

The Gospel of Luke

Chapter 4

(Luke 4:1-44)

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I. The Temptation of the Son of Man, Luke 4:1-13.

Here we have the narrative of Jesus going into the wilderness to be tempted by Satan directly for forty days and forty nights. This scene is paralleled in **Mat 4:1-11; Mark 1:12-13.**

Vs. 1

Luke 4:1, “Jesus, full of the Holy Spirit, returned from the Jordan and was led around by the Spirit in the wilderness.”

In **Luke 3:22**, we saw the visible manifestation of the Holy Spirit coming upon our Lord Jesus Christ. Jesus being indwelt, filled, and led by the Holy Spirit since the time of His birth, is now beginning His ministry that starts with a thorough process of temptation before He goes out to witness and minister.

Preparation for Ministry:

That is a good principle for all of us to realize for ourselves; 1) if we are a new believer, or 2) regarding others that we know are new believers. The principle is: Temptation and overcoming proceeds ministry. Ministry is a very difficult thing on its own, the problems and difficulties that come with it are quite a challenge. In order to overcome the added pressures associated with ministry, we first need to be solid as a Christian regarding our own spiritual walk. If you cannot handle your own temptations and problems with the Spirit and Word, how are you going to be able to minister to others? Therefore, God allows the new believer to go through a series of testing and temptations to show them the power of His Word and Spirit working within their soul. If they are able to pass the tests, then they will be ready for ministry. If they do not, God will continue to work with them in that area, to get them over the hurdle until they are ready for ministry.

As a new believer, you should be patient to go through that process so that you are strengthened and empowered to overcome your own personal challenges and be able to handle the greater rigors of ministry. That is why we are exhorted in **Eph 6:10-18**, to put on the full armor of God.

Eph 6:10-11, 13, “Finally, be strong in the Lord and in the strength of His might. ¹¹Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. ¹³Therefore, take up the full armor of God, so that you will be able to resist in the evil day, and having done everything, to stand firm.”

If a new believer jumps out to soon into ministry, he / she will be easily defeated by Satan because they have not developed the spiritual armor to stand firm in their walk with Jesus Christ.

For the mature believer who has other new believers in their periphery, they need to also be patient with that believer knowing the new born challenges and struggles they will face, and that God is working in their life to bring them to a point of maturity, so that they are effective in a future ministry. This means we are to encourage, exhort, and

reprove if necessary, in love, to help them grow spiritually and be an overcomer. This takes much patience so as to not discourage them from going forward because of your negative judgmental or demeaning manner. That is, running them down because of their sins or failures. We need to give new believers much grace and privacy of the priesthood, so that they have room to learn and grow, which many times includes failure and sinning, due to set backs, yet all the while learning what is holy and righteous. And remember, God is constantly working in their lives, so give them space to grow and God to work, but keep close enough so that they do not fall away, all-the-while, having great love and patience.

Gal 6:1, “Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted.”

Filling of the Holy Spirit:

Now, back in **Luke 4:1**, at this time, Jesus was “**full of the Holy Spirit,**” PLERES HAGIOS PNEUMA. PLERES, πλήρης is a Greek Adjective that means, “filled, full, complete, or perfect.” In **Chapter 3**, we saw the visible manifestation of the indwelling of the Holy Spirit. Now, we see the use or exercise of the power of the Holy Spirit. In other words, to be full of or filled with the Holy Spirit means His power is working within us completely and perfectly.

Remember that Jesus was the prototype of the unique spiritual life of the Church Age believer. In **Luke 3:22** and now in **4:1**, we are seeing the demonstration of that unique spiritual life which is the permanent indwelling of the Holy Spirit with the subsequent filling of the Holy Spirit. We see this in the very early Church in the selection of the Deacons in **Acts 6:3-8**.

Acts 6:3, “Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task.”

Of the several chosen, we see Stephen later applying the filling of the Holy Spirit when he was being stoned to death in **Acts 7:55**. Then, we have the example of the great evangelist Barnabas who was “**full of the Holy Spirit,**” **Acts 11:24**. This “filling” is the basis for Paul’s encouragement to the Church in **Eph 5:18**, to be “**filled with the Holy Spirit.**” We also noted in **Luke 1:15**, that the OT saint, the evangelist John the Baptist, was filled with the Holy Spirit, as part of the enduement of the Spirit for a select few OT saints. All of these are speaking about the working influence and power of the Holy Spirit within the soul of the believer.

Confession of Sin to be Filled with the Holy Spirit, i.e., Rebound:

As you know, this filling is not permanent for the believer, it can come and go. That is why Paul stated in **Eph 5** not to get drunk with wine, which is a sin, but to be filled with the Holy Spirit. Even though every Church Age believer is permanently indwelt with the Holy Spirit, if the believer enters into sin, (e.g., drunkenness), he is not filled with the Holy Spirit and is instead either grieving or quenching the Holy Spirit, the latter meaning long term sinning.

So, how is one filled with the Holy Spirit? Some would like to think all you need to do is stop sinning and think godly once again. Well, that is a start but it does not accomplish filling. To truly be “filled with the Spirit” a believer must also confess any known sins to God the Father according to **1 John 1:8-10**.

1 John 1:8-10, “If we say that we have no sin, we are deceiving ourselves and the truth is not in us. ⁹If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. ¹⁰If we say that we have not sinned, we make Him a liar and His word is not in us.”

If we only had **vs. 8** and **10**, we could say, just stop sinning and think Godly once again, or as some say, change your heart. But, with the inclusion of **vs. 9**, we have to also confess our known sins to God the Father. In a careful analysis of **Eph 5** compared to **1 John**, we see the correlation to walking in the Light and walking in fellowship with God, and avoiding the darkness (i.e., sin). **1 John** is absolutely written to and for believers. This is not a passage written to unbelievers for Salvation; see our website for several doctrines that explain this. Therefore, in a careful study of

Eph 5 and 1 John, we understand that in order to be “full of the Spirit” or have the “filling of the Holy Spirit,” the believer must “**confess**,” HOMOLOGEO, “confess, profess, admit, acknowledge, etc.,” his sins to God, so that he is cleansed experientially from “all unrighteousness,” which includes the known sins confessed and the unknown sins committed that are not or cannot be confessed. When confession happens, God “**forgives**,” APHEIMI, and “**cleanses**,” KATHARIZO, the soul of the believer so that the Holy Spirit can fill it, which means, lead, guide, and protect it in righteousness.

This confession of sin is not just a NT doctrine. It was well known and applied by the OT Saints too, although with differing effect, because they did not have the permanent indwelling nor the filling of the Holy Spirit, cf. **Psa 32:5; 38:13; Prov 28:13**.

Psa 32:5, “I acknowledged my sin to You, and my iniquity I did not hide; I said, “I will confess my transgressions to the LORD”; and You forgave the guilt of my sin. Selah.”

Prov 28:13, “He who conceals his transgressions will not prosper, but he who confesses and forsakes them will find compassion.”

These too are passages for believers only! Not salvation passages!

Now, Jesus never sinned in His life, so He never had to confess any sins. He was sinless or impeccable, i.e., without sin. Therefore, He was always “full of the Holy Spirit,” meaning He always walked by the leading and guiding of the Holy Spirit, in fellowship with God, and in the Light. In His life, He demonstrated the application of the power of the filling of the Holy Spirit in the believer’s life.

That is why the second half of **vs. 1**, says He was, “**led around by the Spirit in the wilderness.**” This leading is what the Holy Spirit does for the believer who has confessed their sin until that believer sins again. The Spirit guides him in the learning and application of the Word of God. He helps him to understand Bible doctrine and apply it to the temptation or situation he is in, so that the believer will not give in or give over to sin and lose his fellowship with God temporarily. Being “full of the Spirit” means we let the Holy Spirit lead our thinking so that we make good decisions and do not succumb to sin and temptations, while maintaining our fellowship with God and further developing our personal relationship with Him.

“**Wilderness**” is the Adjective EREMOS, ἔρημος that literally means, “desert, wilderness, grassland, or desolate,” but figuratively it means, “in the presence of the world and sin.” We would say, “Satan’s cosmic system.” This word was also used for the place of John the Baptist’s ministry, **Luke 3:2, 4**. So, we see that Jesus was literally out in the isolated regions of Israel, and from the next verse, that He was tempted to sin by Satan directly for forty days and forty nights, culminating in the final three temptations recorded in **vs. 3-12**; cf. **Mat 4:1**.

Mat 4:1, “Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.”

This is part of the understanding of **Heb 4:15, “For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.”**

cf. **Heb 2:18, “For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.”**

Therefore, we understand that Jesus was tempted in many ways and fashions during the forty days and forty nights; in ways we do not know or can imagine, other than the last three noted in Luke and Matthew. But in all, due to His total and complete reliance upon God the Holy Spirit to lead, guide, and protect Him, He did not sin; not even once. We too can resist the temptations of our own Old Sin Nature, Satan, and His cosmic system if and when we rely upon the filling of God the Holy Spirit.

The three categories of Jesus’ temptations are: 1) Appetite, 2) Beauty, and 3) Ambitious pride. John calls them in **1 John 2:16, “For all that is in the world, 1) the lust of the flesh, and 2) the lust of the eyes, and 3) the boastful**

pride of life, is not from the Father, but is from the world (*Satan's cosmic system*)."

We will discuss these in application to Jesus and to us below.

Vs. 2a

Luke 4:2, "For forty days, being tempted by the devil."

This should have been part of **vs. 1**, as it is in Matthew's Gospel. "**Tempted**" is the Verb PEIRAZO, πειράζω that means, "try, attempt, put to the test, tempt, entice to sin."

In this scenario, the term has a double meaning.

1. Jesus was "tempted" by Satan to prove His Divine Sonship by accepting the devil's challenge. Satan is called "the Tempter" in **Mat 4:3; 1 Thes 3:5**.

From this we see that Satan, acting like our OSN, tried to challenge our Lord from time to time, to see if He would hold true to His sonship, (i.e., fellowship), with God, just as we are tempted to see if we will hold on to our sonship or fellowship with God. If we do not give over to temptation, we do not enter into sin and temporarily lose our fellowship with God. Like Jesus, with the power or filling of the Holy Spirit and the full armor of God, we can stand firm and not give over to the temptations of our OSN or Satan and his cosmic system.

2. From God's point of view, this "testing" proved the complete loyalty and obedience of Jesus to the will of His Father. Thus, Satan saw the "temptation" as an attempt to defeat Jesus; Jesus, however, defeated the Tempter through His obedience to the Father.

We do not defeat Satan by "rebuking" him, which is a fallacy, cf. **Jude 1:9**. Instead, we defeat him by being filled and led by God the Holy Spirit, as it is truly He who does the defeating with the Word of God, the mind of Jesus Christ, resident within your soul.

Now, as we will see and study in more detail below, in **vs. 3-12**, we are shown three categories of the types of temptations Satan used against Jesus, as he also uses them against the believer, cf. **1 John 2:16; Gen 3:6**. These are the three categories Satan tempted the woman in the Garden of Eden, and John warns us against. I call the three categories, 1) Appetite, 2) Beauty, and 3) Ambitious pride. John calls them in **1 John 2:16**, "**For all that is in the world, 1) the lust of the flesh, and 2) the lust of the eyes, and 3) the boastful pride of life, is not from the Father, but is from the world** (*Satan's cosmic system*)."

We will discuss these in application to Jesus and to us below.

Vs. 2b

In the second half of **vs. 2**, we have, "**And He ate nothing during those days, and when they had ended, He became hungry.**" "**Became hungry**," shows us the humanity of Jesus Christ that is weak and frail, which is the part of the hypostatic union that can be tempted.

Hypostatic union means: In the person of the incarnate Christ there are two natures, Divine and human, inseparably united without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal. From the time of the virgin birth and forever, our Lord Jesus Christ has been and always will be undiminished Deity and true humanity in one person forever. Therefore, it is orthodox to refer to Christ as a theanthropic (the God-man) person. The two natures are united forever without transfer of attributes, so that Jesus Christ is true humanity and undiminished Deity in one person forever, cf. **John 1:1-2, 14; Rom 1:3-5; 9:5; Phil 2:5-11; Heb 1:3; 2:14; 1 John 1:1-3**.

John 1:14, "And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth."

Rom 9:5, "... and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen."

Having a human nature, Jesus Christ was able to be tempted. To understand this, we need to understand the doctrines of Kenosis and Impeccability related to Jesus Christ.

Kenosis:

The true doctrine of Kenosis says that during our Lord's 1st Advent, He voluntarily restricted the independent use of His own Divine attributes to satisfy His needs or desires in compliance with the Father's plan, purpose, and policy for the first Advent. This means that Jesus Christ did not use the attributes of His Divine nature to benefit Himself, to provide for Himself, to glorify Himself, to act independently of the plan of God. Christ voluntarily restricted the independent use of His Divine attributes, but certain functions of Deity continued to function, such as holding the universe together through His omnipotence, **Heb 1:3; Col 1:17.**

It comes from the Greek Verb KENOO, which means, "to empty oneself or to deprive oneself of a proper function," cf. **Phil 2:7a.**

Phil 2:7, "But emptied/deprived, (*laid aside His privileges*), Himself, taking the form of a bond-servant, and being made in the likeness of men."

Therefore, Jesus Christ gave up the independent exercise of His Divine attributes during His 1st Advent. Yet, He did not give up His Divine attributes; that is a heresy, He gave up the independent use of this to solve His problems, as demonstrated in the reason why He did not turn the stone into bread.

Remember, **Heb 13:8, "Jesus Christ is the same yesterday and today and forever."**

Because Jesus did not use His Divine attributes to solve His human problems, our Lord's humanity continued to reside inside the prototype spiritual life under the filling and power of the Holy Spirit in total reliance upon God and Bible doctrine. We call this residing inside of God's Power System, (GPS). Rather than satisfying His needs by independently using His Deified powers, Jesus relied upon the Filling of the Holy Spirit and the Word of God, as Jesus responded to all three temptations by Satan saying, "**It is written**" or "**It is said**" vs. **3, 8, 12.**

Through the Spirit and the Word, God gave Jesus the same Problem-Solving Devices (PSDs) we have available to us today in the spiritual life. Jesus demonstrated the prototype spiritual life; we have the operational type spiritual life. You acquire these PSDs in the same way our Lord did; through the metabolization of Bible doctrine by means of the filling of God the Holy Spirit.

The human nature of Christ was the custodian of the prototype spiritual life. This implies that the human nature of Jesus Christ relied on God and His Word to resist the temptations of Satan. He utilized the power of God the Holy Spirit and Bible doctrine circulating in the stream of consciousness within His human soul.

Even though the humanity of Christ in the hypostatic union was perfect and impeccable (without sin), the Deity of Christ was united with unglorified humanity. While the Deity of Christ was united to a perfect true humanity, He was still subject to temptation, distress, weakness, pain, sorrow, limitation, and to more temptations than we will ever face.

This also tells us of the truth of the humiliation of our Lord during His First Advent. Being God and taking on humanity, whereby He had to rely upon the prototype spiritual life to solve His problems, was true humility in action.

All the temptations that Satan brought against Christ attacked Kenosis, as we will see. This is why these temptations were unique to Christ; He was 100% God, but He chose not to use His Deified powers to solve the problems of His humanity. Instead, He relied upon the Deity of God the Father, The Spirit, and the Word to solve His problems.

Therefore, our Lord Jesus Christ utilized the Divine provisions and PSDs that God the Father provided in the function

of His humanity on earth. During the first Advent, Christ depended on the provision and power of the Holy Spirit, the power of Bible doctrine, and the power of the PSDs, and gave up any independent exercise of certain Divine attributes while living among men, as a man, with their human limitations.

The PSDs used by the humanity of Christ were: The Filling of the Spirit, The Faith Rest Drill, Grace Orientation, Doctrinal Orientation, Authority Orientation, A Personal Sense of Destiny, Personal Love for God the Father, Impersonal Love for All Mankind, and Sharing the Happiness of God. (We have two additional PSDs - Rebound and Occupation with Christ.)

Kenosis is based on the fact that the union of the Deity of Christ to unglorified but true humanity is a necessary factor in His humiliation. The doctrine of Kenosis recognizes that during our Lord's 1st Advent, He voluntarily restricted the independent use of His divine attributes for the execution of God the Father's plan, will, and purpose for the Incarnation. He did this in compliance with the Father's plan for the strategic victory of the Angelic Conflict. The plan for the incarnation not only called for the judgment of our sins and the provision of eternal salvation for all members of the human race, but simultaneously for the strategic victory of the Angelic Conflict. This meant that a man, who had no sin of His own, would go to the Cross and be judged for the sins of the entire world, thereby paying the penalty for the sins of all mankind.

Under the true doctrine of Kenosis, our Lord became true humanity in order to fulfill the Father's plan of salvation, where He voluntarily took on Himself true humanity, in order to redeem mankind from sin, in order to propitiate God the Father, and to reconcile mankind to God. Therefore, during the incarnation, Jesus Christ did not even once exercise the independent use of His own Divine attributes either to benefit Himself, to provide for Himself, or to glorify Himself, **Phil 2:5-8**.

The true doctrine of Kenosis is illustrated by the humanity of Christ in facing evidence testing, **Luke 4:3-12; Mat 4:1-10**. In all three tests, He utilized the power of the Word provided by the omnipotence of the Father and the power of the Spirit provided in the prototype Divine Power System. The first test especially illustrates the principle.

The false doctrines of Kenosis say Jesus surrendered His omnipotence in various ways. For example:

1. Kenotic theologians hold that the Logos (Jesus Christ), though retaining His Divine self-consciousness and His imminent attributes (holiness, love, and truth), surrendered His relative attributes (omniscience, omnipresence, omnipotence).
2. The Gnostic view denies that Christ had a real body or that His body was made of some heavenly substance instead of human flesh.
3. The Lutheran view denies that the incarnation involved any humiliation.

These are not the case. Jesus had all of His Divine attributes all the time; He simply did not use them independently to solve His problems. He used only the omnipotence of the Father and the Holy Spirit.

Impeccability:

Luke 4:1-13, also tells us of the Impeccability of Jesus Christ. Impeccability is a doctrine of Christology that recognizes the fact that during the entire course of our Lord's 1st Advent and forever, our Lord Jesus Christ did not sin, though He was tempted in His humanity and the temptations were real. This means that Jesus Christ was temptable, but He did not sin, meaning He was impeccable. This temptableness is regarding our Lord's humanity, as Deity cannot be tempted. There are some Latin words or phrases that help us to understand this.

During our Lord's First Advent, He was NON-POSSE PECCARE, meaning, "Not able to sin," in His Deity, and POSSE NON PECCARE, meaning, "Able not to sin," in His humanity. The humanity of Christ was temptable but able not to sin. The Deity of Christ was neither temptable nor peccable, (i.e., able to sin). Jesus Christ in hypostatic union was, therefore, temptable but impeccable. The temptations were real, but our Lord was able not to sin.

This is important, because if Jesus had sinned just once, He would have been disqualified from going to the Cross and paying for our sins. But because Jesus was Impeccable, He was qualified to be judged for our sins, because He had no sin of His own. **1 John 3:5, “You know that He appeared in order to take away sins; and in Him there is no sin.”**

Throughout Jesus’ life He did not sin, though His temptation pressure was a million times greater than the temptation pressure we face. Though He had no Old Sin Nature (OSN) inside to tempt Him, Satan himself tempted Him personally, acting as His OSN. Therefore, our Lord’s temptations were real and far greater than anything we could ever face. After forty days of no food, He was tempted to turn stones into bread. But to do so, He would have had to act independently of the Father’s plan and use His own Deified powers, which He did not do.

Similar to Satan, while Jesus hung upon the Cross, the Pharisees threw railing temptations at Him to ridicule and tempt Him saying in **Mat 27:40, “If you are the Son of God, come down and save yourself and us.”** He could have done that by using His own power. But He chose to remain on the Cross and to subordinate His own omnipotence to the plan for the incarnation. Therefore, in the power of the Spirit, He was able to endure the Cross and bear our sins.

Therefore, the first Adam was temptable and peccable, i.e., capable of being tempted and capable of yielding to temptation. But our Lord, the last Adam, was able not to sin (because of God’s Power System (GPS) of the filling of the Holy Spirit and Bible Doctrine resident within the soul) and not able to sin (because of Hypostatic Union Deity).

Heb 4:15, “For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.”

The union of undiminished Deity and true humanity in one person, plus the fact of His humanity residing in GPS, emphasizes the fact that our Lord Jesus Christ during His First Advent was POSSE NON PECCARE, able not to sin in His humanity, and NON-POSSE PECCARE, not able to sin in His Deity. The humanity of Christ was temptable and peccable, but He remained in purity; without sin.

There are two reasons for the perfection of the humanity of Christ:

1. Union with Deity in Hypostatic Union.
2. The humanity of Christ resided continually inside of GPS, relying entirely upon the omnipotence of the Holy Spirit, the sustaining omnipotence of God the Father in logistical grace, and Bible Doctrine, (i.e., “the mind of Christ”), resident within His soul.

Temptation implies the possibility of sin. Because of the humanity of Christ, there was the same potential for sin as with the first Adam in the Garden. However, for both Christ and Adam, temptation had to come from outside of the body, (much stronger) since there was no OSN inside the body.

Jesus Christ as God cannot sin, cannot solicit sin, cannot tempt, or have anything to do with sin except to judge it. Hence, our Lord’s Deity rejected sin, human good, and evil. In Hypostatic Union, not once did our Lord sin, perform an act of human good, or become involved in evil. As true humanity inside the prototype GPS, our Lord was temptable but impeccable.

The importance of the Doctrines of Hypostatic Union, Kenosis, and Impeccability, is the sustaining ministry of God the Holy Spirit to the humanity of Christ. As we have noted, Isaiah prophesied that a power system would come, i.e., that God the Holy Spirit would indwell a human and fill the soul. Jesus Christ was the first one to receive this ministry, **Isa 11:1-3, 42:1, 61:1**. As such, the ministry of the Holy Spirit is related to the Virgin Birth of Jesus Christ, **Mat 1:20; Psa 40:6; Heb 10:5**, and Christ was constantly filled with the Spirit from birth, **John 3:34**. Then we saw that the filling of the Holy Spirit was related to the Baptism of Jesus, **Luke 3:21-22**, and related to sustaining Him during the temptation of Satan and throughout His public ministry, **Luke 4:1, 14-15, 17-18, 21; Mat 12:18, 28**. In addition, the omnipotence of the Holy Spirit sustained Jesus Christ while bearing our sins on the Cross, and the Holy

Spirit's ministry to Christ is continued as the agent in resurrection, **Rom 8:11; 1 Peter 3:18-19**. And by the way, this same ministry and power is transferred to the Royal Family during the Church Age, **John 7:38-39, 16:13-14; 2 Cor 3:1-3; Eph 3:16-17**.

Conclusion:

Because of immutable holiness or integrity, (perfect righteousness and justice), Christ being God could not sin. Because His humanity resided permanently inside of GPS, and because He never chose to convert temptation into sin, Christ was able not to sin. Just as an unconquerable city can be attacked but not taken, so Christ could be tempted but could not sin. This qualified our Lord to go to the Cross and be judged for our sins, thus providing salvation for all who believe in Him.

Vs. 3 -12, The Three Temptations of Satan.

Having gone through and understanding the principles of Doctrine regarding our Lord's Hypostatic Union, Kenosis, and Impeccability, we can better understand the temptations He endured.

As we have seen, Jesus was led into temptation by God the Holy Spirit, but was not tempted by God. God may bring us into temptation, **Mat 6:13; 26:41; Job 1:12; 2:6**, and may make temptation a blessing unto us, tempering it to our strength, and making us stronger by the victory over it, **1 Cor 10:13; James 1:2-4, 12**, but God Himself never tempts us, **James 1:13**.

James 1:13, "Let no one say when he is tempted, 'I am being tempted by God'; for God cannot be tempted by evil, and He Himself does not tempt anyone."

1 Cor 10:13, "No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it."

And, as we have noted above, the three categories of Jesus' temptations by Satan include: 1) Appetite, 2) Beauty, and 3) Ambitious pride. John calls them in **1 John 2:16, "For all that is in the world, 1) the lust of the flesh, and 2) the lust of the eyes, and 3) the boastful pride of life, is not from the Father, but is from the world, (Satan's cosmic system)."** We could also characterize these as 1) The fleshly, 2) The aesthetic, and 3) The spiritual or intellectual temptation.

Every temptation by Satan falls into one of these three areas. Temptation is primarily an attempt to get one to act independently of God by implanting a desire for self-assertion or self-determination; to go one's own way, **Prov 14:12-18; Isa 53:6**.

Isa 53:6, "All of us like sheep have gone astray, each of us has turned to his own way; but the LORD has caused the iniquity of us all to fall on Him."

Satan used these three on Adam and woman in the Garden of Eden, and he continues to use them on us today, as John warns. Because he has been using them since day one of human history, he most likely used them with the Angelic race prior to the creation of man, to lead them in rebellion against God.

Temptation: The Two Adams Contrasted		
1 John 2:16	Genesis 3:6; First Adam	Luke 4:1-13; Second Adam—Christ
"The lust of the flesh"	"The tree was good for food"	"Command this stone to become bread"
"The lust of the eyes"	"It was pleasant to the eyes"	"The devil...showed Him all the kingdoms"
"The pride of life"	"A tree desirable to make one wise"	"Throw yourself down from here"

Interestingly, the first Adam, who was tested in a beautiful garden of delight, with every creature subject to his will and provided with everything necessary to sustain and strengthen him physically, failed. But, the Last Adam, spending forty days with the wild beasts of the wilderness and without food, was victorious in that terrible wilderness.

In the Garden of Eden, Adam's sin was more than merely eating forbidden fruit; it was disobeying the revealed Word of God, believing the lie of Satan, and placing his own will above God's. This is what Satan wanted Jesus to also do, as he wants you and me to do as well.

Though the particular tests of our Lord were out of the ordinary experience of human beings, because they were a testing towards His Deified powers, the areas of testing which they represent are common to all people. All sinful desires can be classified as either lusts of the flesh, lusts of the eyes, or the boasting about possessions, (or a combination thereof, **1 John 2:16**). The tests which Satan put the Lord through fall into those three categories.

1. **Appetite:** To turn stone into bread would have self-satisfied His human fleshly hunger for food.
2. **Beauty:** To worship before Satan would have returned the glorious dominions of His creation back to Him.
3. **Pride:** To throw Himself off of the pinnacle would have self-aggrandized His Deity and status as the Son of God.

Using these three categories of temptations, Satan tempted our Lord's Kenosis in three areas. Each were directed towards Jesus' reliance upon God to satisfy His problems, rather than His own Deity:

1. Temptation to act independently of the filling of the Spirit, **Luke 4:3-4**.
2. Temptation in relationship to the Plan of God, **Luke 4:5-8**.
3. Temptation in relationship to the Word of God, **Luke 4:9-12**.

As such, Satan's objectives were threefold:

1. He sought to destroy the doctrine of KENOSIS, (i.e., Jesus use your Deity to satisfy your problem).
2. He sought to fulfill his original sin to make himself like the Most High, **Isa 14:14**, (i.e., Jesus worship me).
3. He sought to annihilate the prototype spiritual life, (Jesus falsely apply the Word of God).

Oswald Chambers notes, *"Temptation means a test of the possessions held within the inner, spiritual part of our being by a power outside us and foreign to us. This makes the temptation of our Lord explainable. After Jesus' baptism, having accepted His mission of being the One "who takes away the sin of the world" (John 1:29) He "was led up by the Spirit into the wilderness" (Matthew 4:1) and into the testing devices of the devil. Yet He did not become weary or exhausted. He went through the temptation "without sin," and He retained all the possessions of His spiritual nature completely intact."* (My Utmost for His Highest)

To do so, our Lord's humanity continued to reside inside the prototype spiritual life, and continued to be sustained by the Holy Spirit, the Word, and the Father's logistical grace.

As we see, the humanity of our Lord was being tempted by Satan to first perform a lawful miracle in an unlawful manner. What was so wrong then with Satan's suggestion to perform a miracle to turn stones into bread? The source was Satan. Unlike Adam, who was tempted to do something forbidden by God, Jesus certainly could have performed a miracle. Yet, because it would have been by the misleading of Satan, in independent self-will, it would have been wrong.

These testings were designed to tempt Jesus Christ to operate independently of God the Holy Spirit in problem solving. If the Deity of Christ acts independently of the filling of the Spirit, the humanity of Christ destroys the prototype spiritual life.

Similarly, if we act independently of the filling of God the Holy Spirit, our spiritual life becomes vanity (MATIOTES), cf. **Eph 4:17-19; 2 Peter 2:18**.

Eph 4:17, "So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility (vanity) of their mind."

2 Peter 2:18, “For speaking out arrogant words of vanity they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error.”

Satan attacks the humanity of Christ at the point of His strength. This was a temptation to compromise the prototype spiritual life. Our Lord’s strength was the filling of the Holy Spirit and metabolized Bible doctrine circulating in His stream of consciousness. Satan attacked the two power options. He attempted to get our Lord to operate independently of the filling of the Spirit and Bible doctrine. Satan was tempting our Lord to violate the will and plan of God, a sin which is committed by believers every day.

Yet, our Lord had several objectives during His First Advent:

1. To present Himself to Israel as Messiah.
2. To provide eternal salvation for the entire human race.
3. To test and prove the prototype spiritual life.
4. To become the greatest witness against Satan in his appeal trial.

To make these happen, our Lord Jesus Christ refused to solve His problems apart from the spiritual life that God the Father had provided. In doing so, Jesus Christ provided us with the Divine solution to our problems.

In order to accomplish our Lord’s four objectives, He, as well as God the Father, allowed Himself to go through these three temptations, each having its own specific meaning and accomplishment.

The First Temptation:

Vs. 3-4

Luke 4:3-4, “And the devil (*DIABOLOS*, “Slandorous, false accuser, the adversary, the devil”) said to Him, “If You are the Son of God, tell this stone to become bread”. ⁴And Jesus answered him, “It is written, ‘MAN SHALL NOT LIVE ON BREAD ALONE’”.”

The first temptation was one regarding “Appetite,” literally in this case. It was a temptation to turn stone into bread that would have self-satisfied His human fleshly hunger for food. This temptation was to act independently of the filling of the Spirit, **Luke 4:3-4**, as Satan sought to destroy the doctrine of KENOSIS, (i.e., Jesus use your Deity to satisfy your problem).

In the first temptations, it is obvious that Satan knew Jesus’ position as the Son of God. As such, the object of the first temptation was not so much to make Jesus doubt His relationship with the Father, but to distract Him from it; just as he tempts us to do every day.

How did Satan know Jesus could perform miracles, when Jesus had not performed any as of this time? He knew because he knew who Jesus really was, the Son of God, the 2nd Person of the Trinity. This is good information to use when witnessing. If Satan knew that Jesus was the Messiah Christ, then the unbeliever can too! cf. **Mat 8:29; Mark 1:24; 5:7; Luke 4:34; 8:28.**

In this temptation by Satan, Jesus was tempted to perform a miracle to solve His human problem of hunger. The dichotomy of miracles and the prototype spiritual life caused Satan to assume that he had discovered a weak spot in the line of defense in the area of miracles. The dichotomy between miracles and the prototype spiritual life is that miracles always belong to the Divine nature and the prototype spiritual life is under the custodianship of the human nature of Jesus Christ.

The strategy of Satan was to use a false, compromising, or spurious miracle to destroy both KENOSIS and the prototype spiritual life. Satan tempted Jesus Christ to by-pass the prototype spiritual life, to operate independently of God and Bible doctrine circulating in His stream of consciousness, to get Him to reject the Problem-Solving Devices. The temptation was to do a right thing in a wrong way. The miracle of compromise called for the human nature of Christ to use His Divine nature to turn the stones of the desert into bread. This was tempting Jesus Christ

to perform a lawful thing in an unlawful manner.

Yet, Satan underestimated the power of the prototype spiritual life. Our Lord defeated Satan with the power of Bible doctrine, the Word of God metabolized in the soul when He replied, in vs. 4, **“It is written, ‘MAN SHALL NOT LIVE ON BREAD ALONE’.”** He quoted **Deut 8:3**; cf. **Mat 4:4**.

Deut 8:3, “He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you understand that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the LORD.”

Jesus hung on to the words of God that had already been spoken to Him. He was attentive to His Father’s business, **Luke 2:49**.

The context in **Deut 8:2-3**, tells us that the Israelites were being proven and tested and taught not to rely on their own power to provide for needs but to trust and obey God, knowing that He provides.

Israel spent forty years in a wilderness, where there were no means of human subsistence. Yet, they did not starve but were Divinely provided for. This was done to prove to every age that human support does not depend upon what man can make, (i.e., bread), but upon God’s unfailing Word of promise and pledge of all needful providential care through His logistical grace blessing. As such, could Jesus depend upon any other sustenance but that which the Father would provide? The Son of God was able to turn stones into bread through a miracle, but what the Son of God is able to do is not the question. Rather it is, “Would man trust in God’s provisions for his every need?” As man, Jesus would await the Divine provision, not doubting that at the right time it would arrive.

Therefore, for the believer, there is no solution to the problems of life apart from God’s provisions and the Problem-Solving Devices. Miracles are not designed to solve your problems. For example, Paul prayed for a miracle three times to have his “thorn in the flesh” removed, yet, the answer was, “No,” **2 Cor 12:7-10**. And He remember God’s answer in vs. 9, **“And He has said to me, “My grace is sufficient for you, for power is perfected in weakness.” Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me.”**

Why pray for a miracle when you have a day-to-day spiritual life that is far greater and far more powerful in a moment-by-moment existence? Miracles are not Problem-Solving Devices. Miracles are not a part of the spiritual life. You have Problem Solving Devices. God performs miracles based on His Sovereign will, even without your prayers. Therefore, for the believer there is no solution to the problems of life through miracles. Miracles are even used by God for Divine discipline, so they are not Problem-Solving Devices. The spiritual life and miracles are a dichotomy.

For example, Moses performed a lot of miracles, but they were not a part of his spiritual life. The miracles were performed by God for Moses even when he was out of fellowship, e.g., the second Merabah, **Num 20:1-13**; cf. **Exo 17:7**. A miracle was performed when Moses was out of fellowship because the spiritual life of the believer does not include miracles.

Therefore, in the first temptation, Satan wanted Jesus to use His Divine powers to meet His own needs outside of the will and Plan of God. It was a question of putting immediate needs ahead of eternal purposes. Yet, here we see the obedience of our Lord to the Plan of God the Father, rather than solving His problems His own way with His own power. As such, we see that Jesus’ obedience implies relationship, relationship to God the Father, the Holy Spirit, and the Word, which is key to understanding the other two temptations as well.

Finally, as I noted above, if Jesus had turned the stone into bread at Satan’s request, He would have become the great “stumbling stone,” rather than, “The Bread of Life,” which He was. He would not have fulfilled the objectives of 1) Presenting Himself to Israel as Messiah; 2) Providing eternal salvation for the entire human race; 3) Testing and proving the prototype spiritual life; 4) Becoming the greatest witness against Satan in his appeal trial inside the Angelic Conflict.

The Second Temptation:

Vs. 5-8

Luke 4:5-8, “And he led Him up and showed Him all the kingdoms of the world in a moment of time. ⁶And 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. ⁷Therefore if You worship before me, it shall all be Yours.” ⁸Jesus answered him, “It is written, ‘YOU SHALL WORSHIP THE LORD YOUR GOD AND SERVE HIM ONLY’”.”

Luke’s order of temptations is different from Matthews, as Luke reverses the 2nd and 3rd temptations noted in Matthew’s order. Interestingly, Luke’s reversal aligns with the three categories of temptation from Satan in **Gen 3:6**, and **1 John 2:16**. As we noted from the beginning of this Gospel, Luke’s account does not claim to be chronological. Therefore, we see that Matthew’s may be. But, remember that the inspired Gospel writers were not recording mere chronological events of Jesus’ life, but theological ones as well; thus, they did not always write in order of time, and occasionally in order of theological importance, as Luke has done here.

Here, Luke points to the second category of satanic temptation, “**beauty**.” Satan showed Jesus all the glorious kingdom of the world, which he had won from Adam. To worship before Satan would have returned the glorious dominions of Jesus’ creation back to Him. He would have all things of this world in subjection to Him. He would be “King of the World!”

Yet, as we also noted above, this was a temptation in relation to the Plan of God the Father, and Jesus’ relationship with the Father. Would Jesus wait on God’s timing to give Him “all things,” **Psa 2:7-9; 110:1; Dan 7:13-14; 1 Cor 15:27; Eph 1:22; Heb 1:1-13; 2:8; 10:13**; or would He take the shortcut and get them right now? Would Jesus remain loyal to the one true God, or grab all the gusto He can? Would He worship Satan and abandon loyalty to the Father, which is a direct challenge to the first commandment? **Ex 20:3**.

Now, in Matthew’s account, Satan’s first two temptations began with “**if You are the Son of God**,” which is a direct attack towards His Deity and Kenosis, as we have noted. But, in Matthew’s 3rd and Luke’s 2nd temptation, Satan omits those words. Why? Well, because this was a direct attack towards the humanity of Jesus Christ to circumvent the Father’s plan to give Jesus “all things.” As God, Jesus already possessed “all things,” and as God’s Son, Jesus had a right to the entire world as the heir of God, **Mat 21:33-43**. Yet, in His humanity He first had to go to the Cross, suffer, and die for our sins. Then the Father would “give Him all things,” as noted in the passages above, especially in **Hebrews chapter 1; cf. Psa 110:1; Luke 24:26**.

Luke 24:26, “Was it not necessary for the Christ to suffer these things and to enter into His glory?”

Psa 110:1, “The LORD says to my Lord: ‘Sit at My right hand until I make Your enemies a footstool for Your feet’.”

By serving God, Jesus obtained all the earthly authority which the devil offered Him, with the addition of all heavenly authority, **Mat 28:18**. So much better are the rewards of God than Satan’s.

Mat 28:18, “And Jesus came up (after His resurrection) and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth’.”

There is no quick and easy road to Messianic glory or to spiritual survival in a hostile world. We can only trust in the promises of God and apply His Word to every temptation that Satan throws at us, just as Jesus did.

In addition, with this temptation Satan also sought to fulfill his original sin to make himself like the Most High, **Isa 14:14**.

Isa 14:14, “I will ascend above the heights of the clouds (i.e., God’s glory); I will make myself like the Most High (i.e., God).”

If Jesus would have bowed down to him, Jesus would have made Satan His authority, just as God the Father was. That is why it says, “**and he led Him up**.” Just as Jesus was led by the Spirit into the wilderness and temptation, so

here Satan is trying to do his own “**leading**” ANAGO, ἀνάγω of Jesus as the counterfeit to God the Holy Spirit. Therefore, if Satan was able to successfully “lead” Jesus into sin, human good, or evil, he would receive whatever authority was or would be bestowed upon Jesus, just as it happened with Adam’s authority over the world, thereby giving Satan his legitimate ability to give Jesus, “**all the kingdoms of the world.**”

Interestingly, “**world**” is the same word used in the Roman census taking in **Luke 2:1**, the Noun OIKOUMENE, οἰκουμένη. Therefore, we see the arrogance of Satan, just as we saw the arrogance of the Emperor regarding his rule and authority.

“**In a moment of time**” is the Noun STIGME, στιγμή that means, “a point, a moment *of time*, or an instant,” used only here in the NT, with CHRONOS, χρόνος for “**time**.” How this occurred or by what manner is unknown to us. The mountain top certainly was not high enough, nor could a human see far enough for this to happen as we would think. Therefore, there must have been some supernatural event that occurred to give Jesus this vision. Or, maybe Satan just pointed in the directions of the kingdoms and described them. We just do not know.

Vs. 6

Vs. 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.”

“**Domain**” is the noun EXOUSIA, ἐξουσία that means, “authority, right, or power.” It is delegated authority to rule.

Satan is able to give Jesus the “kingdoms of the world,” because he presently has custodianship over them, **John 12:31; 14:30; 16:11; 1 John 5:19**. It is the result of leading Adam to sin. So, Satan has been allowed some authority on earth, but it is limited and temporary, **Rev 20:10**.

John 12:31, “Now judgment is upon this world; now the ruler of this world will be cast out.”

1 John 5:19, “We know that we are of God, and that the whole world lies in the power of the evil one.”

Rev 20:10, “And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.”

Note also, that this was the only temptation wherein Satan displayed any show of generosity. He is slow to give anything, and most of us sell out to him for nothing, **Isa 52:3**.

We also see that in Satan giving Jesus all of his kingdoms, he was enticing Jesus into a new “father-son” relationship. It was a proposal of an alliance between the Son and Satan. Just as ancient monarchs passed down their kingdoms to their heir, so too was Satan attempting to pass down his rulership to Jesus, albeit by Jesus honoring him, thereby establishing a new “father-son” relationship between Satan and Jesus. This would further fulfill Satan’s attempt to “be like the Most High.”

Vs. 7

Vs. 7, “Therefore if You worship before me, it shall all be Yours.”

This is the offer of the kingdom without the Cross!

Once again, we have an “**if**” temptation stipulation. In these temptations, Satan uses three “ifs.” From Luke’s account, the first and third temptations, use a “first class if,” meaning, “if and it is true.” These are in relation to Jesus’ Deity as being the Son of God. As we noted above, Satan did not use that phrase in this 2nd temptation, but he did use another “if.” This one is called a “third class” if, meaning, “maybe you will or maybe you will not.” It is the “if” of potential. It uses the Conjunction EAN with a Subjunctive Verb. The verb here is PROSKUNEO. So, this “**if**” is a question of uncertainty of fulfillment, but having the potential to be fulfilled.

As such, Satan's stipulation for handing over the kingdoms of the world to Jesus was to "**worship**" Satan. Worship is the Verb PROSKUNEO, προσκυνέω that means, "fall down and worship, bow down to, show reverence to, etc." It is from the preposition PROS "to," and KUNEO "to kiss." The origin of this term probably lies in the ancient custom of putting one's hand on one's mouth in a kissing gesture and then extending the hand toward a person of higher status, especially a deity. But, by the classical Greek period, PROSKUNEO was a technical expression for worshipping the gods. In the Bible, it typically is used for the worship of God.

Now, when Satan tempted Jesus in the wilderness and asked Him to worship him, he exposed himself as an opponent of God at the most basic level. At first glance this does not seem like much of a temptation at all, yet there was a real attraction here for Jesus. Frequently in the OT, prophets predicted that the descendant of David would rule over the entire world and that many peoples would come to Jerusalem to worship the one true God. This temptation to set up an earthly kingdom that would displace the Roman government was what most Jews were looking for. To get it now, meant that Jesus would need to compromise His calling. It meant He would have to use the world's methods to bring men freedom, and it meant a crown would be won without a Cross.

As such, this was an appeal to Jesus to obtain by physical rather than by spiritual power the entire world, by the short-cut path of policy rather than by the long road of suffering and martyrdom. Rather than having to suffer and go to the Cross, Satan would give Jesus the speedier possession by simply bowing down and worshipping Satan. Jesus then could reveal Himself in power and authority above generals, princes, kings, and all beings of all ages, rather than a lowly carpenter's son or a wilderness prophet. All the desires of glorious human ascension, power, authority, wealth, and riches were presented in this temptation.

Yet, as you can image, from the standpoint of Jesus' Divinity, this temptation was repulsive. It was a large offer in the sight of Satan, but a small one in the sight of Him who made all the worlds. Similarly, such offers are large to the children of the world, but small to those who are by faith joint-heirs with Christ, **Rom 8:17; Phil 3:7-8**.

*"Satan and God each seek the worship of man, but from very different motives. God is holiness and goodness, and we are invited to worship him that we may thereby be induced to grow like him. But Satan seeks worship for vanity's sake. How vast the vanity which would give so great a reward for one act of worship! Verily the devil is fond of it. He gives nothing unless he obtains it, and all his generosity is selfishness. Worshiping before Satan is the bending of the soul rather than of the body. He holds before each of us some crown of success, and says: "Bend just a little; slightly compromise your conscience. Accept the help of Pharisee and Sadducee, and keep silent as to their sins. Mix a little diplomacy with your righteousness. Stoop just a little. If you do, I will aid you and insure your success. If you do not, I will defeat you and laugh at your failures." It is Satan's sin to make such suggestions, but it is not our sin until we comply with them. We may more quickly obtain by his wrong way, but more surely by God's right way. Let no Christian be humiliated or discouraged by gross temptation, since even the Son of God was tempted to worship the devil. What Jesus would not do, the Beast has done, and has received the kingdoms for a season (**Rev 13:1-9**). Note, too, that it is all one whether we worship Satan, or mammon, the gift which he offers—**Matt 6:24**." (The Fourfold Gospel: or A Harmony of the Four Gospels.)*

Mat 6:24, "No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth."

Jesus had come into the world not only to rule as King, but first to give His life as a ransom for many, therefore His answer was a resounding NO THANK YOU!

Vs. 8

In vs. 8, "Jesus answered him, "It is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD AND SERVE HIM ONLY.'"

Jesus shows His complete allegiance to God. He thwarted the devil's attempts with Israel's great confession: "**You shall worship the Lord your God, and Him only shall you serve,**" **Deut 6:13; 10:20; cf. Mat 4:10.**

This text comes from a portion of a passage that follows the great SHEMA, **Deut 6:4-9**, which a Jew recited daily.

That verse notes one other important reality: with worship comes service. True service means remaining allied to God and is part of your worship towards God.

Jesus quoted passages from Deuteronomy that are associated with the time of the Israelites' wilderness wandering. In the wilderness, not only do we see the first temptation comparison with the "manna from heaven," but we also see the Israelites were tempted to worship something other than God, cf. **Exo 32**, just as Jesus was. The difference between these two times of testing is that Jesus was successful in conquering temptation, while the Israelites were not. This demonstrates that Jesus is the superior "Israel" of God.

This "**worship**" is also PROKUNEO, and "**serve**" is the Verb LATREUO, λατρεύω that means, "serve or worship." In secular Greek, it initially meant, "to work for payment." That is, putting yourself in service of another. Over time, however, the idea of payment gave way to the idea of service. Subsequently, it is often translated "to serve," and it may refer to either physical labor or to other types of work and service, including the service or worship of a deity. The Hebrew equivalent of **Deut 6:13**, is SHAVA translated, "swear." But the swearing is to make an oath of service to someone. So, "serve" is the intent of SHAVA.

In this response, Jesus is stating who His true allegiance is with, God the Father, and not Satan. Jesus' relationship with the Father was what enabled Him to eventually conquer Satan, as He wholeheartedly trusted in the Father even to the last, **Luke 23:46**, "**And Jesus, crying out with a loud voice, said, 'Father, INTO YOUR HANDS I COMMIT MY SPIRIT.'** Having said this, He breathed His last."

So, Jesus sought the more difficult path, which in this case, was the Father's plan of Salvation. As a result, being stronger than Satan, Jesus had come to regain his kingdom, not by treaty, but by conquest, **Luke 11:19-22**. Moreover, he would obtain it as a spiritual and not as a carnal kingdom.

"Christians are constantly attacked at this point. In the attempt to further the cause of God they sometimes stoop to use less than godly means. Though not always readily apparent, the results are as absurd and as futile as washing with mud. Often Christians are as so caught up in ministry that they forget who they are serving. The program is pushed, but the Person is pushed aside." (Complete Biblical Library Commentary).

"Servants of Christ should remember this. Every attempt to establish Messiah's kingdom as an outward, worldly dominion is an effort to convert the kingdom of heaven into the kingdom of the devil. God's kingdom cannot be secularized." (The Fourfold Gospel: or A Harmony of the Four Gospels).

"We have to ask ourselves the question: Do we worship the ministry? Or, do we minister to worship? If the reason for the Kingdom is forgotten (i.e., a relationship with God), then the means of building the Kingdom are liable to be compromised." (Complete Biblical Library Commentary)

Finally, if Jesus gave in to this temptation, He would not have fulfilled the objectives of: 1) Presenting Himself to Israel as Messiah; 2) Providing eternal salvation for the entire human race; 3) Testing and proving the prototype spiritual life; 4) Becoming the greatest witness against Satan in his appeal trial of the Angelic Conflict. Yet, He did not. And as a result of His continued and steadfast worship of the Father and the Father only, Jesus was given all authority and rule both on earth and in heaven.

Scripture teaches that the Messiah should first suffer and only then "**enter His glory**," **Luke 24:26**. And because of Jesus' faithful service to God, there is a day soon coming when the kingdoms of this world will become the kingdom of our God and His Christ. In that day Satan himself will have to acknowledge that "**Jesus Christ is Lord to the glory of God the Father**," as all created intelligences will prostrate themselves before Him to worship and honor Him as God, even though many will do it with weeping and gnashing of teeth because of the rebellion of their hearts, cf. **Psa 72:11; Zech 9:9-10; Mat 28:18**.

The Third Temptation:

Vs. 9-12

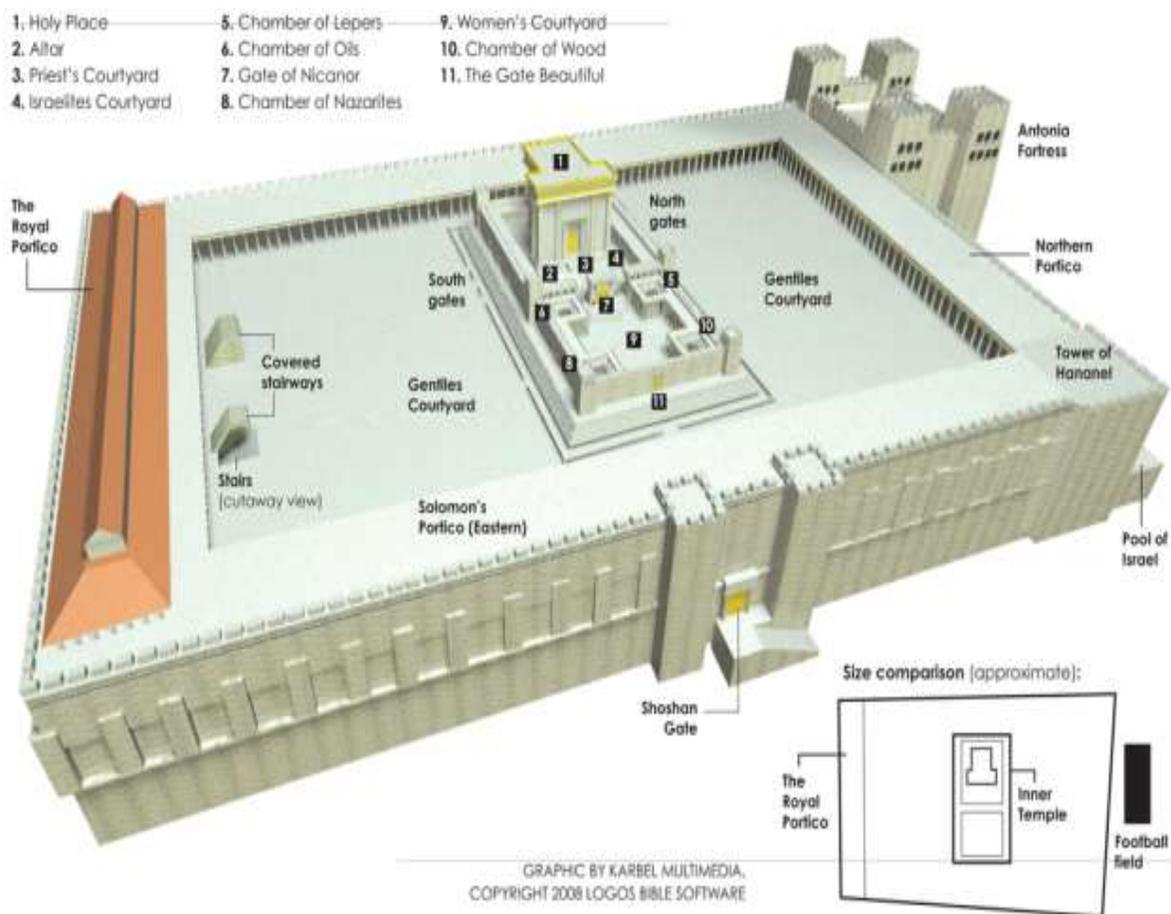
Luke 4:9-12, “And he led Him to Jerusalem and had Him stand on the pinnacle of the temple, and said to Him, “If You are the Son of God, throw Yourself down from here; ¹⁰for it is written, ‘HE WILL COMMAND HIS ANGELS CONCERNING YOU TO GUARD YOU,’ ¹¹and, ‘ON their HANDS THEY WILL BEAR YOU UP, SO THAT YOU WILL NOT STRIKE YOUR FOOT AGAINST A STONE.’” ¹²And Jesus answered and said to him, “It is said, ‘YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST.’”

Satan, once again, acting as Jesus’ Old Sin Nature (OSN) to tempt Him, also tries to counterfeit the leading ministry of the Holy Spirit, by leading Jesus back to Jerusalem and to the temple to stand on the “**pinnacle**,” to see if He would leap off and have the angels save Him.

“**Pinnacle**” is the Noun PTERUGION, πτερύγιον that means, “end, extremity, pinnacle, peak.” It is only used in this narrative in Luke and Matthew. It has the idea of the edge, the end, the extremity, or a protrusion. Some suggest it might have been the apex of the sanctuary, the top of Solomon’s portico, or the top of the Royal portico on the temple’s southeast corner, which looms over a cliff and the Kidron Valley, some 450 feet below.

Herod's Temple

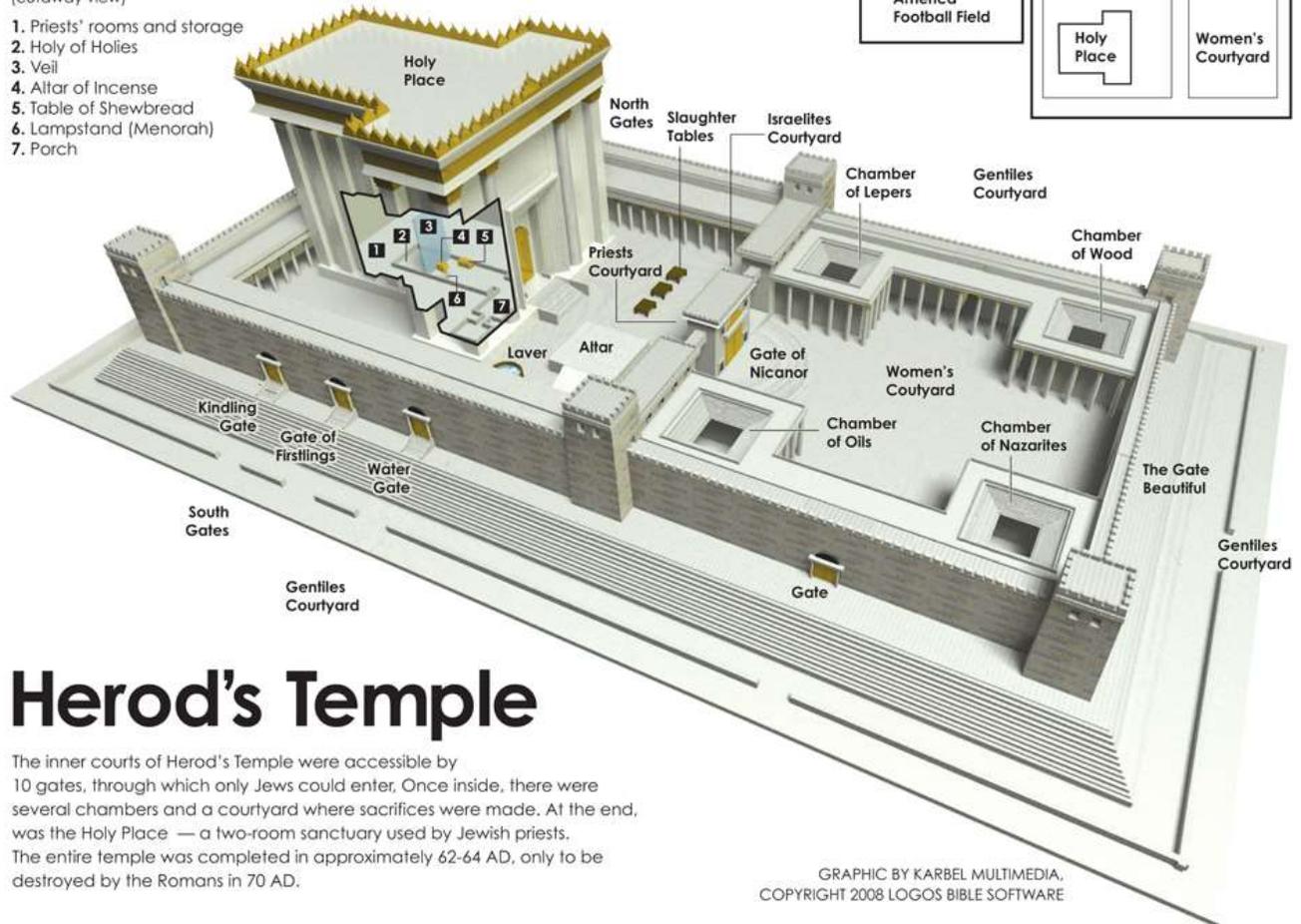
King Herod the Great began renovations on the Second Temple approximately 20-19 BC. The entire temple wasn't completed until approximately 62-64 AD, only to be destroyed by the Romans in 70 AD.



INSIDE THE HOLY PLACE

(cutaway view)

1. Priests' rooms and storage
2. Holy of Holies
3. Veil
4. Altar of Incense
5. Table of Shewbread
6. Lampstand (Menorah)
7. Porch



Herod's Temple

The inner courts of Herod's Temple were accessible by 10 gates, through which only Jews could enter. Once inside, there were several chambers and a courtyard where sacrifices were made. At the end, was the Holy Place — a two-room sanctuary used by Jewish priests. The entire temple was completed in approximately 62-64 AD, only to be destroyed by the Romans in 70 AD.

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“The precise location is uncertain, but a very old tradition identifies this as the southeastern corner of the temple area. This was an impressively high prominence overlooking the Kidron Valley. Another suggestion is that the temptation took place at the edge of the front facade of the holy building of the temple which faced the Court of the Priests, the Court of the Israelites, and the Court of Women. The exact location is not as important as the content of the temptation which was deliberately to put God’s protection to the test by a suicidal leap from the extreme height.”
(Complete Biblical Library Greek-English Dictionary).

Here we have the third category of Temptation, “**Ambitious Pride.**” Once again Satan address Jesus with the 1st class “If” statement: “**if you are the Son of God.**” In these three temptations, we have three “if” statements. The first “if” was one of despairing doubt, (“If you are the Son of God turn this stone to bread.”); the second, of moral and spiritual compromise, (“If you worship me, I will give you all the kingdoms.”); the third, of vainglorious speculation, (“If you are the Son of God prove it by throwing yourself off the pinnacle.”).

Like the 1st temptation, Satan is using Jesus’ Deity to tempt Him. The temptation to throw Himself off of the pinnacle would have self-aggrandized His Deity and status as the Son of God.

Comparing these two temptations, the first was to have Jesus doubt His position as God, to under-confidence. This third was designed to be overly presumptuous as to His Deity, to over-trust in arrogance. The two are very dangerous conditions of the soul.

This can happen to us too when we begin by disparagingly doubting that Jesus can save us from our sins, and end by recklessly presuming that he will save us in our sins. Also, comparing this with the Woman’s temptation, we find that she was vainly curious to see if she might be like God, **Gen 3:5**, but Christ resisted such curiosity and did not use His Deity to prove a point. Jesus’ Messianic ministry would not be a traveling road show of the miraculous.

We also see in this temptation that Satan uses Bible Doctrine to tempt Jesus. Learning from the previous two

temptations regarding Jesus' responses with Bible Doctrine, Satan now tries to turn God's Word back on Him. Therefore, it is a temptation in relationship to the Word of God, as Satan sought to annihilate the prototype spiritual life by having Jesus falsely apply the Word of God. As the first temptation was primarily in regard to His relationship with the Holy Spirit, the second to His relationship with the Father, now the third is in relationship to the Son of God; the mind of Jesus Christ. Yet, all of them have application in relationship to the Father's Plan and provisions, the Holy Spirit's sustaining ministry, and the Word, (i.e., the mind of Jesus Christ, **1 Cor 2:16**).

Remember that "pride" was the source of Satan's fall, **Ezek 28:12-17**, was used to entice Adam and the woman to sin, **Gen 3:6**; and is a major problem for us today, **Prov 16:18**.

Prov 16:18, "Pride goes before destruction, and a haughty spirit before stumbling."

Satan uses two passages from **Psa 91:11-12**, to bolster his temptation. This is typical, as Scripture tells us in **2 Cor 11:14**, "**No wonder, for even Satan disguises himself as an angel of light.**"

1 Tim 4:1, "But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons."

It is also interesting that after Jesus twice quotes the Scriptures, Satan thinks himself subtle enough to quote the Bible to the Lord and deceive even the Son of God.

Mat 4:6, "... for it is written, 'HE WILL COMMAND HIS ANGELS CONCERNING YOU'; and 'ON their HANDS THEY WILL BEAR YOU UP, SO THAT YOU WILL NOT STRIKE YOUR FOOT AGAINST A STONE'."

Psa 91:11-12, "For He will give His angels charge concerning you, to guard you in all your ways (not in Matthew). ¹²They will bear you up in their hands, that you do not strike your foot against a stone."

Note that when Satan quoted from **Psalm 91:11-12**, he misquoted Scripture, just as he misquoted God's Word in the garden to the woman. He left out "**in all your ways,**" which means when walking with God. If Jesus applied Satan's temptation, Jesus would not have been walking with God. You see, when a child of God is in the will of God, he can claim the Father's protection and care. But, if he willfully gets into trouble and expects God to rescue him, then he is tempting God, cf. **Exo 17:1-7**.

If Satan tried to twist Scripture and to twist the Lord's heart and mind, then we know he will try it with us. Therefore, resisting temptation cannot be merely a matter of "take two Bible verses and call me in the morning." We would have to know the word as well as Jesus knows it in order to do what Jesus does here. So, the issue is more than just the Word, it is our relationship with God: God the Holy Spirit, God the Father, and God the Son, (i.e., The Word / the mind of Jesus Christ). Jesus' application of the Word in these passages reveals He is a true Son.

In Luke's account "**concerning you,**" is the Verb DIAPHULASSO, διαφυλάσσω that means, "guard, protect, watch over (someone)," i.e., providential care. Luke is using the Septuagint's reading of **Psa 91:11-12**, (LXX 90:11-12), "**He will command his angels to protect you.**"

To best understand this temptation, we must view it in the light of the history of the times. For Jesus to have supernaturally survived a fall from the temple heights in full view of the people would have immediately identified Him as the Messiah, the supernaturally anointed leader whom many Jews expected to lead an armed revolt against the oppressive Romans. Yet, Jesus knew that to start His ministry by dramatically jumping from the pinnacle would be completely contrary to God's will. To do so would be to tempt God. Jesus refused to take this shortcut. He refused to let anything break His relationship with God His Father.

"All who love pomp, display of artistic taste, gaieties of fashion, intoxication of fame, etc., fall by this temptation. Those who truly rest on God's promises, stand on a sure foundation, but those who rise on bubbles must come down when they burst." (The Fourfold Gospel: or A Harmony of the Four Gospels.)

“Unfortunately, this temptation continued to confront Jesus at every turn of His ministry. John’s Gospel says that at one point Jesus had to forsake the crowds lest they make Him king by force. At His triumphal entry and in the cleansing of the temple, all Jesus would have had to say was “To arms!” and His mission as Messiah would have been reduced to a mere military operation, and the plan of salvation might have been lost.” (Complete Biblical Library Commentary)

Vs. 12

Luke 4:12, “And Jesus answered and said to him, “It is said, ‘YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST.’”

But, our Lord again answers Satan’s temptation with Scripture in **vs. 12**. To defeat this temptation by Satan, Jesus quoted **Deut 6:16, “You shall not put the LORD your God to the test, ...”**

Once again, we see Jesus being victorious, as Israel failed in the wilderness at the first Meribah incident, as the rest of **Deut 6:16** tells us, **“... as you tested Him at Massah.”** cf. **Exo 17:7**.

God is to be trusted, served, and worshiped. He is not to be tested. Putting God to the test means to provoke God by making inappropriate demands for a Divine sign or solution to be used for display. Remember the Baptist’s father, Zachariah.

This request for a sign would actually be an act of unbelief, masquerading as extraordinary faith. Had Jesus cast Himself down from the pinnacle, He would have demanded the Father to perform a needless miracle to prove His Sonship, and would thereby have put the love of God to an unnecessary trial. Therefore, Jesus avoided the dangers so as not to put to test God and His promises. This explains why later in the gospels we Jesus eluding several crowds that wanted to kill Him. He did so with the same thoughts in mind.

“All who jeopardize themselves without any command of God or call of duty, make trial of His love.” (The Fourfold Gospel: or A Harmony of the Four Gospels.)

Yet, what Jesus does is compare Scripture with Scripture, as the principle is: To get a right understanding of any Bible passage, we must compare Scripture with Scripture as the Bible interprets itself.

We could have no higher endorsement of the OT Scriptures than this use of it by Christ. It was sufficient for Him in His temptations, and with the addition of the NT, it is sufficient for us in all things, **2 Tim 3:16-17**.

“The secret of Jesus’ victory was not in His rote memory of Scripture. Immersing oneself in the Word of God is good, but even the devil parrots Scripture. It was not head knowledge of Scripture that revealed God’s will, but Jesus’ relationship with His Father. A prerequisite for properly interpreting Scripture is a living relationship with God. Jesus conquered temptation not because He quoted Scriptures like magical incantations, but because He had an already existing relationship with His Heavenly Father which these Scriptures reveal.” (Complete Biblical Library Commentary)

Therefore, in all three temptation by Satan, Jesus, empowered by God the Holy Spirit, used the “Sword of the Spirit,” **Eph 6:17**, to defeat the tempter, quoting from **Deut 8:3; 6:13**, and **16** respectfully. Jesus did not use His Divine powers to win the victory; He used the same spiritual weapons that any of us can use, if we will yield to Him, **1 Cor 10:13**.

In His own time and in a way that glorified the Father, Jesus received everything Satan tempted Him with. Jesus would miraculously produce bread for the hungry masses, obtain all authority and splendor in heaven and earth through the Cross and resurrection, **Mat 28:18-20**, and receive the service and worship of heaven’s angels as he rules at the Father’s right hand. Therefore, the best way to fight temptation is to realize we may receive what tempts us in a holy way, if we wait on God’s timing, trusting Him.

While each of the three temptations affected Jesus in a different way, they challenged all aspects of His existence as

a whole person. Each attacked one common point: distract Jesus from or to destroy His relationship with God the Father. This was the true goal of Satan. In so doing, Satan questioned the Father's love for Jesus when he tempted Him to turn stones into bread. He questioned His hope when he offered Jesus the world's kingdoms without need for the Cross. Satan also questioned the Father's faithfulness when he asked Jesus to jump from the temple and prove that the Father would keep His promise. Thus, the enemy attacked the three basic virtues of the Christian life: faith, hope, and love, cf. **1 Cor 13:13; 1 Thes 1:3; 5:8.**

Yet, in so doing, Satan unwittingly gave Jesus an opportunity to clarify His mission and ministry and to temper His relationship with the Father.

In these three temptations, the God-man passed the test that Adam and the woman failed, He survived temptation in the wilderness when Israel failed in the exodus, and He passed the tests that we have all failed. In doing so he becomes our ever-present help in times of need and temptation. Yet, if Jesus gave in to this temptation, He would not have fulfilled the objectives of: 1) Presenting Himself to Israel as Messiah; 2) Providing eternal salvation for the entire human race; 3) Testing and proving the prototype spiritual life; 4) Becoming the greatest witness against Satan in his appeal trial of the Angelic Conflict.

Heb 12:1-2, "Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, ²fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God."

Finally, we see that Satan became frustrated at our Lord's resolute production and fled the scene, as Jesus was victorious in all three temptations of Appetite, Beauty, and Ambitious Pride.

Vs. 13

Luke 4:13, "When the devil had finished every temptation, he left Him until an opportune time." Here we see that Satan flees the scene when he was not victorious over Jesus in these temptations.

"**Temptation**" is the Noun PEIRASMOS, πειρασμός that means, "temptation, testing, or experience." It typically refers to the tempting of humanity to do wrong, as Satan tempted Jesus here, cf. **Mat 6:13; Luke 11:4; 22:28, 46; 1 Cor 10:13; Heb 2:18; 1 Peter 1:6; 2 Peter 2:9; James 1:2-4, 12; Rev 3:10.** It may also refer to the "testing" of God by man, and more specifically, His chosen people, **Acts 5:9; 15:10; 1 Cor 10:9; Heb 3:8-9.**

"**Left him**" is a very weak translation, as the Verb here is APHISTEMI, ἀφίστημι that means, "cause to revolt, mislead, lead away, withdraw from, abstain from, depart, desert, or fall away."

Many times, this word is used to encourage believers not to fall into reversionism, cf. **Luke 8:13; 1 Tim 4:1; Heb 3:12.**

Luke 8:13, "Those on the rocky soil are those who, when they hear, receive the word with joy; and these have no firm root; they believe for a while, and in time of temptation fall away."

1 Tim 4:1, "But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons."

Heb 3:12, "Take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the living God."

Interestingly, as Satan was trying to get our Lord to fall away from His relationships with God the Holy Spirit, God the Father, and The Word, Satan is the one who "deserted or abandoned" his evil cause and the scene. The reason was, he was defeated by the power of the filling of the Holy Spirit and the Word of God, i.e., "the Sword of the Spirit."

“Until an opportune time,” unfortunately tells us that even when we are victorious in our tactical battles with temptation and sin, it will rear its ugly head at another time, especially when we may be most vulnerable or susceptible to temptation. Therefore, we must always be on guard over our souls with the filling of the Holy Spirit, having Bible Doctrine circulating through the soul.

By passing these temptations, Jesus becomes our ever-present help in times of need and temptation, **Heb 2:18; 4:15.**

Heb 2:18, “For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.”

Heb 4:15, “For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.”

“Therefore, in our temptations our best strategy is to run to Jesus. He is our strength. He is our shield. He is our High Priest who prays and intercedes for us. He is our victory and our confidence. However well we know the Word of God, let us not begin to think we know it so well that we don’t need to first flee to Jesus, our High Priest who has overcome the tempter on our behalf.” (Christ-Centered Exposition.)

Principles of Temptation:

Temptation in our thinking today means, to entice so as to move someone to sin, evil, or human good. But, in its original meaning, it also meant, “testing or trying.” Therefore, it could be thought of as a challenge of the will either for good or bad.

In fact, we see God “testing” Abraham in the Isaac incident, **Heb 11:17; cf. Ex 20:20; Deut 8:2; Judges 2:22.** In the Hebrews passage, the Greek Verb for “testing” is PEIRAZO, πειράζω that means, “try, attempt, put to the test, tempt, or entice to sin.” Clearly, God was not trying to get Abraham to sin, but was challenging his faith in God.

With that understanding, we are also reminded that a temptation by itself is not necessarily sin. Therefore, when you are presented with a temptation to sin, the temptation itself is not the sin. The sin is when you act upon the temptation either mentally, verbally, or overtly.

Furthermore, in regard to a challenge of faith, in fact, all temptations towards the believer are a challenge for the believer to continue to trust and rely upon God and not give in to the temptation and sin, thereby maintaining their walk of faith with God, while growing spiritually as a result of the tactical victory.

So, the subject of the following principles is in regard to enticing to sin, as we are tempted to sin from one of three sources: 1) From our Old Sin Nature (OSN); 2) From Satan or one of his minions; or 3) From the world, (Satan’s cosmic system). As noted above, we are never tempted to sin by God, **James 1:13.**

A temptation is an enticement to choose a path that leads to or enters us into sin, human good, or evil. It is a choice that leads us astray from our ongoing experiential relationship with God. It leads us to not be in fellowship with God, walk in the Light of Jesus, or be filled with the Holy Spirit. It leads us to not be experiential sanctified before God. With that said, we also see that a temptation to sin can have the complete opposite of its goal when we resist its enticement to sin.

It is not a sin to be tempted. Yet, when you respond positively towards temptation it becomes a sin, human good, or evil in your life. In addition, when you are filled with the Holy Spirit you cannot sin. But when you go negative towards God’s will at the point of being positive towards temptation, then you enter into sin, human good, or evil and come under the control of the Old Sin Nature, (OSN). Being under the control of the OSN means you are out of fellowship with God.

James 1:14, “But each one is tempted when he is carried away and enticed by his own lust.”

The NIV Application Commentary shows us several things we learn about temptation from Jesus’ example.

1. Do not try to think or rationalize your way out of God's will. When Jesus was tempted, He did not think or rationalize His way out of God's will. He could have easily said that God would not want His Son to starve, to suffer rejection, or to die. He could have easily rationalized His way through or out of the situation by thinking the kingdom was going to belong to Him anyway, so what did it matter how it came into his hands? Jesus avoided this kind of "the end justifies the means" thinking as He responds to the three proposals of Satan. We must be careful that the shortcuts that often become possible in life do not in fact reflect rationalization to avoid God's will for our lives.
2. Tests in life are not bad; in fact, God allows them in our life, **Job 1-2; James 1:2-4**. The main issue is our response to the test. Do we respond in a way that looks to God to guide us through it? Do we trust Him, or do we put Him to the test?

In addition, how do you respond to personal struggles in your life? Do you get angry? Do you seek to reassert your control, even when you know you cannot control events? Or do you rest in faith, look for God's hand, and ask Him what you should do and learn from what you are going through? If we are to grow spiritually, we can expect trials. If we are to grow spiritually, we need to look to God in the midst of them.

3. Our trust in God should extend His provisions for our lives. Though Satan tested Jesus about the most basic of needs, bread, we sometimes desire to "feed ourselves" with things we feel are basic to life. But those "basic things" frequently involve a larger home, more gadgets, the finest appliances, the most expensive clothes, and a host of other material possessions to say that we have arrived. Yet, life is not defined materially; rather, it is defined relationally and spiritually in terms of knowing God and serving Him in the context of His will.

Sometimes giving resources to the accomplishment of ministry may mean giving up personal material pleasures. The pursuit of material goals can become a driving force in our lives. But where does God's Word and leading stand? Will Satan succeed in testing us to take bread that God is not asking us to eat, while we ignore the most basic meal of all, His will? Sometimes God provides abundantly in the midst of a sacrifice made for His will. Sometimes, seeking to have less materially can lead to having much more.

4. Our trust in God should include contentment with the station He has given us in life, Phil 4:11-13. Another way we show lack of trust is to grab for power that is not ours or to take power in a way it is not intended to be received. The implications of such a power grab extend into how we exercise authority in the home, how we conduct our businesses, and how we relate to others.

Satan tempts us to slip into idolatry as directly as he did here with Jesus, using subtle substitutes. Perhaps we worship our work, our status, our possessions, our family, or other unsuitable items that stand in the way of knowing God. Maybe he asks us to take the easy path of "growth" without suffering or facing rejection in our stand for Jesus or for Divine values. Sometimes, when we opt for comfort in life, it means selling our soul to the prince of this world.

Yet, God desires to give us rich blessing, even to share in the benefits of His authority. The best authority is one exercised not under threat, but that which is earned. The most genuine authority is not that which is seized, but that which is received from the God who honors faithfulness. But, to worship Satan and to take his path to get there is to lose whatever access to God's blessing we may possess.

5. We should never try to force God to act on our behalf, show that He loves us, etc., or prove Himself or His Word in any way. A way we tend to show a lack of trust in God is to try to force Him to act on our behalf. In the test we often set up, we want to see if He is for us or against us. This type of spiritual wagering does not involve leaping from tall buildings, but walking into events where we say in effect, "If you care for me God, then this situation will turn out this way." In effect, we test the "emergency broadcast system" of God's presence and presume on how He should react. This kind of testing is an attempt to control God, not follow His leading. We are setting ourselves up for disappointment, since it may be in our best interest for events to go in a different direction than we desire.
6. We should never blame God for our problems or whenever suffering occurs. As stated above, God never tempts us to sin, **James 1:13**, but He will allow us to be tempted by our OSN, Satan, or the world, as Job was,

cf. **Job 1-2**. When problems, difficulties, or suffering occurs in our life, we may feel that He has abandoned us, when, in fact, He may be getting our attention, revealing a better way to us, or asking us to meet Him in the midst of the adversity. As Jesus turned down Satan and consciously chose to follow God down the hard road of His ministry, so too must we be prepared to walk into events under His leading, even where the outcome is not clear.

1 Cor 10:13, “No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.”

III. The Ministry of the Son of Man to Men, Luke 4:14 - 9:50.

A. The Announcement of His Ministry, Luke 4:14-30.

B. The Authority of His Ministry, Luke 4:31-6:11.

1. Over demons, Luke 4:31-37.

2. Over disease, Luke 4:38-44.

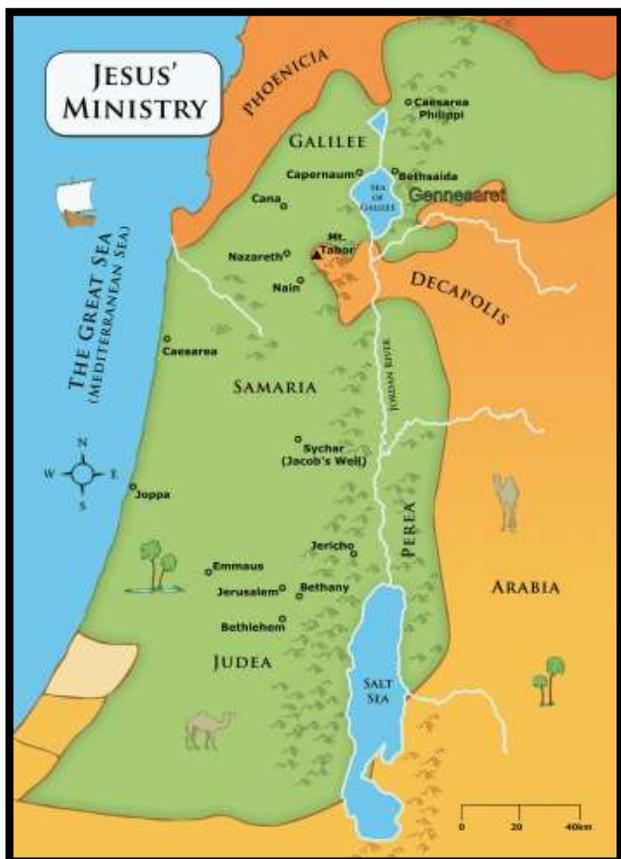
A. The Announcement of His Ministry, Luke 4:14-30.

This is the only Gospel account that gives us this scene. But the introduction is common in the other Gospels.

Some think the first two verses are a better conclusion to **vs. 1-13**, than an introduction to **vs. 16-30**. Yet, they do act as a nice transition.

Vs. 14

Luke 4:14, “And Jesus returned to Galilee in the power of the Spirit, and news about Him spread through all the surrounding district.”



In these passages, we see the beginning of Jesus’ public ministry. After being baptized by John, he went back to the region of Galilee, also “**in the power of the Spirit,**” EN HO DUNAMIS HO PNEUMA, equipped for ministry. He continued to be led by God the Holy Spirit, as He did throughout His entire life. The Spirit and power are often linked together in the Gospel of Luke, **Luke 1:17, 35; 24:49**.

The district of Galilee was in the northernmost part of Palestine where Herod Antipas was tetrarch, as we noted in **Chapter 3**. Galilee was fairly prosperous and heavily populated. Josephus tells us there were over 200 towns and villages in that region during the time of Christ.

As He was ministering to the people, many were talking about Him and sharing what they had seen and learned with others. “**News about Him,**” uses the Noun PHEME, φήμη that means, “report or news,” or the old English meaning

of the same, in the word “fame.”

The word occurs twice in the NT, **Mat 9:26; Luke 4:14**. In **Mat 9:26**, after the Lord raised Jairus’ daughter from the dead, “the news spread throughout all that land.” It refers to the news about Jesus’ being able to raise the dead. The second occurrence is in our verse, when Jesus returned to Galilee from the temptation and “**news of Him spread throughout the surrounding district,**” **Luke 4:14**. In **vs. 23**, we see that “news” about Jesus spread throughout the region (neighborhood) of Capernaum too.

Vs. 15

In Luke 4:15, “And He began teaching in their synagogues and was praised by all.”

This is why people were later calling Him “**teacher**” DIDASKALOS. The good news of the Kingdom, (Salvation), was the subject of His sermons, **Mat 4:17; Mark 1:14, 15; Luke 4:16-30**.

Interestingly, at the first they all “**praised**” DOXAZO, Him, but the tide would soon turn. When Jesus went to His home town of Nazareth, cf. **Luke 2:39, 51-52** with **Luke 4:28-29**. He went to the synagogue on Saturday, the Sabbath day, as was His custom.

Vs. 16-17

Luke 4:16-17, “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. 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,”

In **vs. 17**, there He was given the “**book**” BIBLION βιβλίον, “book, scroll, or written document,” (This is where we get our word “Bible” from.), of Isaiah.

During the synagogue services, two portions of Scripture were read, one from the Law, (the Pentateuch, the first five books of the Bible), and the other from the Prophets that included Isaiah. The ruler of the synagogue, typically an elder in the community, must have recognized Jesus. According to custom, he gave Jesus the opportunity to read the Hebrew text and give a free translation in Aramaic, which was the common language of Galilee at that time. Jesus most likely read and translated the day’s portion from the Pentateuch before being given the scroll of **Isaiah**, HESAIAS, Ἡσαΐας. Once it was handed to Him, He “**opened or unrolled**” ANAPTUSSO, ἀναπτύσσω, (only used here in the NT), the scroll and took it upon Himself to turn to **Isa 61:1-2**, as He read it in **Luke 4:18-19**.

Vs. 18

Luke 4:18, “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.”

This passage first speaks about the indwelling and filling of the Holy Spirit upon our Lord Jesus Christ. This was a common expression regarding the prophets of old who had the temporary enduement of the Holy Spirit to empower their ministries or service. Therefore, Jesus is proclaiming first to be THE prophet of God. This also speaks to our Lord being the prototype of the unique spiritual life of the Church Age, where every believer has the permanent indwelling of the Holy Spirit from the day of their new birth, with the opportunity to have the filling of the Holy Spirit to enable and empower their spiritual walk.

We also see in the first part, a Trinitarian announcement; the identification of all three members of the Trinity: Spirit, Lord (Father), Me (The Son).

“**Anointed**” is the Verb CHRIO, χρίω that means, “to anoint; to appoint.” In the LXX translation of the OT, it is used for the ritual anointing with oil to consecrate and appoint someone to a special office such as priest or king. As you know, Jesus is both. The figurative use of the verb also indicated any endowment of spiritual gifts or even the endowment of the Holy Spirit, as noted above. It is with this figurative meaning that CHRIO was most often used in reference to the prophets. They would describe themselves as “anointed” when they had received the Spirit of God and thereby been “appointed” to the office of prophet. Therefore, this was Jesus’ announcement that He was God’s chosen Prophet, Priest, and King.

“In the Old Testament men were anointed with oil for key offices in Israel: kings (1 Sam 10:1), priests (Exo 30:30), and prophets (1 Kgs 19:16). This was symbolic of the Holy Spirit’s power equipping them for their weighty tasks (David in 1 Sam 16:13)” (Christ-Centered Exposition).

In the NT, it is used 5 times; in our verse, **Acts 4:27; 10:38; 2 Cor 1:21; Heb 1:9**. Only in **2 Corinthians** is it used for someone other than Jesus Christ. In all 5 usages, it is an act performed by God, with the figurative meaning “to assign a person to a task, with the implication of supernatural sanctions, blessing, and the indwelling and filling of the Holy Spirit.”

This anointing refers to **Luke 3:22**, cf. **Acts 10:38**, and the Divine commissioning for Jesus’ ministry. This anointing was not just a prophetic anointing, **Luke 4:24**, but a Messianic one as well, **Luke 3:22; Acts 4:26–27; 10:38**, for Jesus is the bringer, not just the herald, of salvation.

Acts 10:38, “You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil, for God was with Him.”

As Jesus reads this passage, He is stating He is the fulfillment of the prophecy as He is the Messiah, the prophet who brings the announcement of God’s kingdom breaking into the world, as well as our High Priest who ministers on our behalf before God, and the King of Israel. Therefore, **Isaiah 61** prophesies the coming Messiah who brings the salvation of God.

Isaiah says that the Messiah is anointed to do one thing primarily, “**to preach**” EUANGELIZO, εὐαγγελίζω. That is what a prophet does: he preaches the very words and the promises of God. In **vs. 18** and **19**, there are four objectives of His preaching:

1. “**To preach good news to the poor.**” Here “preach the good news,” is one word in the Greek EUANGELIZO”, that means, “preach the gospel.”
2. “**To proclaim (KERUSSO) release to the captives and recovery of sight to the blind.**” In Luke, the term KĒRUSSO, κηρύσσω “to preach, proclaim aloud, publicly preach, herald, announce, tell, or declare,” is synonyms with EUANGELIZO regarding the preaching of the Gospel. In this “preaching” there are two directions that speak of salvation.
 - a. “**Release to the captives,**” which always refers to the forgiveness of sins elsewhere in Luke-Acts, **Luke 1:77; 3:3; 24:47; Acts 2:38; 5:31; 10:43; 13:38; 26:18**. The captives are those held under the bondage of sin and evil. Jesus came to proclaim that people could be “**released**” APHESIS, ἄφεσις that means, “release, forgiveness, deliverance, suspension of punishment, etc.” Jesus came to pay for our sins so that we would be released of their bondage through forgiveness of our sins by God.
 - b. “**Recovery of sight for the blind.**” Here Luke uses The Noun ANABLEPSIS, ἀνάβλεψις that means, “recovery of sight.” The verb form is used about 26 times in the Gospels and Acts to describe the activity of healing the blind or of simply looking up. This may be a reference to the blind, “**TUPHLOS**” that Jesus healed. Only one specific example is given in **Luke 18:35–43**, but others are clearly referred to in **Luke 7:21–22**. Yet, there is

another sense in which “blind” refers metaphorically to those who are “spiritually blind,” and do not know the gospel of Jesus Christ. These will be given the “sight” or spiritual knowledge to know and believe upon Jesus as their Savior.

This is the literal understanding of **Isa 61:1**, “...**freedom to prisoners**,” where the Hebrew Noun for “**freedom**” is PEQACH-QOACH that means, “opening of the eyes,” and “**prisoners**” is the Verb ASAR that means, “to tie or bind.” The English translation has the noun and verb backwards. It should read, “open eyes for those that are bound,” meaning, “sight to those that cannot see: i.e., are blinded.”

Therefore, Jesus came to preach His gospel of salvation to: a) Released us of our bondage to sin through forgiveness of our sins by His Cross; b) Give us the spiritual sight / knowledge to know and believe upon Jesus as our Savior.

3. “**To release or set free the oppressed/downtrodden.**” This is taken from **Isa 58:6d**. “**Release**” is the Noun APHESIS once again and “**oppressed/downtrodden**” is the Verb THRAUO, θραύω that is only used here. It means, “broken in pieces, shattered, weakened, or bruised.” The word is common in the papyri where it refers to the “crushing power” of evil, (New American Commentary). Jesus came to crush sin so that sin would no longer crush us.

Interestingly, the KJV adds a line that is not found in the oldest and most reliable texts. They add after “**to preach the gospel to the poor**,” “He has sent Me to heal the brokenhearted.”

Below is a comparison of **Isa 61:1-2** to **Luke 4:18-19**, for both the NASB and KJV showing the related passages and the addition in the KJV. The NASB swaps parts 2 and 3, while the KJV uses in Luke both “**recovery of sight to the blind**,” and “**to set at liberty those who are oppressed**” to correlate with Isaiah’s “**the opening of the prison to those who are bound.**” The manuscripts that the KJV was based on added or used, “**to set at liberty those who are oppressed**,” that can correlate to both, “**heal the brokenhearted**,” and “**the opening of the prison to those who are bound.**” Finally, the NASB has Luke’s 3rd objective taken from **Isa 58:6b**.

**Isaiah 61:1-2 (NASB77),
The Spirit of the Lord GOD is upon me, because the LORD has anointed Me:**

1. **To bring good news to the afflicted;**
2. **He has sent me to bind up the brokenhearted;**
3. **To proclaim liberty to captives, and freedom to prisoners;**
4. **²To proclaim the favorable year of the LORD...**

**Isaiah 61:1-2 (NKJV),
The Spirit of the Lord GOD is upon Me, because the LORD has anointed Me:**

1. **To preach good tidings to the poor;**
2. **He has sent Me to heal the brokenhearted;**
3. **To proclaim liberty to the captives, and the opening of the prison to those who are bound;**
4. **²To proclaim the acceptable year of the LORD...**

**Luke 4:18-19 (NASB77),
The Spirit of the Lord is upon Me, because He anointed Me:**

1. **To preach the gospel to the poor.**
2. **He has sent me to proclaim release to the captives, and recovery of sight to the blind,**
3. **To set free those who are downtrodden, (from Isa 58:6d)**
4. **¹⁹To proclaim the favorable year of the lord."**

**Luke 4:18-19 (NKJV),
The Spirit of the LORD is upon Me, because He has anointed Me:**

1. To preach the gospel to the poor;
2. He has sent Me to heal the brokenhearted;
3. To proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed;
4. ¹⁹To proclaim the acceptable year of the LORD.

Vs. 19

Luke 4:19, “To proclaim the favorable year of the Lord.”

4. “To proclaim the favorable year of the Lord.” KERUSSO DEKTOS ENIAUTOS KURIOS.

This fourth objective is basically a synonym for the “**good news (EUANGELIZO) of the kingdom of God,**” as **Luke 4:43** shows. Jesus proclaimed here that God’s kingdom had come. In fulfillment of the OT promises, salvation was now being offered to all.

“**Favorable**” is the Adjective DEKTOS, δεκτός that means, “acceptable, accept, or favorable.” It occurs 32 times in the LXX (Septuagint). Many times, it describes a sacrifice or the person offering a sacrifice as “acceptable” to God, e.g., **Lev 1:3-4; 19:5; 22:19-20; Isa 56:7; Mal 2:13.**

God is the judge of what is acceptable, which stands in contrast to what God abhors (i.e., sin), **Prov 10:24; 11:1; 12:22; 14:9.** The idea in Isaiah seems to be a time of “favor” and “grace,” cf. **Isa 49:8; Luke 4:19-22; 2 Cor 6:2,** based on the acceptable sacrifice of Jesus Christ upon the Cross.

Isa 49:8, “Thus says the LORD, ‘In a favorable time I have answered You, and in a day of salvation I have helped You; and I will keep You and give You for a covenant of the people, to restore the land, to make them inherit the desolate heritages.’”

2 Cor 6:2, “For He says, ‘At the acceptable time I listened to You, and on the day of salvation I helped You.’ Behold, now is ‘the acceptable time,’ behold, now is ‘the day of salvation.’”

This also relates to the propitiation of the Father through the completed work of His Son upon the Cross for the payment of the penalty for our sins that provides us the forgiveness of our sins for salvation first and then experiential sanctification.

This is also an allusion to the “Year of Jubilee,” cf. **Lev 25:8-12.** Every 7th year was a “Sabbatical year,” a “year of release,” when a Hebrew who had become a bond servant could go free, cf. **Ex 21:1-11.** It was also a time to let the land rest. Then, after seven times seven years, (49 years), there would be a special year, the 50th, which was a year of Jubilee.

In that time period, possessions which had been sold were returned to their original owners, and debts were canceled. It was a time of great festivity. Therefore, Jesus proclaimed a time of release / forgiveness from sin for the entire world.

This year of Jubilee was also related to the “kinsman redeemer,” **Lev 25:23-28; cf. Ezek 46:17.** A provision of the Law says that if a man is too poor to buy back his property, a relative could purchase it. And, if he had no relative, in the 50th year, it still reverted back to the original owner. Jesus is Israel’s and our Kinsman Redeemer, who bought back our souls from the bondage of sin.

This Jubilee is also related to entering into the rest of God; faithfully trusting in Him alone for your salvation and not your works, **Heb 4:1-16,** just as the 7th day was a day of rest, the 7th year was a year of rest, and the year after the 7 x 7 year was a Jubilee rest from bondage and time of celebration.

Therefore, this “Good News” anticipates a time when all the people’s spiritual brokenness, spiritual poverty, spiritual imprisonment, spiritual blindness, and spiritual oppression because of sin will be restored and reversed by God’s favor or grace, through the preaching of the Gospel, i.e., the opportunity for the Kingdom of God.

This release or freedom would be won upon the Cross when He paid for our sins and is now available to all of mankind to rest in. Those who accept Jesus as their Savior receive the “good news,” which means they have; 1) “freedom from sins bondage,” 2) “spiritual knowledge to know and believe upon Jesus,” 3) “freedom from the oppressor (sin and Satan),” because of 4) “God’s great grace,” for salvation, past, present, and future.

“Malcolm Muggeridge wrote, after coming to Christ in his later years, "All other freedoms, once won, soon turn into new servitude. Christ is the only liberator whose liberation lasts forever" (Jesus Rediscovered).” (Preaching the Word.)

Interestingly, and purposefully, Jesus did not read the last part of **Isaiah 61:2**, which reads, “... **and the day of vengeance of our God; to comfort all who mourn.**” The reason He did not read that portion is because it is a reference to His Second Advent at the end of the Tribulation. During His First Advent, He came to pay for the sins of the world, providing salvation to all who would believe in Him. He did not come to condemn the world, **John 3:17**; rather, He came to be a ransom for our sin, **Heb 9:28**; **Mark 10:45**. In His First Advent, by the grace of God, He was judged upon the Cross for our sins. During His Second Advent, He will come to judge the world of unbelievers, **Rev 19:11-21**.

Next in **vs. 20-30**, we have a scene that in essence sums up the course of Jesus’ entire ministry culminating in Jerusalem and the Crucifixion. Though the people do not kill Him here, because it was not His day or hour, we see the progression from acceptance to rejection in His hometown that sums up the attitudes of Israel in general.

Vs. 20-21

Following Jesus’ readings in Hebrew, a translation would be made into Aramaic, the common language of first-century Palestine. But when Jesus finished reading, He “**rolled up**,” PTUSSO, πτύσσω (only used here in the NT, cf. **vs. 17**), the scroll and handed it to the “**attendant**” in charge of the sacred Scriptures. The Greek name for this person is HUPERETES, ὑπηρέτης meaning, “a servant, attendant, minister, or officer.”

The phrase, “**the eyes of all in the synagogue were fixed on Him,**” can have either a positive or negative connotation based on the context of the passage. Here, it appears positive as they were intently concentrating on what Jesus was saying, and as **vs. 22**, tells us, “**all were speaking well of Him and wondering at the gracious words which were falling from His lips.**” It is not until **vs. 28**, which may have been a different day as noted below, that they turned in anger towards Him. So, at this time, they were still impressed by Him.

After Jesus reads from **Isaiah 61** and **58:6d**, He declares that they are “fulfilled today.” As we noted above, this being associated with the year of Jubilee, would have been understood as a reference to a new age of release and forgiveness for the nation.

“**Fulfilled**,” is the Verb PLEROO, πληρόω that means here to “bring about, bring to completion, or fulfill.” “*The term "fulfilled" is not as prominent in Luke as in Matthew. Usually, it occurs with a unique Lukan meaning. Only here and in the Emmaus conversation (24:44) does Luke use the word in relation to the fulfillment of OT prophecy, and in both cases the Matthean formula "to fulfill what was spoken" is lacking. These two lone references to fulfillment stand out then at the beginning and end of Jesus' public appearances, emphasizing the fulfillment of God's eternal purpose in the ministry of Christ.*” (Expositor's Bible Commentary.)

Here the reference is the prophecies that have been spoken about the Messiah, cf. **Luke 21:22**; **24:44**. As such, Jesus was bringing the prophesied salvation to the world by fulfilling God the Father’s plan for salvation.

Jesus was to fulfill Isaiah’s prophecy exactly. As we noted above, He would:

1. **“Preach good news to the poor,”** PTOCHOS, who were largely neglected by the religious leadership of His day. But more importantly, we are all poor wretched sinners, and Jesus brought salvation to us all.
2. **“Proclaim deliverance to the captives,”** KERUSSO APHESIS AICHMALOTOS, where the Adjective AICHMALOTOS is only used here in the NT. It is a military term which literally means, “one captured by a spear.” It is a person in desperate need of God’s deliverance. Jesus accepted His Messianic role of the preacher of freedom to the spiritual captives, those held under the bondage of sin, cf. **Rom 7:23**. Jesus demonstrated this upon His ascension in **Eph 4:9**, using the cognate verb and noun.

Eph 4:8, “Therefore it says, ‘when He ascended on high, He led captive a host of captives, and He gave gifts to men.’” Cf. Psalms 68:18.

3. **“Bring sight to the blind,”** the Adjective, TUPHLOS, τυφλός as He did for the blind beggar of Jerusalem, **John 9**; cf. **Luke 7:21-22; 18:35-43**. However, there was a spiritual significance also in the fulfillment of the prophecy. He would give spiritual sight so people could understand God’s plan of Salvation for them.
4. **“To set free those who are oppressed,”** The deliverance would be from the bondage of sin, Satan, and Satan’s cosmic system.

This would be more than one year of Jubilee, which a person could probably enjoy only once in a lifetime; it would be an unending era of joy and happiness for all eternity.

Vs. 22

Luke 4:22, “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?’”

In vs. 22, they spoke well of Him at first, but then the doubt started to creep in. Satan was working on their thoughts and minds so that they would not accept Him. They first approved of Jesus’ marvelous teaching and miraculous works, but were at a loss to view Him as the Messiah because their extreme familiarity with His humanity. It made it hard for them to believe in His Divinity, by which alone His actions would be rightly explained. Just as Satan tempted Jesus by parlaying His Divinity against His Humanity, he used the same tactic to negatively influence the people of Nazareth.

Principle:

- Satan tries to get you to doubt the power of God and His Word in you by getting you to focus on your human limitations or lusts.

“Is this not Joseph’s son?” gives us the first clue of doubt coming from their minds. Though they had received His works and words favorably, they could not look past His familiar humanity to see Him for truly what He was. Other similar gospel accounts go beyond this and include Mary, His brothers, and His sisters in the doubting questioning minds of the Nazarenes, **Mat 13:55; Mark 6:3; John 6:42**.

Vs. 23

Luke 4:23, “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.’”

Jesus may have visited Nazareth at least twice, cf. **Mat 4:12-13**. Luke may have combined vs. 23-30 from His second visit to His first, cf. **Mat 13:53-58; Mark 6:1-6**.

“Quote this proverb,” does not mean this is a proverb from the book of Proverbs, but rather it was a common saying or expression of the day. We could also call this a parable, as parables compare natural objects with spiritual objects in order to teach a theological truth, and they can sometimes take the form of a proverb.

“**Physician heal yourself,**” was apparently a common idiom or proverb of the day. It came about due to the fact that a physician or medical doctor, who could heal others, would sometimes need to prove their talent to heal by healing themselves. In other words, it meant, “prove yourself to us,” or maybe they were from Missouri, the “show me state.”

In this case, the Nazarenes had heard of the many healings and miracles Jesus performed around the region of Galilee and Capernaum, but had not seen Him perform any in His “home town.”

Jesus performed healings and miracles for two reasons:

1. Compassion. He healed people to relieve them of their physical, mental, and spiritual burdens, simply because He loved them.
2. Authentication. He performed miracles to give the people proof that He was the Messiah and a tangible reason to believe His words.

Each healing or miracle was a supernatural validation of His identity, a “sign,” that he was the Messiah.

Since Jesus was a Nazarene, “**healing Himself,**” meant to perform healings in Nazareth. In other words, they wanted to see His healing and miraculous powers for themselves. That is noted in the second half of the proverb, “**Whatever we heard was done at Capernaum, do here in your hometown as well.**” Remember, “**the Jews ask for signs,**” **1 Cor 1:22.**

The reason Jesus stated this as their argument was due to His perception of their unbelief that He was the Messiah. Jesus, who had grown up in Nazareth and spent more or less than 30 years there, was very familiar to the town’s people. They could not comprehend this boy that they knew to be the promised Messiah. And, as we know from Scripture, He never performed a miracle in His home town prior to beginning His ministry. Nevertheless, Jesus, upon beginning His ministry, performed many miracles in the Capernaum region providing more than enough evidence to the Nazarenes that He was the Messiah. Twice in the early part of His ministry He had been at Cana, within a few miles of Nazareth, and turning away from it had gone down to Capernaum. Therefore, He did not call upon His townsmen to believe in Him or His Divine mission until the evidences were so full that they could not deny them.

In addition, Jesus would perform several healings in Nazareth, as we will see, but they may have been more private incidences compared to the more public ones done in Capernaum.

Therefore, this was a challenge to Him to fulfill Isaiah’s prophecy by doing miracles in the presence of those who heard Him. Throughout His ministry, Jesus would be challenged to do miraculous signs to prove His claims, e.g., **Luke 11:16, 29.**

This is also a precursor to one of His final challenges upon the Cross, “**Save Yourself,**” **Mat 27:40; Mark 15:30; Luke 23:35, 37, 39.**

Yet, Jesus was challenging their faith and the proverb, “**blessed are those who have not seen, yet believe,**” **John 20:29.**

Vs. 24

Luke 4:24, “And He said, “Truly I say to you, no prophet is welcome in his hometown.” cf. Mat 13:57; Mark 6:4; John 4:44.

Interestingly, the comment on how the prophet is “**not welcome**” in His own land used the word DEKTOS for “**welcome**” that we noted in **vs. 19**, for the “**favorable / acceptable** year of the Lord.” Jesus is using a play on this word, where in **vs. 19**, He proclaimed the Messiah was here by being the “**acceptable year,**” while in this verse, He recognized that the Messiah is NOT accepted. “*The double use of this word in this context may be intended to show*

that though God desires to accept the people, they do not respond by accepting the prophet who tells them of God's grace." (Expositor's Bible Commentary.)

This also tells us that He recognizes His ministry is to be characterized by rejection. Despite the actualization of the promises of eschatological salvation, Israel fails to accept God's messenger.

This is also the principle of familiarity that breeds contempt. Many times, when we are familiar with a person and know their past history, we reject their present witness. This tells us two things, first for ourselves and then regarding others.

1. Regarding ourselves, we should understand that our actions have consequences on our ministry in proclaiming Jesus as Savior. If we live a life that dabbles with sin in the presence of others, it will in their mind nullify the words that come out of our mouths about Christ. We should never think that people should just accept the things we say about God and Jesus, just because they are about God and Jesus. No! We are His ambassadors of Christ and represent our Sovereign every day. In order for our words about Him to be accepted, we must demonstrate the life style of our King! We cannot live like the devil, and then think our words about the Christ will be accepted. Therefore, we are to live each day in the "Christ-like" nature, representing our Sovereign Messiah Jesus Christ, as if He were actually here, which He is!
2. As for our perspective of others, we should not hold grudges or pettiness towards others because of their past behavior. If we do, we will be missing out on what God has for us today. It is very hard for people to forget about someone's past. But, if we believe in repentance, and we do, we recognize that someone can change their ways so as to be a vessel of honor to God that He can use to serve you.

Nevertheless, Jesus lived a sinless life, yet due to familiarity with His hometown people, they had a hard time accepting Him as The Prophet, The King, The Messiah, The Savior. They just saw the little boy they used to know, cf. **Mat 13:53-58** and **Mark 6:1-6**.

In **vs. 25-30**, we see the rejection of the Messiah as anticipated by Jesus in using two OT examples during the ministries of Elijah and Elisha.

Vs. 25-27

Anticipating their unbelief and unrighteous demands to perform miracles, He turned their objection around. He pointed to Israel's long history of ignoring and even abusing God's prophets and messengers, in the hopes that they would realize Israel's past mistakes and change their ways, i.e., their viewpoint toward Him.

Principle:

- We need to recognize our past mistake of living like the devil and change our ways to living in the "Christ-like" nature.

This scene of the "days of Elijah" can be found in **1 Kings 17; 18:41-45**; cf. **James 5:17**, when God had to discipline the people of Israel, due to their rejection of Him, via the rejection of the Prophet Elijah's message.

James 5:17-18, "Elijah was a man with a nature like ours, and he prayed earnestly that it might not rain; and it did not rain on the earth for three years and six months. ¹⁸And he prayed again, and the sky poured rain, and the earth produced its fruit."

This scene also shows God reaching out to and healing the Gentile peoples in the story of the widow Zarephath of Sidon, and in **vs. 27**, during the time of Elisha with the healing of the Gentile army general Naaman of Syria, **2 Kings 5:1-14**.

Zarephath, (ZAIR-uh-fath), means “dyeing” or “refinement.” It was a small Phoenician town within the domain of Sidon that lies between Tyre and Sidon. It was conquered successively by Sennacherib and Esarhaddon of Assyria, and the latter awarded the city to Tyre. Elijah stayed with a widow and her son there, through the period of drought and famine. She took care of Elijah from her meager supplies, and her obedience was rewarded by a miraculous supply of meal and oil that was not depleted until the drought ended. While Elijah was staying with the widow, her son became ill and died. By the power of prayer, the child was restored to life and good health. In NT times, it was known by the Greek name, Sarepta. It was located on the coast of Palestine, about 8 miles south of Sidon. cf. **Obadiah 1:20**.

The Kingdoms of Israel and Judah, 924 to 722 B.C.



In this account of Elijah, we see the ironic point that while he was rejected by a Jewish king, he was welcomed by a Gentile.

Elisha heals Naaman, **2 Kings 5:1-19**: NAAMAN, (nay’ uh muhn), whose personal name means, “pleasantness,” was a Syrian general cured of leprosy under the direction of the prophet Elisha. *“A Jewish tradition at least as old as the time of Josephus, and which may very well be a genuine one identifies him with the archer whose arrow, whether at random or not, struck Ahab with his mortal wound, and thus “gave deliverance to Syria.” The expression in 2 Kings 5:1, is remarkable—“because that by him Jehovah had given deliverance to Syria.” The most natural explanation perhaps is that Naaman in delivering his country, had killed one who was the enemy of Jehovah not less than he was of Syria. Whatever the particular exploit referred to was, it had given Naaman a great position at the court of Ben-hadad.”* (Smith’s Bible Dictionary)

His healing came through the influence of a Hebrew slave-maid in his household, who persuaded Naaman’s wife that Elisha could heal her husband. The Assyrian king, (thought to be Ben-Hadad II from Josephus, Ant. 8.15.5), sent his general to the Israelite ruler with instructions for Naaman to be healed. Naaman’s leprosy apparently was not contagious, nor was it seen as the result of some moral sin. The afflicted man was sent to Elisha in Samaria for healing, but the king of Israel, Joram, was filled with suspicion and alarm by the demands of the letter, and tore his clothes; but Elisha the prophet intervened, and sent word to Naaman that he must bathe himself seven times in the Jordan. Reluctant at first, Naaman finally obeyed and was cured of his affliction. Following his cleansing, he professed faith in Israel’s God and in gratitude the Syrian leader acknowledged the power of Israel’s God. *“His memory is perpetuated by a leper hospital which occupies the traditional site of his house in Damascus, on the banks of the Abana.’ Schaff.”* (Smith’s Bible Dictionary)

In **2 Kings 5:18**, *“The Aramean god Rimmon is an epithet for Baal Hadad, the Canaanite storm god (Cogan and Tadmor, AB, 65, suggest that “Rimmon” is derived from the Semitic root rmm, “to thunder”). The name “Rimmon” appears also in the personal name “Tabrimmon,” father of the Aramean king Ben-Hadad (“son of [the god] Hadad”) in 1 Kings 15:18.”* (Complete Biblical Library Commentary)

We also see in this narrative in **vs. 20-27**, the greed of the Jewish servant to Elisha named Gehazi. Therefore, as Jesus was using this example of the faithful gentile, they also understood the discipline to the greedy Jewish servant.

Using this Scripture, Jesus *“is trying to show them that they, His own people, were apt to miss a great blessing because they would not accept who He was. They would be like the many widows and the many lepers of Israel who were not healed during the time of Elijah.”* (Thru the Bible with J. Vernon McGee.)

Also notice that in both examples, the faithful Gentiles believed the word that they heard and acted upon it. They believed without seeing, which resulted in miraculous provisions and healings from God. They did not need to see the miracle to receive the miracle. They believed the Word and as a result received the miracle.

Likewise, in both examples we see the One true God, the God of Israel, being triumphant over the gods / Baal's of the other nations. Jesus was the God/Man who came to bring salvation and deliverance over sin and Satan's cosmic system to the entire world. Therefore, Jesus was reminding them that Israel's God was also the God over the people of Sidon, Assyria, Syria, and every other nation of the world. He is the One True God of both Jew and Gentile, Cf. **Amos 9:7; Joshua 4:24; Deut 32:39.**

Amos 9:7, “Are you not as the sons of Ethiopia to Me, O sons of Israel?” declares the LORD. “Have I not brought up Israel from the land of Egypt, and the Philistines from Caphtor and the Arameans from Kir?”

Joshua 4:24, “That all the peoples of the earth may know that the hand of the LORD is mighty, so that you may fear the LORD your God forever.”

Deut 32:39, “See now that I, I am He, and there is no god besides Me; It is I who put to death and give life. I have wounded and it is I who heal, and there is no one who can deliver from My hand.”

Our God has always been a God of love for any and all peoples.

Principle:

- God's grace is available for everyone. Don't be a hypocrite by loving grace for yourself but abhorring it for others.

Therefore, just as Elijah and Elisha were better received outside of Israel, so too would the gospel message be better received among the Gentiles. As such, the contrast between native and foreign land (Jews and Gentiles) in **Luke 4:23-24**, (i.e., Nazareth and Capernaum), is illustrated by the examples of Elijah and Elisha where the rejection of the Jews and the acceptance of the Gentiles is implied.

Vs. 28-30

Luke 4:28-30, “And all *the people* in the synagogue were filled with rage as they heard these things;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.³⁰ But passing through their midst, He went His way.”

The mention of these two prophets in those scenarios caused the crowd to become quite angry with Jesus. Jesus said that the prophets healed Gentiles because of Israel's unbelief. Jesus was warning them that rejecting Him was like the unfaithfulness of one of the worst periods in Israel's history. These two events are mentioned together to highlight the consequences of Israel's disobedience.

The people were all enamored with Jesus when He spoke about grace being given to them / Israel, but when He spoke about grace being given to the faithful Gentiles, and judgment upon unbelieving Israel, they were quick to kill Him.

The application to the congregation in Nazareth, (and us today), was obvious. If they wanted evidence that Jesus' claims to the poor, the blind, the captives, and the oppressed were true, all they had to do was trust Him and there would be ample evidence. But they did not.

As the people were insulted by the widow's story, the next example brought even greater anger. *“The fine citizens of Nazareth had heard enough. It was bad enough to be told that they were poor and blind and captive and oppressed,*

but now to be told they were less spiritual and less wise than the Gentiles, both Naaman and the widow, was just too much!" (Preaching the Word.)

The Nazarenes were so enraged at Jesus' last announcement that they wanted to throw Him off of a cliff, as Nazareth was built on a hillside. Seeing Him as a false prophet, their self-righteousness led them to want to kill Him. The little boy / young man that they knew was now an enemy of the state. *"The rage of the people results from the obvious teaching that the Jews do not occupy an exclusive place in the blessings of God, but that God's help comes to those who have faith, irrespective of class or race."* (The Believer's Study Bible.)

As a result, Jesus allowed them to "drive Him out of the city," which also was a prelude to His crucifixion days, **John 19:17; Heb 13:12.**

Heb 13:12, "Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate."

Finally, in vs. 30, Jesus eluded the crowd as He does several more times throughout His ministry, **John 7:30; 8:59; 10:39.** Whether these were supernatural evadings or not is not indicated in the texts. But, as I have stated above, it was also part of "not tempting the Lord your God," as Jesus did not look for the Father to miraculously save Him at this time.

"Luke the theologian placed this story at the very beginning of his biography of the Messiah to show Theophilus, and all future readers, what the gospel is, to whom it comes, and the kinds of reception it is given. Sometimes it receives Galilean Spring. Other times, especially when it comes to the religious, it brings a Nazarene Winter." (Preaching the Word.)

That commentary also has a nice illustration that reads as follows, *"A large prestigious British church had three mission churches under its care. On the first Sunday of each new year all the members of the mission churches would come to the parent church for a combined Communion service. In those mission churches, located in the slums of a major city, were some outstanding cases of conversions—thieves, burglars, and others. But all knelt as brothers and sisters, side by side at the Communion rail.*

On one such occasion the pastor saw a former burglar kneeling beside a judge of the Supreme Court of England—the very judge who had sent him to jail where he had served seven years. After his release this burglar had been converted and became a Christian worker.

After the service, the judge was walking out with the pastor and said to him, "Did you notice who was kneeling beside me at the Communion rail this morning?" The two walked along in silence for a few more moments, and then the judge said, "What a miracle of grace." The pastor nodded in agreement. "A marvelous miracle of grace indeed." The judge then inquired, "But to whom do you refer?" "The former convict," the pastor answered. The judge said, "I was not referring to him. I was thinking of myself." The minister, surprised, replied, "You were thinking of yourself? I don't understand."

"You see," the judge went on, "it is not surprising that the burglar received God's grace when he left jail. He had nothing but a history of crime behind him, and when he understood Jesus could be his Savior, he knew there was salvation and hope and joy for him. And he knew how much he needed that help. But look at me—I was taught from earliest infancy to live as a gentleman, that my word was to be my bond, that I was to say my prayers, go to church, take Communion and so on. I went through Oxford, obtained my degrees, was called to the bar, and eventually became a judge. I was sure I was all I needed to be, though in fact I too was a sinner. Pastor, it was God's grace that drew me. It was God's grace that opened my heart to receive Christ. I'm the greater miracle." (Preaching the Word)

III. The Ministry of the Son of Man to Men, Luke 4:14-9:50.

B. The Authority of His Ministry, Luke 4:31-6:11.

1. Over demons, Luke 4:31-37.

2. Over disease, Luke 4:38-44.

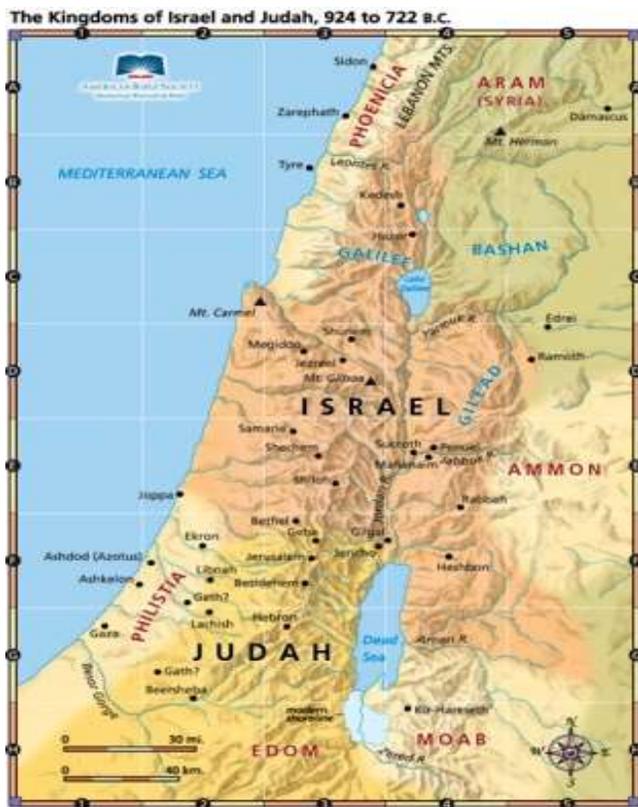
We now begin to see Jesus' proof of His ministry, as He exercises demons and heals the sick. As we noted above, there are two reasons why Jesus performed miracles and healings:

1. Compassion. He healed people to relieve them of their physical, mental, and spiritual burdens, simply because He loved them.
2. Authentication. He performed miracles to give the people proof that He was the Messiah and a tangible reason to believe His words.

Here, we are noting the authentication of His ministry, as Luke begins His public ministry with exorcisms and healings in vs. 31-44.

Vs. 31

In vs. 31, **“going down to Capernaum”** is used because Nazareth was built in the hills and Capernaum is near the Sea of Galilee, a literal decent. Nazareth is located about 1200 feet above sea level, Capernaum is situated by the Sea of Galilee which is 686 feet below sea level. Capernaum, Kapernaoum, Καπερναούμ is a city on the northern shore of the Sea of Galilee where Jesus made His home, **Mat 4:13; Mark 2:1**.



Vs. 32

“They were amazed, (Imperfect, Passive, Indicative of the Verb EKPLESSO, ἐκπλήσσω “be amazed, overwhelmed, or strike with astonishment that denotes a profound reaction associated with shock), **at His teaching**, (DIDACHE), **for His message** (LOGOS) **was with authority**, (EXOUSIA, authority, right, power to rule).” Notice that in the parallel of **Mark 1:22**, it states, **“... and not as the scribes.”**

EXOUSIA means, “The power or authority to do a thing, freedom to action, right to act, power over, license in a thing, an office, magistracy, or place or body of authority.”

The Scribes would typically support their teaching by what others had previously stated. Jesus taught from the Bible and used the direct authority of the Word of God to support His teachings, not what someone else had said. In addition, Jesus' teaching was the true Word of God rather than the corrupt self-righteous legalistic teaching of the

Vs. 33

Luke 4:33, “In the synagogue there was a man possessed, (*ECHO*, to have or hold, posses), by the spirit of an unclean demon, and he cried out with a loud voice.”

It is interesting where we find this “demon possessed” man in the synagogue or as we would say today, the church. Not all who attend church are believers! “*We do not have to go farther than the assembly of God’s people to find evidence of the enemy’s work. Satan loves to oppose Christ’s work right where the Lord is meant to be worshiped.*” (Christ-Centered Exposition)

“**The spirit of an unclean demon,**” PNEUMA AKATHARTOS DIAMONION. DIAMONION is the more frequently used term for “demon” in the NT compared to DIAMON. It is a term for the fallen angels of Satan’s cosmic system. These are the angels that are behind all false gods throughout history, **Psa 96:5; Ex 12:12; Isa 19:3.**

Psa 96:5, “For all the gods of the peoples are idols, but the LORD made the heavens.”

Ex 12:12, “For I will go through the land of Egypt on that night, and will strike down all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments—I am the LORD.”

These demons are superhuman beings, though inferior to God. They promote idolatry, **1 Cor 10:20**, and they often cause mental illness and/or disease, **Mat 12:22; 17:15, 18; Mark 9:18**, though not all disease is a result of demon possession. Luke, a physician, distinguishes between demon possession, mental illness and disease as do the other Synoptic Gospels, **Luke 4:40, 41; 7:21, 22; Mat 4:23, 24; 8:16; 10:8; Mark 6:13**. Demon possession is listed with a variety of symptoms of other diseases including pain, epilepsy, and paralysis. The Gospel writers could distinguish between demon possession and these other diseases.

Demon Possession:

Demon possession is only possible for the unbeliever. The believer who is indwelt with all three members of the Trinity cannot be demon possessed, but in carnality or reversionism can be demonically influenced.

Demon Possession is the control of an individual’s personality so that actions are influenced by an evil demonic spirit. The signs of demon possession in the NT include: speechlessness, **Mat 9:33**; deafness, **Mark 9:25**; blindness, **Mat 12:22**; fierceness, **Mat 8:28**; unusual strength, **Mark 5:4**; convulsions, **Mark 1:26**; and foaming at the mouth, **Luke 9:39**. Most of the NT references to demon possession appear in the Gospels and represent the outburst of satanic opposition to God’s work in Christ.

The characteristics of demon-possession can be as varied as the activities of demons, ranging from mild to severe and even bizarre. A few specific symptoms of demon-possession are described in the Bible, which includes the following physical and mental abnormalities like:

- a) Dumbness, blindness, and convulsions, **Mat 9:32-33; 12:22; 17:15-18; Mark 1:26; 9:20; Luke 9:39.**
- b) Tendencies to self-destruction, **Mat 17:15; Mark 5:5; Luke 9:42.**
- c) Abnormally violent, **Mat 8:28.**
- d) Inflict suffering, illnesses and deformities, **Mark 9:20; Luke 9:29; 13:11-17.**
- e) Insanity, **Mark 5:5; Luke 8:26-35; John 10:20.**
- f) Nakedness in public, **Luke 8:27.**
- g) Grinding the teeth, **Mark 9:18.**
- h) Living among dead bodies, **Mark 5:3.**
- i) Superhuman strength, **Mark 5:3-4; Luke 8:29; Acts 19:15-16.**
- j) Occult powers, **Acts 16:16-18.**

The Bible clearly distinguishes demon-induced diseases from illnesses due to other more natural causes, **Mat 4:24; Mark 1:32-42; Luke 7:21; 9:1; Acts 5:16.**

Mat 4:24, “The news about Him spread throughout all Syria; and they brought to Him all who were ill, those suffering with various diseases and pains, demoniacs, epileptics, paralytics; and He healed them.”

Descriptions of the experience of demon possession do not separate the actions of the possessed person from the actions of the demon, **Mark 1:23; Luke 8:28.** The power of the demon dominates the personality of the possessed person. Such bizarre behavior as masochism, **Mark 5:5**, and an unnatural voice, **Mark 5:7**, stems from the demon’s control of the individual’s self-expression.

The cure for demon possession in the NT is always faith in the power of Christ. The NT never shows Jesus or the apostles using magical rites to deliver the afflicted from demon possession. Whenever Christ spoke the word, the demons were forced to obey Him, **Mark 1:27; Luke 4:41.** Jesus entrusted this same power of exorcism to His disciples as they went out on mission for Him, **Mat 10:8.**

“**Cried out,**” is the Verb ANAKRAZO, ἀνακράζω that means, “scream aloud, shriek, or cry out.” Interestingly, this word is for demons, “crying out to Jesus” so that He would not punish them, **Mark 1:23; Luke 4:33; 8:28**, and for the fearful apostles who thought Jesus was a ghost, **Mark 6:49**, and for the crowd that wanted to crucify Jesus. That has to tell you something about that crowd!!!

Vs. 34

Luke 4:34, “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!”

Notice that the demon uses the plural “**we**” and “**us.**” It means that there was more than one demon possessing this gentleman, as also noted in the parallel account in **Mark 1:21-28.** And when we compare **Mat 8:28-34; Mark 5:1-12; Luke 8:26-32**, we see a scenario of the “legion” of demons possessing this man who Jesus then exercises and sent into a heard of swine.

Interestingly, these are considered, “**unclean spirits,**” AKATHARTOS PNEUMA, in **Luke 4:33** and elsewhere, and swine or pigs were one of the major “unclean” animals that God forbade to eat during the Age of the Law. So, our Lord’s humor was in view, as He sent unclean spirits into unclean animals who proceeded to kill themselves.

The demon’s plea was to “**Let us alone!**” They did not want to have anything to do with Jesus because they knew who He was, along with the power and authority He possessed.

“**What business do we have with each other,**” is an interesting statement and is in the Greek written as a Hebrew idiom, “What to us and to you.” This idiom was also used by the “legion” of demons in **Mat 8:29.** There we have a clue as to what the intent of this statement was as they stated, “**have you come here to torment us before the time?**” In Luke’s account, this group of demons state, “**Have you come to destroy us?**”

“**Destroy,**” here and in **Mark 1:24**, is the Aorist, Active, Infinitive of the Verb APOLLUMI, ἀπόλλυμι that means, “destroy, ruin, kill, lose, be lost, perish, to put to death.” In the Septuagint APOLLUMI is used for at least 38 different Hebrew words; most often it equals AVADH, “to be lost, or to perish.” It usually refers to destruction in this life, but some texts suggest destruction in the hereafter. In the NT, it is used about 90 times and means, “eternal destruction and ruin.”

In **Mat 8:29, Mark 5:7; Luke 8:28**, the word used is BASANIZO that means, “torment or examine by torture.” **Luke 8:31**, also uses “**the Abyss,**” which is a temporary holding place for the criminal demonic angels, cf. **Rev 9:1f, 11; 11:7; 17:8; 20:1, 3.**

Luke 8:31, “They were imploring Him not to command them to go away into the abyss.”

Therefore, it gives us a vivid view into the suffering of the Eternal Lake of Fire. The “fire, prepared for the devil and his angels” (i.e., demons) will destroy their dominion, **Mat 25:41**, and God will condemn them to a punishment of eternal fire, **Jude 6**. This tells us that the demons all know that there is a coming Day of Judgment for them, when they would be thrown into the Lake of Fire forever. It is sad that all unbelievers of the human race do not know this.

Remember **James 2:19**, “**You believe that God is one. You do well; the demons also believe, and shudder.**”

Yet, this was not the time for this kind of Judgment; that will be upon His Second Advent. At this time, Jesus was expressing His compassion towards the afflicted in analogy to what He would do for the sins of the entire world, as well as demonstrate and thereby prove His claims of Messiahship, through the exercise of His preeminent power and authority as the Son of God.

Notice that these demons identify Him as “**Jesus of Nazareth**,” even though they were in Capernaum. The demons know full well of the life and times of Jesus during His First Advent. And not only that, they also know that He is the eternal 2nd Person of the Trinity as the “Son of God,” by stating, “**I know who You are—the Holy One of God!**”

“**The Holy One of God**,” is HO HAGIOS HO THEOS. This title is only used here and in **Mark 1:24** and **John 6:69**. In **John 6:69**, we have Peter’s confession as to who Jesus was, “**We have believed and have come to know that You are the Holy One of God.**” In **Mark 5:7** the demon used the phrase “**Son of the Most High God**,” cf. **Mat 4:3**

This is a phrase predominantly used by Isaiah of the OT to identify the One true God, the God of Israel, cf. **Psa 71:22; 78:41; Isa 29:23; 30:15; 43:3; 47:17; 54:5**. So, we see that this demon is identifying Jesus Christ as the One True God, the God of Israel who is now in their presence. Jesus Christ is God incarnate, the God of Israel.

Psa 71:22, “**I will also praise You with a harp, even Your truth, O my God; To You I will sing praises with the lyre, O Holy One of Israel.**”

Isa 29:23, “**But when he sees his children, the work of My hands, in his midst, they will sanctify My name; Indeed, they will sanctify the Holy One of Jacob and will stand in awe of the God of Israel.**”

Isa 30:15, “**For thus the Lord GOD, the Holy One of Israel, has said, ‘In repentance and rest you will be saved, in quietness and trust is your strength.’ But you were not willing.**”

Isa 43:3, “**For I am the LORD your God, The Holy One of Israel, your Savior; I have given Egypt as your ransom, Cush and Seba in your place.**”

Isa 48:17, “**Thus says the LORD, your Redeemer, the Holy One of Israel, ‘I am the LORD your God, who teaches you to profit, who leads you in the way you should go.’**”

Isa 54:5, “**For your husband is your Maker, Whose name is the LORD of hosts; and your Redeemer is the Holy One of Israel, Who is called the God of all the earth.**”

Those who should have known Him, those who should have recognized Him as having been sent by the Father, failed to understand who He was, yet a rebellious demon clearly knew who He was.

Also, notice that this demon now uses the first person singular of OIDA for “**I know**.” That gives us a clue into the hierarchy of the angelic realm, even the fallen angels. Even though there were many demons possessing this man, only one had the authority to speak, and to speak for all the others. This reminds us of **Eph 6:11-12**, where we are given a glimpse into the hierarchy of the angelic realm that Satan heads.

Vs. 35

Luke 4:35, “**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.**”

This was the first of Jesus' miracles recorded in Luke's Gospel. In the other Gospels we see the changing of water into wine at the wedding of Cana being His first recorded miracle, but in Luke's this is it!

In authority Jesus "**rebuked him**," the Aorist, Active, Indicative of the Verb EPITIMAO, ἐπιτιμάω, "rebuke, censure, warn, admonish." This passage demonstrated the authority of Jesus over the angelic realm, specifically here the demonic angelic realm. Jesus was speaking directly to the leader of this legion of demons as He uses the first person singular personal Pronoun AUTOS in the command and rebuke. We will see Jesus also rebuking the fear and illnesses that gripped the people He healed, **vs. 39**, as well as the wind upon the sea in **Mark 4:39**.

When Jesus tells him to "**be quiet**" the Aorist, Passive, Imperative of the Verb PHIMOO, φημιόω that means, "muzzle, tie shut, or silence," he was using a command regarding animals. First from **Deut 25:4** "**you shall not muzzle the ox while he is threshing**," Paul used it regarding the Pastor/Teacher who should not have to work outside of the church to provide for himself or his family, **1 Cor 9:9; 1 Tim 5:18**. It is also used for Jesus silencing the Pharisees who were constantly trying to trap Him in His words, **Mat 22:12, 34**; cf. **1 Peter 2:15**. Jesus also rebuked the wind of that great storm upon the sea where He came to the disciples, and it was silenced in **Mark 4:39**. And here, in **Mark 1:25** Jesus rebuking the demons commanded them to be silent upon His exorcism of them. He did not need a false witness, though what he said was true! He did not want their acknowledgement of Him to mislead the people, as Jesus would later be accused of being in league with Beelzebul or Satan, **Mat 12:24; Mark 3:22; Luke 11:15**.

Vs. 36-37

Luke 4:36-37, "And amazement (THAMBOS) 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." ³⁷And the report about Him was spreading into every locality in the surrounding district."

"**Amazement**," is the Noun THAMBOS,θάμβος, "amazement, astonishment, wonder." It is only used by Luke here and **5:9** and **Acts 3:10**. It can be associated with fear, as well as amazement. It is a synonym of EXPLESSO of **vs. 32** that denotes a profound reaction associated with shock. So, the slight difference with THAMBOS is the association of fear that the people had here after they saw the exorcism.

Here, the people's amazement was at the "**authority (EXOUSIA - power to rule) and power (DUNAMIS inherent power)**" that Jesus demonstrated in front of them. As a result, the people spoke about Him, "report about Him," (ECHOS, "sound, noise, report, or rumor [cf. PHEME "news," of **vs. 14**]), throughout the surrounding area, "PERICHOROS," cf. **vs 14**. By this miracle Jesus demonstrated His actual possession of the authority which He had just assumed in His teaching.

Interestingly, in **vs. 33**, the word "possessed" is the Verb ECHO, and here in **vs. 37**, the word for, "report," or "rumor" is the Noun ECHOS from the Verb ECHEO. Do you think Jesus and Luke were trying a "play on words" between the demon possessed and murmurers?

III. The Ministry of the Son of Man to Men, **Luke 4:14-9:50**.

B. The Authority of His Ministry, **Luke 4:31-6:11**.

1. Over demons, **Luke 4:31-37**.

2. Over disease, **Luke 4:38-44**.

In this narrative, we see Jesus' proof and authority of His claims and ministry by healing the sick and exercising more demons possessing men. The parallel passages are found in **Mat 4:14-17; Mark 1:29-39**.

Vs. 38

Luke 4:38, "Then He got up (ANISTEMI) 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 (about) her."

Jesus getting up uses the Word ANISTEMI that is also used throughout the NT for the literal action and more

importantly, for the resurrection of believers. May this be a clue regarding a sublime meaning behind these actions?

Here, Jesus enters the home of Simon. This was a more personal encounter than an open / public one. The first person Luke tells us Jesus heals was the mother-in-law (PENTHERA) of Simon whose name Jesus would change to Peter. The parallel Gospel accounts give us that detail, cf. **Mat 8:14-15; Mark 1:29-31**. Mark gives essentially the same information as Luke, but Mark adds that it was “**the house of Simon and Andrew,**” who is Peter’s brother, and that James and John were with Jesus. Perhaps Luke does not mention James and John because he has not told of their call at this point in his Gospel, and as mentioned above, Luke does not give the details of the calling of the apostles, as the other Gospels do.

In any case, this is the first mention of one of the apostles in Luke’s account. From the other Gospels, we know that Jesus would go on to select the 12 disciples and give them the authority to exorcise demons and heal the sick too, **Mat 10:1, 5-8**. This also tells us that Peter had a wife, cf. **1 Cor 9:5**.

“**Was suffering**” uses the Greek Imperfect, Active, Indicative of the Verbs EIMI, “**was,**” and the Present, Passive, Participle of the Verb SUNECHO, συνέχω that means, “hold fast, restrain, enclose; constrain, compel, press, or pressure.” Its root ECHO means, “to have and to hold,” with the prefix SUN for “with.” Its basic sense is that of two things holding or pressing together, perhaps with something caught in the middle. So, it can range from holding two things together (coupling), to holding someone prisoner (restraining), to being gripped with an inner pressure (constraint). Figuratively, it is used for the sick who were in the grip of (captive to) their illnesses, **Mat 4:24; Luke 4:38; Acts 28:8**. Therefore, this correlates to Jesus’ proclamation in **vs. 18**, from **Isa 61:1**, “**to release the captives.**”

The thing that held this woman captive was “**a fever**” PURETOS, πυρετός that is used here and **vs. 39**, and for this narrative in **Mat 8:15; Mark 1:31**. It is also used in **John 4:52; Acts 28:8**. From the word PUR, “fire,” it is a common word for fiery or burning heat and specifically a “fever.” Luke says the fever was MEGAS or “**great,**” meaning a very high fever. This might have been a fever due to having malaria that was common in Palestine in that day.

Because of her grave condition, Simon and others “**asked**” EROTAO, “**ask or requested,**” Jesus to help her condition, knowing that He was able to heal. EROTAO is generally more conversational than other words for “asking” or “petitioning” someone, and at times may express a more intimate relation between the parties than its synonym AITEO does. In the NT, it is a word associated with the prayer life. And in fact, when Jesus prayed to God the Father, He always used EROTAO, cf. **John 14:16**, whereas the disciples used AITEO in their prayers to God. In this case, this was an intercessory petition, a request on behalf of someone else.

Principle:

- Asking for help is a demonstration of your faith in someone to fulfill your request. Therefore, when we ask God for things of need, we are demonstrating our faith in Him, just as Simon and the others demonstrated their faith in Jesus here.

Later, in **Mark 9:14-29**, when the disciples could not exorcise a demon from possessing a boy, Jesus told them in **vs. 29**, that “**This kind cannot come out by anything but prayer.**” The lesson here was not primarily about prayer, but about having faith in God for all things that is demonstrated in your prayer life, cf. **vs. 23**, “**All things are possible to him who believes.**”

So, we see Simon / Peter and the others demonstrating positive volition faithfully towards God by petitioning Jesus to heal Simon’s mother-in-law.

Vs. 39

Luke 4:39, “And standing (EPISTEMI) over her, He rebuked the fever, and it left her; and she immediately got up and waited on them.”

Here, Jesus “**rebuked**” (EPITIMAO, cf. **vs. 35**, “rebuke, censure, warn, admonish.”), “**the fever**” (PURETOS), of this woman, just as He “rebuked” the demons not to speak prior to their exorcism. He will also rebuke more possessing demons not to speak upon exorcism in **vs. 41**. Given that “**rebuke**” EPITIMAO, is only used in association to persons, (i.e., human or evil spirits), except here towards an illness and in **Luke 8:24**, regarding the wind of the great storm, this may have been an illness brought on by a demon, maybe even demon possession, just as the storm may have been brought on by a demon, cf. **Rev 7:1**.

After Jesus admonished the fever, “**it left her,**” which uses the Verb APHIEMI ἀφήμι, that means, “let go, leave, to disregard, leave behind, dismiss, divorce, cancel, pardon, remit, forgive, or abandon.” Interestingly, this word is used for “forgiveness” throughout the NT.

As we have been noting, the scenes in this chapter are a microcosm of Jesus’ entire ministry culminating at the Cross, where the forgiveness of our sins was won. Therefore, in the exorcism of the demons and healing of the sick, we see the analogy of the forgiveness of our sins, the greater healing, that frees us from sin and Satan’s cosmic system.

The term “rebuke” demonstrates Jesus’ power and authority over things including, as here, illnesses and diseases. The Creator of the heavens and earth certainly has authority over all of His creation, including those bits that cause illnesses and sicknesses like germs, bacteria, etc.

That this was a miraculous healing is noted by the speed of her recovery and subsequent service, as we see the demonstration of a beautiful, faithful, and thankful Christian woman. “**Immediately**” PARACHREMA, upon her healing, she “**gets up**” ANISTEMI, (a word for resurrection), and begins to “**wait on or serve**” DIAKONEO, (where we get the word “**deacon**” from), Jesus and the others.

Once again, notice the use of ANISTEMI here, and in our Lord’s “getting up,” in **vs. 38**. Well, this is the word that is also often used throughout the NT for “resurrection.” In both instances, this is a demonstration of the “resurrection life” we have been given post conversion / salvation, and should be living while here on earth.

Principle:

- This is a picture of what our spiritual life should be. Upon the forgiveness of our sins at the moment of our conversion / salvation, when we also receive the new unique resurrection life of the Church Age in Christ, our primary function should be serving God and others too.

Rom 8:2, “For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.”

Rom 6:4, “Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.”

1 John 5:20, “And we know that the Son of God has come, and has given us understanding so that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.”

Gal 2:20, “I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.”

Therefore, as Jesus removes this illness from Peter’s mother-in-law, it was a precursor to the removal of sin for the believer because of the Cross of Jesus Christ. The removal of sin then gives the believer a new life in Christ, which

should be marked by service and worship towards God and service towards others as well. As Jesus “**led captive a host of captives**” in **Eph 4:8**, He also “**gave gifts to men**,” for the service and worship of God, and service towards others. He also was giving a precursor to the resurrection, ANISTEMI, which believers will receive upon His Second Coming. So, this was more than just a miracle of healing, it had great meaning regarding Jesus’ overall ministry culminating at the Cross, and for what our attitude and service should be post salvation.

Vs. 40

Luke 4:40, “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.”

The parallels to these verses are found in **Mat 8:16-17; Mark 1:32-34**.

“**While the sun was setting**” indicates the end of the Sabbath day. The sick could not be carried on the Sabbath, so we see that the people waited until the Sabbath was over.

“**Sick**” is Verb ASTHENEŌ, ἀσθενέω that means, “be sick, weak, unhealthy, or be in need,” and “**diseases**” is the Noun NOSOS νόσος that means, “illness, sickness, or disease.” The latter is where we get our English word “nausea” from.

NOSOS is used synonymously with the other general terms for sickness in passages that describe Jesus’ healing ministry such as, MALAKIA, MASTIX, ASTHENEIA, and the Verb ASTHENEŌ.

“In the OT, illness is almost always considered from a religious point of view. Primary interest is not on the physical causes of illness nor its diagnosis, but rather on the relationship existing between God—who is Master of illness and health, life and death—and the one who is ill. In Israelite thought, illness was an evil and contrary to nature, something out of place in God’s creation. But if sickness and weakness did affect human life, some believed it was because of sin. Mankind incurred God’s wrath because of sin, and consequently, is under the power of evil forces. Thus, suffering and illness were seen as ordinary conditions for a fallen and sinful mankind.” (Complete Biblical Library Greek-English Dictionary.)

Yet, Jesus strongly opposed the teaching that sickness and disaster always occur as punishment for particular sins, cf. **Luke 13:1ff**. Regarding the man who had been born blind Jesus said in **John 9:3**, “**Neither has this man sinned nor his parents.**” This does not mean Jesus did not believe these people were sinners; rather, it emphasizes that this man’s blindness was not a direct result of any particular sin, which he or his parents may have committed.

None-the-less, regarding Hebrew thought of the day, the origin of illness can be traced back to the Fall. Death entered the world as a direct result of sin, and to the Hebrews illness merely signaled the beginning of death. So, sin and death and sickness were closely related. Therefore, by healing those who were sick “due to sin,” Jesus demonstrated over and over again that He had the power to heal from sickness and sin, which spoke of His Cross.

“Perhaps the most significant use of nosos is in Matthew 8:17 where Isaiah 53:4 is quoted in a quite literal Greek translation of the Hebrew. Matthew was inspired to choose nosos and astheneia instead of the Septuagint’s “sin and hardships.” The message here is that Jesus is the Messiah who provides deliverance from sickness and all effects of the Fall by taking the root cause—the sin of the world—on himself. This and the other uses of nosos serve as a reminder that though Christians may suffer the common experience of disease in this fallen world, God has provided for healing in Christ’s atonement as one of the benefits of His many-faceted grace.” (Complete Biblical Library Greek-English Dictionary)

Sickness is also related to resurrection. “*Perfect health belongs to the realm of eternity and cannot be achieved in the present life. This is why the Scriptures state that at the return of Christ the bodies of the believers will be changed*

“so that they will be like his glorious body” (Philippians 3:21, NIV). At the resurrection the mortal will clothe itself with the immortal (1 Corinthians 15:53). In the eternal state there is no death, sorrow, or suffering (Revelation 21:4), and the leaves of the tree of life will be for the healing of the nations (Revelation 22:2).” (Complete Biblical Library Greek-English Dictionary)

So, we see the links between sickness, sin, the Cross, and resurrection in Jesus’ healing ministry that demonstrated His power towards them all as the Messiah for our benefit. As a result, we should be gratefully serving and worship Him!

“Laying His hands” shows us one of the many ways Jesus healed that sometimes included just speaking the word. The method was not the issue, but faith in God. Nevertheless, in this case, He laid His hands upon those who were diseased. This was His usual method, **Mark 5:23; 6:5; Luke 5:13; 13:13**. The significance of this was to symbolically show the removal of the illness from the person by transferring the disease into Jesus and the subsequent flow of Divine power from Jesus to the person for healing. This was significant to the Israelite, as their sacrifices for sin had a “laying on of hands” to indicate the transfer of sin from the human to the animal, where the animal would then give its life to pay for the sin. In addition, the human would receive forgiveness of sin. As we noted above, illness is the direct result of sin being in the world, so this shows how Jesus would take upon Himself the sins of the world and give His life for those sins. All those that believe upon Him would then be forgiven or healed from their sins and receive eternal resurrection life.

“He was healing them” uses the same Verb as in **vs. 23**, for the mocking “Physician **heal** yourself,” which is THERAPEUO, θεραπεύω that can mean, “serve, care for, or heal.” Notice that this word has the notion of “serving” in it, as we noted the importance of serving God and others above.

In ancient Greek, ordinarily and originally it meant, “I serve.” Gradually the term suggested “to care” for someone, and finally it acquired the definition of “to heal” or “to render medical treatment.” And, the sense of “to serve,” could include serving a deity. In the NT, the Gospels emphasize the “healing” aspect, but in most instances, it was in relation to serving God. **Acts 17:25**, uses it strictly for service. The Synoptic Gospels are responsible for 35 instances of THERAPEUO; 5 are found in **Acts**, 1 in **John**, and 2 in **Revelation**.

As such, we see that Jesus served all of mankind by taking on our sins and giving us healing/forgiveness of our sins.

In addition, Matthew’s Gospel mentions the fulfillment of prophecy as the purpose for Jesus’ healing campaign, cf. **Mat 8:17; Isa 53:4**, i.e., to take our infirmities.

Isa 53:4, “Surely our griefs He Himself bore, and our sorrows He carried; yet we ourselves esteemed Him stricken, smitten of God, and afflicted.”

Mat 8:17, “This was to fulfill what was spoken through Isaiah the prophet: ‘HE HIMSELF TOOK OUR INFIRMITIES AND CARRIED AWAY OUR DISEASES’.”

The effects of Jesus’ and the disciples healing were not the results of medical treatment, but the supernatural power of God, cf. **Luke 8:43**. And, Jesus’ power to heal was a challenging confrontation of His Messiahship, cf. **Luke 7:21** with **Luke 4:18-19**.

Luke 7:21, “At that very time He cured many people of diseases and afflictions and evil spirits; and He gave sight to many who were blind.” Cf. Luke 4:18.

Finally, it was a part of spreading the Gospel of Jesus Christ / the Kingdom of God, **Luke 9:6; Mat 9:35**. Jesus’ healings demonstrated that He had broken the power of sin and Satan, cf. **Luke 10:17-18**, and that the kingdom of God had arrived for all to receive, **Luke 10:9; 11:20**.

Vs. 41

Luke 4:41, “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.” Cf. Mat 8:16-17; Mark 1:34.

Mark 1:34, “And He healed many who were ill with various diseases, and cast out many demons; and He was not permitting the demons to speak, because they knew who He was.”

Mat 8:16-17, “When evening came, they brought to Him many who were demon-possessed; and He cast out the spirits with a word, and healed all who were ill. ¹⁷This was to fulfill what was spoken through Isaiah the prophet: ‘HE HIMSELF TOOK OUR INFIRMITIES AND CARRIED AWAY OUR DISEASES’.”

As noted above, and in the Complete Biblical Library commentary on this passage, “*Jesus refused to allow the demons to announce His true identity lest the people should become emotionally charged to the point of forcing a confrontation with imperial Rome. There were Zealots and revolutionaries who were more than ready to rally around a political messiah and champion his cause. Palestine was constantly in a state of unrest. Rebellion against the Romans seemed inevitable. Jesus did not come to run for political office; He came to alleviate human suffering and to atone for the sins of the world (cf. Matthew 8:4). Regardless of the demonic witness to His divinity, He was indeed the Christ. He prohibited their proclamations, but He never denied the truth of their statement. His desire was for private citizens to share this knowledge with their family and friends. Certainly, one may ask if demons recognize Him, should not people possess the ability to discern His uniqueness?*” (Complete Biblical Library Commentary)

Vs. 42

Luke 4:42, “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.”

After teaching, healing, and exercising demons throughout the night, a humanly exhausted, both physically and mentally, Jesus withdrew from the people to a “**secluded place**,” EREMOS, “desolate, abounded, desert, or solitary place,” cf. **Luke 1:80; 3:2, 4; 4:1**, to get a moments rest. **Mark 1:35**, tells us He also needed this for an opportunity to pray, cf., **Luke 5:16**.

Principle:

- When you are physically and mentally exhausted, pray to the Father and He will help you to “recharge your batteries” first spiritually, then mentally, then physically.

But then we see the crowds would not give Him much rest, as they were “**searching for Him**” EPIZETEO, ἐπιζητέω, “search for, seek after, desire to know.” With the prefix EPI added, this is the intensification of ZETEO, “seek, look for, wish for, desire, inquire into or about.” They were intently seeking Him out, because they had more to be healed.

This word, along with the action of “**tried to keep Him from going away from them**,” that employs KATECHO “to hold back, hinder, prevent, restrain, etc.” and the Verb POREUOMAI that means, “to go, depart, travel, etc.,” utilized common words from the LXX of the OT that speak to Israel not possessing what they were seeking, especially the “promised land.”

Therefore, Luke uses these words to indicate that these people were seeking for the wrong things from Jesus. Instead of seeking Him out for the forgiveness of sins and eternal salvation, they were seeking Him to heal physically. Their looking for the wrong things, goes along with the reason Jesus commanded the demons not to speak, because their testimony would have led the people, in an even greater sense, to look to Jesus to rescue them from their Roman occupiers. Yet, Jesus came to rescue them from sin, which was the message behind all of the miracles He performed.

That is why Jesus responded as such in the next two verses.

Vs. 43-44

Luke 4:43-44, “But He said to them, ‘I must preach the kingdom of God to the other cities also, for I was sent for this purpose.’ 44So He kept on preaching in the synagogues of Judea.”

Here, Jesus states the main purpose of His mission, **“to preach”** is the Verb EUANGELIZO once again and means, “bringing or announcing good news, proclaiming, or preaching (the gospel),” as compared to KERUSSON in vs. 44, that simply means, “proclaim, preach, or announce.” So, it is more than just preaching, it is the announcement that salvation has come in the person and work of Jesus Christ. It means, “the gospel” is taught. Jesus stated, **“I must,”** DEI that also means, “it is necessary.” This was His mission and purpose.

In preaching the gospel, Jesus announced that the **“kingdom of God”** BASILEIA HO THEOS, was now available to all. As we noted above, the gospel message and announcement of the availability of the “kingdom of God” are synonymous. The latter was more appropriate for Hebrew ears and thought! The kingdom of God is both a present reality and a future event, **Luke 11:20; 17:20, 21; 19:11; 21:31.**

“For I was sent for this purpose” uses APOSTELLO in the Aorist, Passive, Indicative to show that Jesus recognizes that God the Father commissioned Him to deliver this message to the people of Israel, **“Judea”** IOUDAIA. Some later translations use “Galilee” here, but the earlier ones have IOUDAIA.

Even though He was currently in Galilee, He spoke of the greater territory that He was ordered to witness His Gospel to; throughout all of Israel, as the first map below shows the territory of Judea as a result of the Maccabee rebellion. Later, the Romans would carve out Judea as the area west of the Dead Sea: See Map 2.

Map 1



Map 2



The incidents recorded next in **Chapter 5** and beyond, took place not only in Capernaum but in other cities of Israel, as well.

