the time Paul and Barnabas left on their mission in Acts 13 and reached Antioch in Pisidia where they entered this synagogue, it could have been the Day of Pentecost.

The conclusion of these scriptures is that it cannot be established for sure that the term 'Sabbaton hemera' refers to the Feast of Weeks or Pentecost because these are examples of reasonable doubt.

In fact, the word 'Sabbaton' can be translated 'day of the week'. It does not need the addition of 'hemera' to be translated 'day of the week'.

* Mar 16:2 And very early in the morning the first [day] of the week, (Sabbaton) they came unto the sepulchre at the rising of the sun.

Thus, 'Sabbaton hemera' could be used to say Day of the Weeks (Pentecost) or it could just be another way of saying Sabbath day.

CONCLUSION

Although the term 'Sabbaton hemera' cannot be used to conclusively prove that Jesus preached this Sabbath year message on the Day of Pentecost, the chronology of events of that year is another indication that he preached the message on that day. Remember, Jesus had kept the Passover in Jerusalem (Jhn 2:13-25). So Pentecost was the only holy day remaining in that first year of his ministry. The day of Trumpets (the next holy day after Pentecost) would begin the next or second year of his ministry, which, as we see in the chart, was a Jubilee year.

So it is still a very good theory that Jesus gave the message of Luk 4:18-19 on the Feast of Pentecost, Sunday June 1, 27 AD