

2 Jesus' Inaugural Sermon: Clues to a Theology of Mission in the Gospels

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Introduction

There are some compelling reasons for selecting Jesus' inaugural sermon (Luke 4:18-19) when searching for a theology of mission in the Gospels. First, the passage is biblical. It talks about prophecy and fulfillment. In doing so it takes both the Old and the New Testaments into consideration. Luke places Jesus' mission within the scriptural mandate (Isa 61:1-3; 58:6 in relation to Luke 4:16-30). Secondly, Jesus has a response to poverty in an unjust world. Jesus responds by announcing "liberty to the poor." His identity with the poor will be clarified through the exegesis below. Thirdly, I come from a Global South country; so I am asking what good news the Jubilee legislation would have for the Indian context. The passage calls for a radical response to God and his Jubilee legislation.¹ With such goals in mind I will attempt to exegete the passage and make an application to India and similar Global South situations. I will also interweave insights from the other Synoptic Gospels and John.



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The broader context for Jesus' inaugural address, as it unfolds in Luke 4:14-9:50, demonstrates the way the mission ministry of Jesus was inaugurated in Galilee. Our specific passage (vs.16-30) falls within Luke 4:14-44, which tells of Jesus' teaching ministry in synagogues. Joel B. Green, a New Testament authority, summarizes four features of Jesus' ministry in the Luke 4 passage as follows:

First, his is a ministry empowered by the Spirit. Second, Luke's central interest in Jesus' message, and the inseparability of teaching/preaching (4:15-21, 31, 43-44) and the miraculous (4:16-21, 33-36, 38-41), is foregrounded here. Indeed, 4:18-19 establishes a narrative need for Jesus "to bring good news to the poor," and so these verses characterize the form and primary recipients of Jesus' ministry. Third, 4:43 establishes a second need—namely, for Jesus to carry out a ministry noted for its itinerant nature. Both needs are rooted in God's purpose—4:18-19 by reference to the Scriptures, 4:43 by reference to divine necessity ("must"). Finally, Luke highlights the importance of response to Jesus' ministry—whether positive (4:15, 39, 42), negative (4:28), or, at least, a recognition that may lead to a faith-response (4:22, 32, 36). Jesus, we may recall, has come to clear the threshing floor (3:17), to cause a division within Israel (2:34), for the manifestation of God's purpose in his ministry elicits responses both negative and positive.²

Exegetical Comments on Luke 4:16-30

A Jubilee Nuance (vs. 18-19)

The quotation from Isaiah 61:1-2 given in vs. 18-19 is crucial to our exegesis. At the end of reading these verses Jesus announces, in the hearing of the people, their fulfillment that very day.

The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free,
to proclaim the year of the Lord's favor
(NRSV Luke 4:18-19).

A careful reading of Isaiah 61:1-2 will tell us that there are two phrases missing in Luke's version: first, "to bind up the brokenhearted" (1b); second, "and (to) proclaim the day of the vengeance" (2c). The first expresses additional comfort/good news to the discouraged people. The second announces political advantages for Israelites. They believed that when the Messiah came he would defeat the Roman armies and restore freedom to the nation. Jesus seems to have deliberately avoided such martial overtones. Instead he directed the attention to himself as fulfilling the promises, and that with reference to the Jubilee with its political overtones.

The Isaiah passage defines the Jubilee in the hearing of the people present in the synagogue. The prophet's message echoes the Mosaic legislation about the Jubilee year. Every fiftieth year the land was not to be cultivated. Any lands purchased within the fifty years were to be returned to the original owner. Slaves were to be freed (Lev. 25). Liberty was to be proclaimed throughout the land to all inhabitants (Lev. 25:10). Such instruction had large economic implications. Is this why the listeners tried to kill Jesus? We will clarify their action as we proceed with the exegesis of the passage.

According to missionary statesman David Bosch, Jesus did not come to establish a political kingdom on earth. However, that does not mean his mission was apolitical. His gospel of the kingdom of God was more radical than the message of any revolutionary. Bosch states, "The Sermon on the Mount, in particular, is eminently political since it challenges almost every traditional societal structure. His politics were, however, of peace-making, of reconciliation, of justice, of refusing vengeance... and above all, of love of enemy."³

Bosch goes on to make his point by quoting Pinchas Lapide: "(Jesus) was a threefold rebel of love, much more radical than revolutionaries of our day." This was the case particularly since there was no tension between what he said and what he did."⁴ Bosch concludes his insights on Matthew's mission as disciple-making by again quoting Lapide: "It gets its true binding force only through the exemplary life, suffering, and death of the Nazarene who sealed its validity with his own blood."⁵

Mahatma Karamchand Gandhi, the father of modern India, was influenced by the Sermon on the Mount.⁶ Of special interest for us is his understanding of the value of the suffering of Jesus Christ on the cross of Calvary. Gandhi refused to reduce the gospel of the cross to pietistic individualism. For him the quest for individual enlightenment was inseparable from a commitment to social transformation.

Spiritual, Universal, and Prophetic Overtones (vs. 18-20)

Anointed by the Spirit

These verses, as stated earlier, are a quotation from Isaiah 61:1-2. The structure of these verses indicates certain facts. Brevard Childs says that the three “me’s” in these verses identify the Servant in Isaiah (42:7, 49:9). The first “me” occurs in v. 18: “the Spirit of the Lord is upon me.” As in most of Luke’s writings, it is the Spirit who takes the initiative: Jesus is “drawn” by the Spirit to the desert for temptation; Jesus is “filled” with the Spirit and might even find Isaiah’s text a consequence of the Spirit’s guidance.⁷⁷ The Spirit upon Jesus is thought to be the “Elohim.”⁷⁸ The second “me” is also in v. 18: “he has anointed me.” Unlike the pouring of oil in the Old Testament to commission a leader, this was a new anointing by the Holy Spirit at his baptism (Luke 3:21-22, cf. Ex 29:7). The anointing was for a specific purpose.

The universal scope of mission for Jesus

The infancy narratives in both Matthew and Luke trace Jesus as related to all humans. The genealogy of Matthew (Matt 1:1-17) shows that Jesus is a historical person, and not a myth. Read from a feminist perspective, the genealogy raises the image of gentile women in a context of a male-dominant Jewish society. It lists five women, namely (1) Tamar (Matt 1:3 cf. Gen 38), (2) Rahab (Matt 1:5), (3) Ruth (Matt 1:5), (4) Uriah’s wife (Matt 1:6) and (5) Mary the mother of Jesus (Matt 1:16). Of the five, only Mary is a Jewess, bringing home the point that caste, color and ethnic diversity do not/do matter in God’s salvation plan. All of the women had irregular conjugal relations, but are accounted as God-fearing grandmothers of Jesus.

While Matthew’s genealogy is concerned with Jesus as a Jew, Luke relates Him to the entire human race (Luke 3:23-38), back to Adam the son of God. Thus both evangelists stress salvation to Jew and Gentile alike.

A prophetic sending

The Isaiah text which Jesus quotes and applies to himself addresses the sending question, which is also the third “me”: “He has sent me” (v.18). Mission is *missio dei* even for Jesus. His is a clear vocation and co-work with God. The phrase echoes John’s Gospel, “As the Father has sent me, so I send you” (John 20:21). With this purpose statement John reminds us of several principles of mission. By saying “As ... so” Jesus indicates the manner in which Jesus was, and we are, sent. It indicates the incarnation as the model for his coming, for emptying himself, even to the point of death on a cross. By saying “I send you” he declares his person and authority.

He is the Creator and he is the "I Am" (e.g. Bread of Life, etc.). As model and sender, he also mentors missionaries when they are worn out, and restores them to mission (John 21:1-14, 15-19).

The Lucan text, drawing on Isaiah, can be summarized as to the mandate of God's anointed. That mandate is 1) to preach the good news to the poor (v. 18a); 2) to proclaim freedom/release to the prisoners (v. 18b); 3) to release the oppressed (v. 18b); and 4) to proclaim the year of the Lord's favor (v. 19). This cluster of imperatives identifies the nature of the Jubilee year and offers directives for Jesus' mission, and ours, his disciples.

Jubilee Directives for Mission

Three dimensions of this mission require comment.

Attention to the Poor

In Mediterranean culture the "poor" would have been all kinds of disadvantaged people. Green asserts that "the poor" was somewhat of an inclusive term that would include the spiritually poor and economically poor, but need not be limited to these categories. He clarifies:

In that culture, one's status in a community was not so much a function of economic realities, but depended on a number of elements, including education, gender, family heritage, religious purity, vocation, economics, and so on. Thus, lack of subsistence might account for one's designation as "poor," but so might other disadvantaged conditions, and "poor" would serve as a cipher for those of low status, for those excluded according to normal canons of status honor in Mediterranean world. Hence, although "poor" is hardly devoid of economic significance, for Luke this wider meaning of diminished status honor is paramount.⁹

These *have-nots* were in utter desolation. For them to become part of an egalitarian society was next to impossible. "Their status referred to here is an abject poverty with no recourse, but leaves them at the mercies of God. So the good news as proclaimed by Jesus was a true release to them."¹⁰

Release from Bondage and Debts

Release is Jubilee language. The release is that Jesus has identified with socially segregated people like Zacchaeus (Luke 19:1-10), those whose *sins are forgiven*. These people make restitution in return. They start to follow the teacher

(Luke 5:27-32). When sins are forgiven there is the reunion of a person into the family and community. I am moved that Jesus identified with sinful women (Luke 7:36-50), like Mary Magdalene, and had their support in his ministry (Luke 8:2-3). Women became the first witnesses to his resurrection (Luke 24:1-12).

Moreover, in some cases release meant *release from the power of Satan* (Luke 13:10-17; Acts 10:38). Luke points out that certain kinds of sicknesses were caused by Satan: “Then should not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?” (Luke 13:16). Jesus was looking at an evil system as the real cause of poverty. The Jubilee themes point to Jesus the Messiah as a political and social activist. However, the task of totally defeating Satan and the evil system remains till the Messiah’s second coming (Rev. 22:10). Announcing freedom from debts was also part of the Jubilee legislation (Luke 4:18-19; Lev. 25:39-54).

The relation between “Today this scripture is fulfilled in your hearing” and the reaction of those present in the synagogue at Nazareth is significant. Jesus must have meant that the Jubilee had come into effect just then. In turn, because it required major changes in practice and lifestyle, it brought on a negative and even angry response to Jesus’ message (Luke 4:21, 28ff). Jesus challenged their complacency, their failure to live justly, and so challenged their world order.

Implications of Jubilee for Mission

A Challenge to Jubilee Thinking About Mission

To be sure, thinking about mission using the Jubilee model would severely challenge the common worldview, even among Christians. Donald B. Kraybill pointedly addresses the present worldview by noting how radically the language of God’s kingdom differs from current thinking, so that he calls it the “upside-down kingdom.” He offers several observations, limiting himself to the ethical dimension. First, Jubilee demands that believers understand God’s ownership of both the land (Lev. 25:23) and human beings (Lev. 25:42, 45). Second, believers, like Israel, should remember that they were once slaves and that God redeemed them (Deut.15:15). Freedom is a gift to them (Lev. 25:38). Third, the Jubilee response is gratitude to God for his blessings (Deut. 15:13-14). Fourth, Jubilee instructions are a reminder of the grace of God. God cares for the poor; hence the land is to lie fallow so as to feed the poor and the wild animals and also give rest to the land (Exod. 23:11). His followers should make sure that there are no poor among them (Deut. 15:4-5, 7-8, 11). Fifth, in a revolution of this sort, it is important that the oppressed

do not become the oppressor; instead socioeconomic pyramids are to be flattened out. Sixth, the upside-down kingdom is characterized by institutionalized grace. In this connection Kraybill makes two important observations: no institution should institutionalize the benevolence it extends to people; and no individual should take personal initiative as a permanent privilege.¹¹

Such a presentation of the kingdom is welcome, one hopes, but tensions are often strong—as then, so also currently.

Extending Mission Activity Beyond Israel's Borders (Luke 4:21-29)

We date Jesus' inauguration of the Jubilee to the year AD 26/27. At the outset of his ministry he encountered opposition and responded with explanations. With his announcement, "Today this scripture is fulfilled in your hearing," the hearers were confronted with the Jubilee pattern of God's method of working. The congregation's initial amazement turned to serious objection based on their perception of who Jesus was. They saw Jesus merely as the son of Joseph, as one among them. It is a general human response, one that looks at surface realities and fails to look deeper into how God is at work. Jesus provoked their thinking by expanding the meaning of the Jubilee: it was not concerned just with the parochial release for the Jewish nation, but a release with universal import.

Jesus' focus on the beyond-Israel reach of the Jubilee message is illustrated by two examples from the prophets, Elijah and Elisha. Both stories illustrate ministry to the Gentiles. Salvation comes to outsiders. Elijah's story is found in 1 Kings 17:8-24: his ministry was to a widow in Zarephath. Elisha's story is of the healing of Naaman, a Syrian commander (2 Kings 5:1-19). By referencing these stories, Jesus emphasized that ministry is not to be limited to certain regions. Moreover, he himself was a prophet and not just their boy. Also, saying that the scripture of Isaiah, understood as messianic, was fulfilled in their hearing implied that he, Jesus, was indeed the Messiah.

The resulting fury of the listeners led to attempted murder (Luke 4:28-29). Mob psychology took over: their response was one of rejecting the messenger of the Jubilee.

A theology of Christian mission must take into account the resistance to the good news of God's liberation in the Jubilee. That resistance may come from religious groups, as it did for Jesus. In the perversity brought by sin, even in religious circles, the good news is rejected.

But Jesus allowed neither Satan nor humans to defeat his purposes (v. 30). Jesus escaped by passing through the crowds; later he would pass through death to continue his universal mission (Acts 2:24-32). Jesus' ministry at Nazareth ended, but

it moved toward Jerusalem (Luke 9:51), and later, through his disciples to the ends of the earth.

In relating Jesus' conversation with the disciples on the Emmaus road, Luke reminded the church of its primary mission.

Then he opened their minds to understand the scriptures, and he said to them, "Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem (Luke 24:45-47, NRSV).

Jesus assigned his followers to be witnesses and to wait for empowerment in Jerusalem. David Bosch states that the Holy Spirit "not only initiates mission, he also guides the missionaries about where they should go and how they should proceed."¹² The book Acts of the Apostles, the second of Luke's twin volumes, records how the early church practiced the mission mandate. Paul the missionary was still active in Acts 28:25-31 and found people still responding in a two-fold way. The Gentile world was wide open to the gospel (Acts 28: 28) while the majority of Jewish people continued to reject it (Acts 28: 26-27). The Spirit's forecast is "Jewry's persistent refusal to be a matter of salvation-historical necessity." However, in view of the predominance and arrogance of the Gentile church, Bosch cautioned,

"Gentile Christianity did not, however, replace the Jews as the people of God; rather, in the wake of Pentecost thousands of Jews, after embracing the staggering realization that their sacred customs are to give way before the "impartiality" of God (Acts 10:15, 34, 47; 11:9, 17-18), became what they truly were – "Israel."¹³

Luke's community also knew that "a great many of the priests became obedient to the faith" (Acts 6:7). The non-response of the majority of Israel today should raise our concern to reach them and the people of South Asia with the Kingdom news. This leads me to the relevance of the inaugural sermon to the South Asian peoples and to the Global South.

Relevance of the Jubilee Message to India and the Global South

Jesus' message about Jubilee, its good news, and its call to freedom for those who have been victimized, will always challenge the church. For us in the Global South that challenge is one of a socio-religious response in three areas: structural evil, identification with the poor and needy, and an assessment of communalism.

Dealing with Structural Evil

If Jesus were to preach the same sermon in an Indian church, what would the likely response be? A welcome or a refusal? Jesus' exposure of structural evil at Nazareth met with a violent response. Senior and StuhlmueLLer suggest that Jesus had provoked Jewish "provincialism."¹⁴ The listeners were not willing to free the slaves and redeem the land in a Jubilee year.

Apart from individual resistance, evil is organized and corporate as well. A synagogue, if devoid of self-critique, could replicate some ecclesial structures today. Protecting self-interest seems more important than obeying the King of the kingdom. Denying Jubilee reforms is to exploit a brother, or refuse to extend the Redeemer to the universe or a neighboring nation (such as the Sidonian woman, or Naaman, a Syrian). Because the listeners did not understand Jesus' re-interpretation of Scripture (Luke 4:28-29) they wanted to eliminate him.

The evil world listens to the truth but refuses to repent or ask for forgiveness of their sins. People with absolute power lose the capacity to listen. We may not agree with the conclusions of pluralists, yet it is worth noting their analyses of how power corrupts. S. Wesley Ariarajah, in his well-received essay, "Mission in the context of cultures and religions," states:

Those with power gradually lose their capacity to listen; they begin to equate their ideas with "truth"; they expect everyone else to follow them or to be on their side because they have power. Those with power never ask, "How can I connect to the beliefs of others?" They expect others to find the connection, if necessary by abandoning their own ideas.¹⁵

In India, William Carey long ago had questioned evil practices such as the caste system and sati (voluntary burning of the wife on the funeral pyre of her husband).¹⁶ Carey worked hard to influence the British government to abolish child marriages. Such action is the calling of the church in India when it chooses to follow the implications of Jubilee regulations.

The real intent of the gospel writers was to change the mindset of people. This can only happen when we proclaim the gospel of Jesus the Christ. Social activist Vishal Mangalwadi declares,

"Oppressive systems survive by propagating falsehood. Evangelism liberates by spreading truth, i.e. by undercutting the intellectual foundations of an exploitative system and by creating an alternative social structure which seeks to live by the truth."¹⁷

In such oppressive systems our calling is to walk with courage and declare our solidarity with the marginalized peoples. If we are empowered by the Spirit we will be authentic witnesses in our context. We should consider that it may be normal for people living in oppositional systems to respond negatively to the gospel. Yet church ministers work in hope that the response to the gospel will be positive.

Identifying With the Poor and Needy

Poverty is a dehumanizing agent which mars the image of God in humans. Poverty is rampant in India, especially in the regions where the Mennonite Brethren Church is found. Solidarity with them is our calling. One way to serve the poor is to side with their struggles.¹⁸ Harry M. de Lange is right when he writes that Jubilee means to let the needy into our lives.¹⁹ I feel that women are the most affected when it comes to poverty. There are scriptural mandates that clearly call for a ministry to them, and to all the destitute, whoever they are. “We shall need to break the walls of separation between the class, race and gender.”²⁰

Addressing Communalism

Communalism is defined as one religious group resisting the onslaught of another. For example, a Hindu party dominates the government of India. Brahmins primarily head the government. The political networks see to it that no other community comes to power. Even a democracy sometimes shows the face of ethnic cleansing: we experienced Hindu-Muslim butchery during the partition of India in 1947. Still, there are wonderful testimonies of Christians who, in accord with the Jubilee message, were binding the wounds of those who were injured during these brutal acts of hate. This is one way to practice Jubilee.

The people of Nazareth thought of their self-interest. They wanted Jesus’ socio-religious and economic interests to agree with their perspectives. Likewise, the people of India try to preserve what is profitable to themselves. Christian Dalits, for example, are affected by evil legislation like “reservations.” Reservation in education and employment is extended to Scheduled Caste Hindus, but denied to Christians from Scheduled Caste background. I think Jubilee calls us to oppose these inhuman regulations.

The gospel of release from oppression, whether that be the spiritual load of guilt or more tangibly oppression within the social structure, remains the mandate and privilege of the church. By operating mission boarding schools, orphanages, medical schools, and ministerial training, and by establishing churches, the Mennonite Brethren practice the gospel. There is still much need to emphasize addressing

social needs along with preaching the gospel. From the initiative of the churches in Telangana and Andhra Pradesh states, more recently there have been outreaches to Karnataka, Mumbai and North India.

But there is also resistance to the gospel. A majority of high caste Hindus remain closed to the gospel for various reasons. They are indifferent to the gospel because in India the gospel is identified with low castes. They remain uninterested in the gospel because evangelical preaching is mostly about individual salvation, and such a gospel does not appeal to people like Gandhi whose concern was for a nation's freedom struggle.

As to the social dimensions of the Jubilee message, Christian activists have worked for many years to abolish oppressive practices like child marriage and *sati*. Hindu reformers like Raja Rammohan Roy used the precepts of Jesus (from the gospels) to renew Hindu religion. Christian theology addressing Indian society is in the making. But have we interpreted the Jubilee message correctly? Has the church in India modeled an authentic Jubilee message? Has it been too indifferent to the national struggles?

Conclusion

We have surveyed the Nazareth response to Jesus' announcement of Jubilee, the Kingdom of God; we have gleaned insights from the Synoptic Gospels and John. It is a challenge to observe Jubilee legislation in a global community. For example, faithfulness to Jubilee would mean partnership between a church and mission in sharing of resources, whether human and/or financial resources. It calls for more relational than businesslike understandings.

Jubilee for India would call for a radical discipleship. The church needs to participate in nation-building, for example by responding with assistance during natural calamities (earthquakes, floods, etc.). The church would do well to raise its voice against the exploitation of daily wage earners in the villages. We in the South also have environmental issues to fight for. Surely we cannot be spectators while the states of Jammu and Kashmir are bleeding now for more than two decades. Should the church check on the human rights violations in this state?

Another big challenge is to live as a true community of Jesus Christ to show that we are beyond communalism. The principles of Jubilee were not only meant for the New Israel but also for the world, since God is the creator and owner and judge of all humanity. A true discipleship to Christ then would demand following through on the Jubilee message, with its call to good news, which includes evangelism and social action.

Notes

- ¹The familiar term “Nazareth Manifesto” is from Latin American Liberation Theology. Jesus declared his mission statement to seek a response from his audience. He was declaring the new order of the Kingdom of God.
- ²Joel B. Green, *The Gospel of Luke* (Grand Rapids: William B. Eerdmans Publishing Company, 1997), 197.
- ³David J. Bosch. *Transforming Mission. Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis Books, 1996), 70.
- ⁴Ibid.
- ⁵Ibid.
- ⁶Gandhi was influenced by his mother’s saintliness, and a couple of pacifist writings such as a Gujarati didactic *Return Good For Evil* (p. 4), Tolstoy’s *The Kingdom Of God Is Within You* (p. 14), Raychandbhai’s *Panchikaran* (pp. 14-15), Haribhadra Suri’s *Shaddarshana Samuchchaya*, and the *Sermon on the Mount* (Matthew 5-7) in the New Testament. Unto the last he remained a Hindu. Page numbers in this footnote are from GANDHI, M.K., *Christian Missions: Their Place in India*, ed. Bharatan Kumarappa (Ahmedabad, India: Navajivan Publishing House, 1941).
- ⁷Jacques Matthey, “Luke 4:16-30 The Spirit’s Mission Manifesto - Jesus’ Hermeneutics - and Luke’s Editorial,” in *International Review of Mission* 89, No. 352 (2000), 1.
- ⁸John Nolland, Luke 1-9:20. *Word Biblical Commentary*, Vol.35A (Dallas: Word Books, 1989), 196.
- ⁹Green, *Gospel of Luke*, 211.
- ¹⁰Ibid.
- ¹¹Donald B. Kraybill, *The Upside-Down Kingdom* (Scottsdale: Herald Press, 1978), 101-112.
- ¹²Bosch, *Transforming Mission*, 114.
- ¹³Ibid., 115
- ¹⁴Donald Senior and Carroll Stuhlmueller. *The Biblical Foundations for Mission* (Maryknoll: Orbis Books, 1983), 261.
- ¹⁵Wesley S. Ariarajah, “Mission in the context of cultures and religions” in *Mission Paradigm in the New Millennium: A Study on Missiology—An Indian Perspective*, ed. W.S. Milton Jaganathan (Delhi, India: ISPCK, 2000), p.23
- ¹⁶Ruth Mangalwadi and Vishal Mangalwadi, *William Carey and the Regeneration of India* (Mussoorie, UP, India: Nivedit Good Books, 1993), 58.
- ¹⁷Vishal Mangalwadi, *Truth and Social Reform*, third edition (Mussoorie, UP, India: Nivedit Good Books, 1996), 45.

- ¹⁸ M. Kariapuram, "Theologizing in the Context of Poverty" in *India Missiological Review* 20, No. 4 (December, 1998), 47-50. See Sharon H. Ringe, *Jesus, Liberation, and the Biblical Jubilee-Images for Ethics and Christology*, (Philadelphia: Fortress Press, 1985), 95.
- ¹⁹ Harry M. de Lange, "The Jubilee Principle: is it Relevant for Today?" in *Ecumenical Review* 38 (1986), 443.
- ²⁰ Ross Kinsler and Gloria Kinsler, *The Biblical Jubilee and the Struggle for Life: An Invitation to Personal, Ecclesial, and Social Transformation* (Maryknoll: Orbis Books, 1999), 105.

Recommended Reading

- Bosch, David J. *Transforming Mission. Paradigm Shifts in Theology of Mission*. Maryknoll: Orbis Books, 1996.
- De Lange, Harry M. "The Jubilee Principle: is it Relevant for Today?" *Ecumenical Review* 38 (1986): 437-443.
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Study Questions

1. The author presents an understanding of mission through the lenses of the Old Testament Jubilee. Is this a new understanding for you? Name three new insights you have gained from this chapter.

2. Salvation has been presented here as including a social or communal dimension. Do you agree? If not, why not? If so, in practical terms, how could your local church present the good news in ways that include the good news of Christ for both individuals and the community?
3. Who are the people in your society that are in bondage by social and structural evils, and who desperately need the release of this gospel of Jubilee?