

Luke 04 - Temptation of Christ; Jesus Begins His Ministry in Galilee; Teaching in Nazareth; Jesus' Ministry in and Around Capernaum; Peter's Mother-in-Law Healed

II. Preparation of the Son of Man (Luke 3:1—4:13)

(4) Jesus' temptation (4:1-13)

III. Galilean ministry of the Son of Man (Luke 4:14—9:50)

(1) Preaching in the Nazareth synagogue (4:14-30)

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(C) Christ heals many (4:40-44)

Luke 4

(4) Jesus' temptation (4:1-13) (Cf. Matt 4:1-11; Mark 1:12-13)

1 Now Jesus, **full of the Holy Spirit**, returned from the Jordan and was led *around* by the Spirit in the **wilderness**

1 Jesus, full of the Holy Spirit, returned from the Jordan and was led around by the Spirit in the wilderness

1 Then Jesus, filled with the Holy Spirit, returned from the Jordan. He was led by the Spirit into the wilderness,

1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

- "...full of the Holy Spirit" - Luke stressed how the Spirit who had come upon Jesus at His baptism guided and empowered Him in His temptation, and Jesus pleased His Father by His obedience.

- "...wilderness" - Jesus succeeded where Israel had failed

— There seems to be a deliberate comparison between Israel as God's Son (Ex 4:22-23; Hosea 11:1) and Jesus as the Son of God in this passage

- Both “sons” experienced temptation in the wilderness for 40 periods of time, Israel 40 years and Jesus 40 days (Cf. Gen 7:4; Ex 24:18; 1 Kings 19:8; Jonah 3:4).
- Moses also went without food for 40 days in the wilderness (Deut 9:9). Israel failed, but Jesus succeeded.
- God’s Spirit “led” both sons “about...in the wilderness” (Cf. Deut 8:2). God tested Israel there, and God allowed the devil to test Jesus there.
- The traditional site of Jesus’ temptation is a barren area northwest of the Dead Sea.

2 for **fortydays**, being **tempted** by the devil. And He ate nothing during those days, and when they had ended, He was hungry.

2 for forty days, being tempted by the devil. And He ate nothing during those days, and when they had ended, He became hungry.

2 where he was being tempted by the Devil for 40 days. During that time he ate nothing at all, and when they were over he became hungry.

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

- Fasting is not just for OT (Matt 6:16; 9:15):

- One day fast: relatively easy
- Three day fast: requires some education
- Extended fasts: Be very careful! Educate yourself and make preparations for both fasting and coming off the fast.

- “...forty days” - six weeks without food. Parallelism? Some commentaries note that Jesus’ temptation in the wilderness continued for 40 days, just as Israel’s wanderings and temptation continued for 40 years in the wilderness. Quail and manna for 40 years (Cf. Ex 16; Deut 8)

— A “40 days” interval is prominent in the OT (Gen 7:4; Ex 24:18; 1 Kings 19:8; Jonah 3:4)

— The first Adam was tempted in a beautiful garden and failed. The Last Adam was tempted in a dangerous wilderness and succeeded.

- “...tempted” - Jesus experienced temptation all 40 days, but the three instances recorded by Luke happened at the end of that period (Cf. Mark 1:13).

Satan tempts people to depart from God’s will, but God never does this (James 1:13).

People tempt God by making unreasonable demands on Him (Num 14:22; Deut 6:16; Ps 106:14). God tests, but does not tempt, people (Ex 16:4; 20:20; Deut 8:2; 13:1-3; Judges 2:22; 3:4; 2 Chr 32:31). All three types of testing occurred in Israel’s temptation in the wilderness and in Jesus’ temptation there.

3 And the devil said to Him, “**If** You are the Son of God, tell this stone to become bread.”

3 And the devil said to Him, "If You are the Son of God, tell this stone to become bread."

3 The Devil told him, "Since you are the Son of God, tell this stone to become a loaf of bread."

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

- "If" in the Greek has four conditional classes:

(1) "if" and "it's so"; thus, "since, indeed"

(2) "if" and "it's not so"

(3) "if": maybe it's so and maybe it's not

(4) "if": I wished it was so but it's probably not

-- This is a 1st class condition in Greek: "*Since, indeed*, you are the Son of God..." Not a supposition, but an affirmation!

-- His deity was the *basis* for this first temptation; if He wasn't the Son of God, it's meaningless. *Satan was also slandering the nature of humanity*: the physical is an incomplete description of the needs of humanity.

-- Greek is the most explicit language ever devised (*perhaps that is why God chose it for the NT*)

- All three tests recorded enticed Jesus to abandon His dependence on God

— The first was a temptation to gratify self, but not by doing something wicked, since eating is necessary

— To exist in the wilderness, Jesus, and the Israelites before Him, had to believe that God's Word was trustworthy (Deut 8:3)

4 And Jesus answered him, "It is written: 'MAN SHALL NOT LIVE ON BREAD ALONE.'"

4 And Jesus answered him, "It is written, 'Man shall not live on bread alone.'"

4 Jesus answered him, "It is written, 'One must not live on bread alone, but on every word of God.'"

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

- He is quoting Deut 8:3. Jesus quotes from Deuteronomy all three times during these temptations. (Jesus quotes from all five books of the Moses and attributes each of them to Moses.)

— In Deut 8, Moses had reminded the people of the manna which God had given them.

Though the manna was on the ground, it was still a test of faith for the people. They had to believe that God's Word was trustworthy for their existence.

(Jesus quoted more from Deuteronomy than any other book.)

Power vs. Authority

- Jesus had the *power* to do anything, but the *authority* to do only that which the Father had willed (Cf. John 5:17,30; 8:28; 10:17-18; 15:10,15).
- Jesus did not use His divine attributes for selfish purposes (Phil 2:5-8).
- Some suggest he used the power of the Holy Spirit because he was walking in our shoes.

Whenever we label different spheres of our lives as "physical," "material," "financial," et al., we are bound to exclude God out of areas where He rightfully belongs: "There is nothing secular before the throne of God." God wants to be involved in everything in your life. God does not want to be first on a list of ten, *He wants to be first on a list of One*.

What digestion is to the body, meditation is to the soul. Jesus spent 40 days in meditation. Luke reverses the second and third temptations. Perhaps to parallel a moral order (1 John 2:16)? Matthew's order is probably the actual chronological order (Matt 4:5).

5 And he led Him up and showed Him all the kingdoms of the world **in a moment of time**.

5 And he led Him up and showed Him all the kingdoms of the world in a moment of time.

5 The Devil also took him to a high place and showed him all the kingdoms of the world in an instant.

5 And the devil, taking him up into an high mountain, shewed unto him all the *kingdoms* of the world in a moment of time.

- "...in a moment of time" - evidently, in a vision since the devil showed them all in an instant

- This was a temptation to exalt self. Jesus could not enter into His glory without suffering first, according to God's will (24:26).

— The temptation was to pursue His task in the ways of the world, to gain glory for himself in this world by compromise with the forces that control it.

6 And the devil said to Him, "I will give You all this domain and its glory, for it has been handed over to me, and I give it to whomever I want.

6 And the devil said to Him, "I will give You all this domain and its glory; for it has been handed over to me, and I give it to whomever I wish.

6 He told Jesus, "I will give you all this authority, along with their glory, because it has been given to me, and I give it to anyone I please.

6 And the devil said unto him, All this *power* will I give thee, and the *glory* of them: for that is delivered unto me; and to whomsoever I will I give it.

- A profound insight into Satan's abilities. A vision? Satan's claim is clearly valid or the temptation is has no meaning (John 12:21; 14:30).

— Notice that Satan is claiming, "Mine is the kingdom, the power, and the glory."

— Satan claimed the earth as his possession: This is a challenge by Satan of the right of Christ to enter into the principality which Satan, from the day he was first created, had held

in fief, and over which he now claimed suzerainty by right of possession. Whatever else he had lost in his fall, Satan's kingdom had not (yet) been taken from him.

7 Therefore if You worship before me, it shall all be Yours."

7 Therefore if You worship before me, it shall all be Yours."

7 So if you will worship me, all this will be yours."

7 If thou therefore wilt worship me, all shall be thine.

- Satan's offer was valid, but the terms were unacceptable.

— The Father had already promised to give the Son all the kingdoms of the world (Ps 2:7-8)

— But first the Son had to suffer and die (John 12:23-33; Rev 5:8-10)

— Satan was offering a shortcut (Cf. Matt 16:21-23)

8 Jesus replied to him, "It is written: 'YOU SHALL WORSHIP THE LORD YOUR GOD AND SERVE HIM ONLY.'"

8 Jesus answered him, "It is written, 'You shall worship the Lord your God and serve Him only.'"

8 But Jesus answered him, "It is written, 'You must worship the Lord your God and serve only him.'"

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

- Jesus is quoting Deut 6:13: Moses warned the people about their attitude when they finally were to get into the land and achieve some glory and dominion.

— The temptation for them would be to praise themselves and forget to worship God.

Jesus, by quoting the verse, showed that He would not make that mistake: He would give the Father (Godhead) the credit and not take it for Himself—He would not fail as Israel had failed.

— Satan has always sought worship (Is 14:12-17). Whatever we worship, we will serve. We become like the gods we worship (2 Kings 17:15; Ps 115:8; 135:1). That's why we need to worship Christ! Man's greatest problem today is how to push aside every other allegiance but the eternal one.

In Matthew's account (Matt 6:9-13), Jesus subsequently gathers His disciples on the mount and teaches them to pray (in what should be called "the Disciples' Prayer"—the real "Lord's Prayer" is found in John 17).

The Disciple's Prayer teaches us:

(1) To approach God as Father

(2) To recognize His holiness (in contrast to the ruler of this world)

- (3) To desire His kingdom and doing His will
- (4) To pray for their daily bread
- (5) The forgiveness of their sins
- (6) To ask to be kept from testing
- (7) To be delivered from the Evil One

The Matthew account echoes the words that Satan had used in his preposterous claim. The disciples are taught to ascribe *The Kingdom, the Power, and the Glory* to God alone. [The Roman Catholic Church uses the shorter form of the prayer as found in Luke, which *excludes*, "For thine is the kingdom, and the power and the glory."] The world cannot solve any of its own problems because it is subject to the one who is the god of this age (2 Cor 4:4).

9 And he brought Him into Jerusalem and had Him stand on the **pinnacle of the temple**, and said to Him, "If You are the Son of God, throw Yourself down from here;

9 And he led Him to Jerusalem and had Him stand on the pinnacle of the temple, and said to Him, "If You are the Son of God, throw Yourself down from here;

9 The Devil also took him into Jerusalem and had him stand on the highest point of the Temple. He told Jesus, "Since you are the Son of God, throw yourself down from here,

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

- "...pinnacle of the temple" - the pinnacle was probably the high point in the southeast corner of the Temple, far above the Kidron Valley.

10 for it is written: 'HE WILL GIVE HIS ANGELS ORDERS CONCERNING YOU, TO PROTECT YOU,'

10 for it is written, 'He will command His angels concerning You to guard You,'

10 because it is written, 'God will put his angels in charge of you to watch over you carefully.

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 and, 'ON *THEIR* HANDS THEY WILL LIFT YOU UP, SO THAT YOU DO NOT STRIKE YOUR FOOT AGAINST A STONE.'

11 and, 'On *their* hands they will bear You up, So that You will not strike Your foot against a stone.'

11 With their hands they will hold you up, so that you will never hit your foot against a rock.'

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

- Quoting Scripture isn't enough. Satan can do it.

— Satan misquoted Ps 91:11-12; he omitted "in all thy ways." Satan's first step: *to create doubt in God's Word.*

- Satan attempts to get Jesus to seek acceptance of the people without going to the cross; *testing whether God's plan is really the only way.*

— That was exactly the situation Moses wrote about, which Jesus quoted (Deut 6:16). Moses referred back to a time when the people wondered whether God was really with them (Ex 17:7).

— Jesus was confident of the fact that God was with Him and that the Father's plan and timing were perfect. *Trust never employs tricks to find out whether the one trusted is trustworthy.*

— When a child of God is in the will of God, he can claim the Father's protection and provision; But if he willfully gets into trouble and expects God to rescue him, then he is tempting God.

12 And Jesus answered and said to him, "**It has been stated, 'YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST.'**"

12 And Jesus answered and said to him, "**It is said, 'You shall not put the Lord your God to the test.'**"

12 Jesus answered him, "**It has been said, 'You must not tempt the Lord your God.'**"

12 And Jesus answering said unto him, **It is said, Thou shalt not tempt the Lord thy God.**

- Jesus refused to repeat Israel's sin in the wilderness, of putting God to the test by forcing His hand

- Jesus quotes Deut 6:16, balancing Scripture with Scripture. The ultimate context is the "whole counsel of God" (Acts 20:27).

13 And so when the devil had finished every temptation, he left Him until an opportune time.

13 When the devil had finished every temptation, he left Him until an opportune time.

13 After the Devil had finished tempting Jesus in every possible way, he left him until another time.

13 And when the devil had ended all the temptation, he departed from him for a season.

III. Galilean ministry of the Son of Man (Luke 4:14—9:50)

(1) Preaching in the Nazareth synagogue (4:14-30)

14 And Jesus returned to Galilee in the power of the Spirit, and news about Him spread through all the surrounding region.

14 And Jesus returned to Galilee in the power of the Spirit, and news about Him spread through all the surrounding district.

14 Then Jesus returned to Galilee by the power of the Spirit. Meanwhile, the news about him spread throughout the surrounding country.

14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And He *began* teaching in their synagogues and was praised by all.

15 And He *began* teaching in their synagogues and was praised by all.

15 He began to teach in their synagogues and was continuously receiving praise from everyone.

15 And he taught in their synagogues, being glorified of all.

- It was His custom to attend public worship (Heb 10:24-25)

The Galilean Ministry

An entire year appears to have elapsed between the Temptation and the continuing narrative (Cf. John 1-4). Herod had silenced the voice of John the Baptist by putting him in prison. Jesus moved into Galilee, *into Herod's tetrarchy*, and made it His base of operations for the coming months.

Jesus' Teaching in Nazareth

16 And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read.

16 And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read.

16 Then Jesus came to Nazareth, where he had been raised. As was his custom, he went into the synagogue on the Sabbath day. When he stood up to read,

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.

- Jesus probably attended the synagogue that the Roman centurion, whose beloved servant Jesus later healed, had built for the Jews of Capernaum (Cf. 7:2-10)

- It was the Lord's custom to attend public worship. He could've argued that the "religious system" was corrupt, or that He didn't need the instruction, but instead He made His way on the Sabbath to the place of prayer. He continued this habit until the end of His earthly life.

17 And the scroll of Isaiah the prophet was handed to Him. And He unrolled the scroll and found the place where it was written:

17 And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written,

17 the scroll of the prophet Isaiah was handed to him. Unrolling the scroll, he found the place where it was written,

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

18 "THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO BRING GOOD NEWS TO THE **POOR**. HE HAS SENT ME TO PROCLAIM RELEASE TO CAPTIVES, AND RECOVERY OF SIGHT TO THE **BLIND**, TO SET FREE THOSE WHO ARE OPPRESSED,

18 "The Spirit of the Lord is upon Me, Because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, And recovery of sight to the blind, To set free those who are oppressed,

18 "The Spirit of the Lord is upon me; he has anointed me to tell the good news to the poor. He has sent me to announce release to the prisoners and recovery of sight to the blind, to set oppressed people free,

18 The Spirit of the Lord is upon [epi] 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,

- "...POOR" - not just the economically poor or spiritual impoverished, but also people of low status in society

- "...BLIND" - those who need to receive revelation and experience salvation

19 TO PROCLAIM THE **FAVORABLE YEAR OF THE LORD.**"

19 To proclaim the favorable year of the Lord."

19 and to announce the year of the Lord's favor."

19 To preach the acceptable year of the Lord.

- "...FAVORABLE YEAR OF THE LORD" - an allusion to the Jubilee year, when all the enslaved in Israel received their freedom (Lev 25)

— It points to the Messianic Kingdom, but is more general, and includes God's favor on individual Gentiles, as well as on national Israel.

— Peter calls the Second Coming, "the time of restitution of all things" (Acts 3:21)

- *Note the period!* The Jewish rabbis viewed this passage as Messianic

— The remainder of the verse is a reference to the Tribulation, among other judgments

— The omission highlights the gracious nature of Messiah's ministry then, compared with its judgmental character in the future

— See [Dispensational Gaps](#) for a complete list of intervals in Scripture.

Compare this with Is 61:1-2 (the NT quote is from the LXX):

Is 61:1-2:

1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;
2 To proclaim the acceptable year of the LORD, **and the day of vengeance of our God.**

- Sometimes what is missing is the most important point of all. *Jesus ceased reading at the "comma"* (Luke was quoting the LXX)

When Jesus read the prophecies about Himself in Is 61, why did He stop at the beginning of v2? Because He was announcing the reasons for His first coming and because He was to "proclaim the acceptable year of Jehovah's favor" [KJV]. That's a reference to the Church Age, often called the age of grace, a time when sinners can freely call on the name of the Lord to be saved (Rom 10:13). Jesus stopped at the words, "and the day of vengeance of our God," which speaks of the Tribulation period, mentioned by the Hebrew prophets as "the day of wrath" and "the time of Jacob's trouble," and by Jeremiah as "a day of vengeance" (Jer 46:10). That's because the purpose of His first coming was to announce the period of grace and salvation we are living in, not the time of judgment that is yet to come. Peter does the same thing by quoting Ps 34:12-16 in 1 Peter 3:10-12, when he stops his quote before, "to cut off the remembrance of them from the earth."

20 And He rolled up the scroll, gave it back to the attendant, and **sat down**; and the eyes of all *the people* in the synagogue were intently directed at Him.

20 And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him.

20 Then he rolled up the scroll, gave it back to the attendant, and sat down. While the eyes of everyone in the synagogue were fixed on him,

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.

- "...sat down" - in the Synagogue, a man would stand to read, but sit to preach. Sitting down was assuming the position of the preacher.

21 Now He began to say to them, **"Today this Scripture has been fulfilled in your hearing."**

21 And He began to say to them, **"Today this Scripture has been fulfilled in your hearing."**

21 he began to say to them, **"Today this Scripture has been fulfilled, as you've heard it read aloud."**

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

- You can imagine how shocked they were when He declared that they were witnessing the specific fulfillment of this prophecy.

— The remainder of the verse, “the Day of Vengeance of our God,” will occur at His *Second Coming*.

- This is the first of two instances in which Luke recorded the fulfillment of Scripture by Jesus (24:44)

— These occur at the beginning and end of Jesus’ ministry, implying that the whole of Jesus’ ministry was a fulfillment of messianic prophecy.

22 And all *the people* were speaking well of Him, and admiring the gracious words which were coming from His lips; and yet they were saying, “Is this not Joseph’s son?”

22 And all were speaking well of Him, and wondering at the gracious words which were falling from His lips; and they were saying, “Is this not Joseph’s son?”

22 All the people began to speak well of him and to wonder at the gracious words that flowed from his mouth. They said, “This is Joseph’s son, isn’t it?”

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph’s son?

- Jesus’ words evoked a positive response, and amazed them, but they balked at Jesus’ claim to be the Messiah. They did not understand how He could be the Messiah, since He had grown up with them and seemed so similar to them.

23 And He said to them, “No doubt you will quote this proverb to Me: ‘Physician, heal yourself! All *the miracles that we heard were done in Capernaum, do here in your hometown as well.*’”

23 And He said to them, “No doubt you will quote this proverb to Me, ‘Physician, heal yourself! Whatever we heard was done at Capernaum, do here in your hometown as well.’”

23 So he told them, “You will probably quote this proverb to me, ‘Doctor, heal yourself! Do everything here in your hometown that we hear you did in Capernaum.’”

23 And he said unto them, *Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.*

- Evidently, Jesus had ministered in Capernaum before this incident. The accounts of Jesus in Nazareth (Matt 13:53-58; Mark 6:1-6) also follow instances of His doing miracles in Capernaum (Matt 4:13; Mark 1:21-28).

— Jesus’ decision to refrain from performing miracles in Nazareth led some Nazarenes to question His ability to do them at all. This cast further doubt on His messiahship in their minds.

24 But He said, “Truly I say to you, no prophet is welcome in his hometown.

24 And He said, “Truly I say to you, no prophet is welcome in his hometown.

24 He added, “I tell all of you with certainty, a prophet is not accepted in his hometown.

24 And he said, **Verily I say unto you, No prophet is accepted in his own country.**

- Although God wanted to accept the people, they would not accept the Prophet whom He had sent to tell them of His grace

— Prophets were not welcome in their hometowns because hometown folk hardly ever fully trust one of their own who leaves town, becomes famous, then returns home

The Unpopular Sermon

25 **But I say to you in truth, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when a severe famine came over all the land;**

25 **But I say to you in truth, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when a great famine came over all the land;**

25 **I'm telling you the truth—there were many widows in Israel in Elijah's time, when it didn't rain for three years and six months and there was a severe famine everywhere in the land.**

25 **But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land;**

- Three and a half years was a period of divine judgment on Israel (Cf. Dan 7:25; 12:7; Rev 11:2-3; 12:6,14; 13:5)

26 **and yet Elijah was **sent** to none of them, but *only* to Zarephath, *in the land* of Sidon, to a woman who was a widow.**

26 **and yet Elijah was sent to none of them, but only to Zarephath, *in the land* of Sidon, to a woman who was a widow.**

26 **Yet Elijah wasn't sent to a single one of those widows except to one at Zarephath in Sidon.**

26 **But unto none of them was Elijah sent, save unto Sarepta, *a city* of Sidon, unto a woman *that* was a widow.**

- Recorded in 1 Kings 17:7-16

- "...sent" - Jesus did not say that Elijah and Elisha went to the Gentiles because the Jews rejected them, but because God "sent" them there "to them"

— God sent them to Gentile territory, even though there were many needy people in Israel

— This happened because Israel at the time was in an apostate condition

27 **And there were many with leprosy in Israel in the time of Elisha the prophet; and none of them was cleansed, but *only* Naaman the Syrian."**

27 And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian."

27 There were also many lepers in Israel in the prophet Elisha's time, yet not one of them was cleansed except Naaman the Syrian."

27 And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian.

- The purpose behind these two examples was that God had sent Jesus to the Gentiles as well as to the Jews. The Nazarenes, therefore, should not expect preferential treatment.

Naaman the Syrian

Naaman was the commander of the armies of Ben Hadad II in the time of Joram, king of Israel. He was afflicted with leprosy, and when the little Hebrew slave-girl that waited on his wife told her of a prophet in Samaria who could cure her master, he obtained a letter from Ben Hadad and proceeded with it to Joram. The king of Israel suspected in this some evil design against him—probably a pretext for war—and tore his clothes.

Elisha the prophet hearing of this, sent for Naaman, and the strange interview which took place is recorded in 2 Kings 5:1-19. He was cured of his leprosy by dipping himself seven times in the Jordan, according to the instructions from Elisha.

28 And all *the people* in the synagogue were **filled with rage** as they heard these things;

28 And all *the people* in the synagogue were filled with rage as they heard these things;

28 All the people in the synagogue became furious when they heard this.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

- "...filled with rage" - Why? What offended them so? Whenever we, as Gentiles, might miss something, the Jewish leadership comes to our rescue! We need to understand *why* they are so upset.

— *Each* of the examples (Naaman the Syrian & the Widow Zarephath) were *Gentiles!* Jesus is alluding to the Doctrine of Election.

— The pattern of violent Jewish rejection continued, and mounted, throughout Jesus' ministry

— This episode was a dress rehearsal for Jesus' Passion

29 and they got up and drove Him out of the city, and brought Him to the crest of the hill on which their city had been built, so that they could throw Him down from the cliff.

29 and they got up and drove Him out of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff.

29 They got up, forced Jesus out of the city, and led him to the edge of the hill on which their city was built, intending to throw him off.

29 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.

- On the Sabbath Day...

- Some wanted to kill Him, but He was not killed until the proper time, when He chose to die (John 10:15,17-18)

- The first time He taught in the synagogue, as the first time He taught in the Temple, they cast Him out

30 But He passed through their midst and went on His way.

30 But passing through their midst, He went His way.

30 But he walked right through the middle of them and went away.

30 But he passing through the midst of them went his way,

(2) Initial Ministry (4:31—5:16)

(A) Christ casts out demons (4:31-37) (Cf. Mark 1:21-28)

31 And He **came down to Capernaum**, a city of Galilee; and He was teaching them on the Sabbath;

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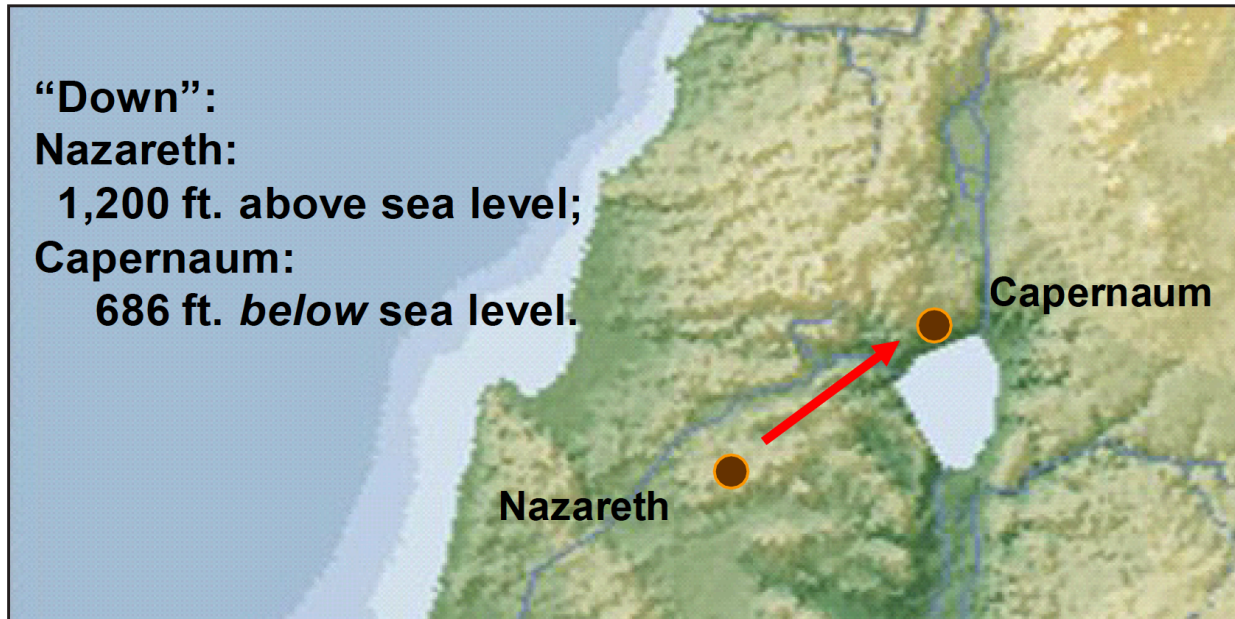
31 Then Jesus went down to Capernaum, a city in Galilee, and began teaching the people on Sabbath days.

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

- "...came down to Capernaum" - according to Josephus, there were at least 240 towns and villages in this area, and Capernaum was the center of activity. Three primary highways joined there: to Tyre and Sidon, to Damascus, and to Jerusalem.

— Jesus established His headquarters here (Matt 4:13-16); ie., "His own city" (Matt 9:1).

— The synagogue here was built by a Gentile, a *centurion* (Luke 7:5). One of its rulers was Jairus (Luke 8:41). The home of fishermen Peter and Andrew.



32 and they were **amazed** at His teaching, because His message was *delivered* with authority.

32 and they were amazed at His teaching, for His message was with authority.

32 They were utterly amazed at what he taught, because his message was spoken with authority.

32 And they were astonished at his doctrine: for his word was with power.

- "...amazed" - *exeplessonto*, "to strike with panic or shock," "struck with amazement"

— It was specifically Jesus' "word" or message (*logos*) that impressed them here

— He spoke with authority, the very thing the devil promised to give Jesus in the second temptation (in Luke's account), has come to Jesus as a consequence of his resisting the devil.

33 In the synagogue there was a man possessed by the spirit of an unclean demon, and he cried out with a loud voice,

33 In the synagogue there was a man possessed by the spirit of an unclean demon, and he cried out with a loud voice,

33 In the synagogue was a man who had a demon. He screamed with a loud voice,

33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

- Jesus' appearance served notice on the demon world that He purposed to destroy their work. Thus, the demons began to oppose Jesus immediately.

— Matthew, Mark and Luke used the adjectives "evil" and "unclean" interchangeably, combined with "spirit" to describe these demons. They were evil in their intent and they produced uncleanness.

34 "Leave us alone! **What business do You have with us**, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!"

34 "Let us alone! What business do we have with each other, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!"

34 "Oh, no! What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!"

34 Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

- "...What business do You have with us" - they recognize who He is!

— Demons believe in God, and tremble (James 2:19)

35 But Jesus rebuked him, saying, "**Be quiet and come out of him!**" And when the demon had thrown him down in the midst of *the people*, it came out of him without doing him any harm.

35 But Jesus rebuked him, saying, "**Be quiet and come out of him!**" And when the demon had thrown him down in the midst of *the people*, he came out of him without doing him any harm.

35 But Jesus rebuked him. "**Be quiet,**" he said, "**and come out of him!**" At this, the demon threw the man down in the middle of the synagogue and came out of him without hurting him.

35 And Jesus rebuked him, saying, **Hold thy peace, and come out of him.** And when the devil had thrown him in the midst, he came out of him, and hurt him not.

- Jesus expelled the demon on His own authority, not by invoking the name of some other power

36 And amazement came upon them all, and they *began* talking with one another, saying, "What is this message? For with authority and power He commands the unclean spirits, and they come out!"

36 And amazement came upon them all, and they *began* talking with one another saying, "What is this message? For with authority and power He commands the unclean spirits and they come out."

36 Overwhelmed with amazement, they all kept saying to one another, "What kind of statement is this?—because with authority and power he gives orders to unclean spirits, and they come out!"

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

- The people questioned, out of curiosity and wonder, the powerful word of Jesus, marked as it was by "authority" and "power" over unclean spirits (demons)

37 And the news about Him was spreading into every locality of the surrounding region.

37 And the report about Him was spreading into every locality in the surrounding district.

37 So news about him spread to every place in the surrounding region.

37 And the fame of him went out into every place of the country round about.

(B) Casting out fever from Peter's mother-in-law (4:38-39) (Cf. Matt 8:14-15; Mark 1:29-31)

38 Then He got up and *left* the synagogue, and entered Simon's home. Now Simon's mother-in-law was suffering from a high fever, and they asked Him to help her.

38 Then He got up and *left* the synagogue, and entered Simon's home. Now Simon's mother-in-law was suffering from a high fever, and they asked Him to help her.

38 Then Jesus got up to leave the synagogue and went into Simon's house. Now Simon's mother-in-law was sick with a high fever, so they asked Jesus about her.

38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And standing over her, He rebuked the fever, and it left her; and she immediately got up and served them.

39 And standing over her, He rebuked the fever, and it left her; and she immediately got up and waited on them.

39 He bent over her, rebuked the fever, and it left her. She got up at once and began serving them.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

- Jesus had rebuked a demon, he rebuked a fever, and later would rebuke a storm (Luke 8:24)

— This doesn't mean that a demon caused the fever; Luke may have personified the fever to show the power of Jesus' words.

(C) Christ heals many (4:40-44) (Cf. Matt 8:16-17; Mark 1:32-34)

40 Now while the sun was setting, all those who had *any who were* sick with various diseases brought them to Him; and He was laying His hands on each one of them and healing them.

40 While the sun was setting, all those who had *any who were* sick with various diseases brought them to Him; and laying His hands on each one of them, He was healing them.

40 When the sun was setting, everyone who had any friends suffering from various diseases brought them to him. He placed his hands on each of them and began healing them.

40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

- *Shabbat* was over. People could feel freer to come be healed.

— Luke distinguished between the sick and the demon-possessed. He did not think demons were responsible for all disease, as some Greeks did, however he would have acknowledged that sin is ultimately responsible for all sickness.

— This story shows Jesus' compassion for the afflicted and the fact that healing came from Him

41 Demons also were coming out of many, shouting, "You are the Son of God!" And yet He was rebuking them and would not allow them to speak, because they knew that He was the Christ.

41 Demons also were coming out of many, shouting, "You are the Son of God!" But rebuking them, He would not allow them to speak, because they knew Him to be the Christ.

41 Even demons came out of many people, screaming, "You are the Son of God!" But Jesus rebuked them and ordered them not to speak, because they knew he was the Messiah.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.

- Jesus did not want his attestation to come from demons. Again, the demons acknowledge who He is (Cf. James 2:19).

— These are not "psychiatric" cases. They were knowledgeable, malevolent spirit beings.

— All these things have their root in the career of Satan (Cf. Is 14; Ezek 28)

— *These refer to knowledgeable, resourceful beings who are out to destroy you, deceive you, confuse you, and get you to doubt God. Deceit is Satan's primary weapon.*

42 Now when day came, Jesus left and went to a secluded place; and the crowds were searching for Him, and they came to Him and tried to keep Him from leaving them.

42 When day came, Jesus left and went to a secluded place; and the crowds were searching for Him, and came to Him and tried to keep Him from going away from them.

42 At daybreak he left and went to a deserted place, while the crowds kept looking for him. When they came to him, they tried to keep him from leaving them.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 But He said to them, "I must also preach the kingdom of God to the other cities, because I was sent for this *purpose*."

43 But He said to them, "I must preach the kingdom of God to the other cities also, for I was sent for this purpose."

43 But he told them, "I have to proclaim the good news about the kingdom of God in other cities, because I was sent to do that also."

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

- Jesus had a wide ministry that He purposely carried on. The people of Nazareth had wanted Jesus to leave, but the people of Capernaum begged Him to stay.

44 So He kept on preaching in the synagogues of Judea.

44 So He kept on preaching in the synagogues of Judea.

44 So he continued to preach in the synagogues of Galilee.

44 And he preached in the synagogues of Galilee.