

# Luke 4:19

Authorized King James Version (KJV)

To preach the acceptable year of the Lord.

## Analysis

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**To preach the acceptable year of the Lord.** Jesus reads the final phrase of His Isaiah 61:1-2 quotation: *kēruxai eniauton Kyriou dekton* (κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν, to proclaim the year of the Lord's favor). The term *eniauton* (ἐνιαυτόν, year) combined with *dekton* (δεκτόν, acceptable/favorable) likely alludes to the Jubilee year (Leviticus 25:8-55)—every fiftieth year when debts were cancelled, slaves freed, and land returned to original owners. **The acceptable year** represents God's time of grace, mercy, and restoration.

Significantly, Jesus **stops mid-sentence** from Isaiah 61:2, omitting 'and the day of vengeance of our God.' His first advent proclaims grace; His second advent will execute judgment. The 'acceptable year' refers to the gospel age—the period between Christ's first and second comings when salvation is freely offered to all who repent and believe. This is the 'day of salvation' (2 Corinthians 6:2), the time when God's favor is extended to all who call upon Christ. When Jesus returns, the acceptable year ends and the day of vengeance begins (2 Thessalonians 1:7-10).

## Historical Context

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The Jubilee year functioned as comprehensive economic and social reset, embodying God's concern for justice, mercy, and restoration. It prevented permanent economic stratification by returning land to original families and releasing debt slaves. Most scholars believe Jubilee was rarely if ever fully observed in Israel's history, making it an eschatological hope pointing to Messiah's reign. Jesus claims to inaugurate the ultimate Jubilee—not merely economic but

spiritual. He cancels sin's debt, liberates Satan's captives, and restores fallen humanity to relationship with God. His selective reading (ending before 'day of vengeance') indicated that His first coming emphasized salvation, not judgment. The Nazareth audience expected a conquering Messiah who would execute vengeance on Rome; Jesus offered spiritual liberation instead.

## Related Passages

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**Psalm 19:1** — Heavens declare God's glory

**Genesis 1:1** — Creation of heavens and earth

## Study Questions

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1. How does the Jubilee imagery illuminate what Christ's gospel accomplishes for believers?
2. Why does Jesus stop reading before 'the day of vengeance,' and what does this teach about His two advents?
3. What does the 'acceptable year of the Lord' teach about the current gospel age and the urgency of responding to Christ while grace is offered?

## Interlinear Text

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κηρύξαι	ἐνιαυτὸν	κυρίου	δεκτόν
To preach	year	of the Lord	the acceptable
G2784	G1763	G2962	G1184

## Additional Cross-References

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**Isaiah 61:2** (References Lord): To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

**Isaiah 63:4** (Parallel theme): For the day of vengeance is in mine heart, and the year of my redeemed is come.

**Luke 19:42** (Parallel theme): Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

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