

Luke 4:29

Authorized King James Version (KJV)

And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

Analysis

And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. The verbs anastantes (ἀναστάντες, rising up), exebalon (ἐξέβαλον, threw out), and ἤγαγον (ἤγαγον, led) describe violent mob action. They expelled Jesus from the synagogue and city, intent on executing Him by throwing Him off a cliff—katakrēmnisai (κατακρημνίσαι, to cast down headlong).

This attempted murder foreshadows Jesus' crucifixion. His hometown rejected Him first; the nation would follow. The phrase ophryos tou orous (όφρυος τοῦ ὄρους, brow/edge of the hill) indicates Nazareth's location on a hillside with steep cliffs nearby. Their intent was clear: kill this blasphemer who challenged their religious assumptions and ethnic pride. Luke's Gospel begins Jesus' public ministry with this rejection, establishing the pattern that will culminate at Calvary.

Historical Context

Jewish law prescribed stoning for blasphemy (Leviticus 24:16), typically preceded by throwing the condemned from a height. While this mob action wasn't formal legal execution, it followed that pattern. Nazareth is situated on a hill, and traditional sites identify a precipice south of the town as the likely location. The attempted murder demonstrates how quickly religious crowds can turn violent when their foundational assumptions are challenged. Stephen's later stoning (Acts

7:54-60) followed a similar pattern: enraged religious leaders violently rejecting God's messenger.

Related Passages

Romans 1:17 — The righteous shall live by faith

James 2:17 — Faith and works

Matthew 25:31 — Final judgment

Romans 2:1 — Judging others

Study Questions

1. How does this attempted murder foreshadow Jesus' crucifixion and the pattern of prophetic rejection?
2. What does the crowd's sudden shift to violence reveal about the danger of challenging deeply-held religious presumptions?
3. In what ways does religious zeal without true knowledge of God lead to destructive actions?

Interlinear Text

καὶ ἀναστάντες ἐξέβαλον αὐτόν· ἔξω τῆς πόλις καὶ
And rose up and thrust him out of the city And
G2532 G450 G1544 G846 G1854 G3588 G4172 G2532

ἥγαγον αὐτόν· ἔως τῆς ὁφρύος τοῦ ὅρους ἐφ' οὗ
led him unto the brow of the hill whereon G3739
G71 G846 G2193 G3588 G3790 G3588 G3735 G1909 G3739

ἡ πόλις αὐτόν· ὥκοδόμητο εἰς τὸ κατακρημνίσαι
city him was built that down headlong
G3588 G4172 G846 G3618 G1519 G3588 G2630

αὐτόν·
him
G846

Additional Cross-References

John 8:59 (Parallel theme): Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

Hebrews 13:12 (Parallel theme): Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Psalms 37:14 (Parallel theme): The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.

John 8:37 (Parallel theme): I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

John 8:40 (Parallel theme): But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

Numbers 15:35 (Parallel theme): And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

