

Study Notes For Luke (Chapter Four)

Luke 4:1 *“And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,”*

- In the previous chapter we read: *“And the Holy Ghost descended in a bodily shape like a dove upon him...”* (**Luke 3:22**).
- The work of the Spirit in/through Jesus (**Luke 4:14**, **Luke 4:18** [cf. **Isaiah 11:1-5**], and **John 3:22-36**).
- Jesus never claimed to do things of Himself. In fact, He said He didn't (**John 5:19**; **5:30**; **John 8:28-30**).
- What does this mean about the hierarchy of the Father, Son, and the Spirit? The Son is subject to the Father (**John 4:34**, **John 6:38**, **John 7:16**, and **I Corinthians 11:3**). The Spirit was sent by the Son to glorify Him (**John 15:23-27** and **John 16:4-15**).
- Does the work of the Spirit in/through Christ mean He was just a man? No, (**Isaiah 9:6-7** [cf. **Luke 1:31-33**], **Matthew 1:23**, **John 8:56-58** [cf. **Exodus 3:13-15**], **Romans 9:1-5**, **I Timothy 3:16**, and **Hebrews 1:8-9**).
- Jesus was “led by the Spirit” (**Romans 8:14** and **Galatians 5:18**). That is literal (**Luke 2:25-27** and **Acts 16:1-10**).
- The work of the Spirit in Christ was not unlike what prophets of old experienced (**II Peter 1:20-21**).
- Think about why (**Numbers 16:28**; cf. **John 8:28-29**).
- Consider the wording of Mark's account (**Mark 1:9-13**).

Luke 4:2 *“Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.”*

- The word translated “tempted” here means: “to test (objectively), i.e. endeavor, scrutinize, entice, discipline: — assay, examine, go about, prove, tempt(-er), try. To try whether a thing can be done; to attempt, endeavour to try, make trial of, test: for the purpose of ascertaining his quantity, or what he thinks, or how he will behave himself; in a good sense; in a bad sense, to test one maliciously, craftily to put to the proof his feelings or judgments; to try or test one's faith, virtue, character, by enticement to sin; to solicit to sin, to tempt; of the temptations of the devil. After the OT usage of God: to inflict evils upon one in order to prove his character and the steadfastness of his faith; men are said to tempt God by exhibitions of distrust, as though they wished to try whether he is not justly distrusted by impious or wicked conduct to test God's justice and patience, and to challenge him, as it were to give proof of his perfections” (Strong's # 3985).
- Jesus was tempted like as we are, yet without sin (**Hebrews 2:16-18** and **Hebrews 4:14-5:10**).

- Jesus never sinned (**Hebrews 7:26-28, Hebrews 9:28, I Peter 2:21-25, and I John 3:1-5**).
- Jesus went through testing times at the hands of the Pharisees, the Sadducees, lawyers, etc. (**Matthew 16:1-12, Matthew 19:1-12, Matthew 22:15-46, and John 8:1-11**).
- The “devil” is Satan (**Revelation 12:9**).
- The word “tempted” doesn’t always mean there is an attempt being made to cause someone to sin. Jesus asked questions to “prove” [same Greek term] His disciples (**John 6:1-6**). He did not do so to tempt them to sin (**James 1:13**). This same term is used in teaching saints to spiritually “examine” ourselves (**II Corinthians 13:5**).
- He was hungry. What did Israel do when they were hungry (**Exodus 16:1-3**)?
- Satan, prior to being bound (**Revelation 20:1-10**), was the tempter (**Matthew 4:1-3, I Thessalonians 3:1-5, and I Peter 5:8-9**).

Luke 4:3 *“And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.”*

- The devil’s knowledge of who Jesus is was certain (**Luke 10:17-20**).
- The devil had his angels (**Matthew 25:41 and Revelation 12:9**) and they knew and confessed Jesus (**Matthew 8:28-29, Luke 4:40-41, Acts 16:16-18, and Acts 19:11-17**).
- Consider the goal of Satan. What if Jesus could be tempted to be proud, to put on a show for Satan (**Proverbs 11:2, Proverbs 16:18, Proverbs 29:23, Obadiah 1:1-3, and Mark 7:21-23**).
- Pride was not in the Lord’s character (**Proverbs 8:13 and Matthew 11:28-30**).
- The things Satan is tempting Jesus with is not of the Father (**I John 2:15-17**).
- Jesus is being “called out”, provoked here as He was by others later (**Luke 11:53-54**).
- Think about a qualification of an elder here (**I Timothy 3:6**).
- What would be wrong with Jesus making a stone turn to bread? Nothing, if done with the right motives. The right motive would have been to prove to someone teachable (**Acts 2:22; cf. John 6:1-71**), not to someone who already knows and is just poking at you.
- In regard to miracles, remember that they did not exist to the self-service of anyone (**II Corinthians 12:1-10**). The purpose was confirmation (**Mark 16:15-20 and Hebrews 2:1-4**).

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

- Instead of Jesus being provoked to answer the devil’s challenge in a sinful manner, He simply refers to what is written (**Deuteronomy 8:1-3**).
- He did not get caught up in jesting [witticism] (**Ephesians 5:3-4**).
- He did not enter into a lengthy debate (**Romans 1:28-32, II Corinthians 12:19-20, Galatians 2:1-5, and Titus 3:9**).

- Consider the power and flawlessness of this answer (**Isaiah 8:20**).
- Consider the credibility Jesus has in His approach as He later teaches not to be worried about carnal needs to His disciples (**Luke 12:13-34**).
- Living by the word of God (**Psalms 119:50, Psalms 119:93, John 6:63, Acts 13:26, I Thessalonians 2:13, and II Timothy 3:14-17**).

Luke 4:5 *“And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.”*

- How could Satan think the world was his to offer? He said it was delivered to him (vs. 6). Consider what Satan was able to do and what was said of his time on this earth (**Job 1:6-7, Job 2:1-2, John 12:31, John 14:30, John 16:11, II Corinthians 4:1-4, Ephesians 2:1-2, Revelation 12:7-9, and Revelation 20:1-3**).
- Jesus was not interested in an earthly kingdom (**John 18:33-36**) or being an earthly king (**John 6:15**).
- A moment of time: “a point of time, i.e. an instant: — moment. An instant (i.e. a moment) of time” (Strong’s # 4743).
- Think about Jesus’ question in **Matthew 16:24-27**.

Luke 4:6 *“And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.”*

- What does Satan think he really has to offer? The authority given to Jesus by His Father is far greater than Satan’s reach (**Isaiah 9:6-7, Matthew 11:27, Matthew 28:18, John 3:35, John 5:22-27, John 17:1-2, Acts 2:36, Acts 10:36, Romans 14:7-9, Ephesians 1:19-22, Colossians 1:12-19, and I Peter 3:20-21**).
- What can really be offered to anyone in this world? All things of and in this world will be burned up (**II Peter 3:9-14**).
- Concerning the power given to Satan, see notes on verse 5.

Luke 4:7 *“If thou therefore wilt worship me, all shall be thine.”*

- The idea of worship here is such as falling to one’s feet (**Matthew 28:9 and Acts 10:25-26**) or to show one reverence (**Hebrews 11:21**).
- Consider this would have put Jesus into submission to Satan. That is exactly what converted Christians turn from when submitting to God (**Acts 26:18**).
- Like Jesus told Peter “Satan hath desired to have you” (**Luke 22:31-32**), Satan wanted Jesus.
- Think about the language in **Revelation 2:9; 2:13; 3:9**.

Luke 4:8 *“And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.”*

- No debate. No games. Get thee behind me (**James 4:7 and I Peter 5:8-9**).

- Think about when Jesus said that to Peter (**Matthew 16:21-23**).
- Jesus again refers to what is written (**Exodus 34:14, Deuteronomy 6:13-14, Deuteronomy 11:16**, and **Psalms 81:9**).
- Worship and service are easy to confuse. They are like terms. Jesus makes a distinction between worship and service (**Deuteronomy 4:19, Deuteronomy 8:19, Deuteronomy 17:3, I Kings 9:6, Jeremiah 25:6**, and **Matthew 4:10**). Think about **Romans 12:1-2**.
- Worship [προσκυνέω]: “from 4314 and a probable derivative of 2965 (meaning to kiss, like a dog licking his master's hand); to fawn or crouch to, i.e. (literally or figuratively) prostrate oneself in homage (do reverence to, adore): — worship. To kiss the hand to (towards) one, in token of reverence; among the Orientals, esp. the Persians, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence; in the NT by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication; used of homage shown to men and beings of superior rank; to the Jewish high priests; to God; to Christ; to heavenly beings; to demons” (Strong’s # 4352). The word appears 60 times in the N.T. Notice a few: **Matthew 2:2, Matthew 2:11, Matthew 8:2, Matthew 14:33, Matthew 20:20, Matthew 28:9, Matthew 28:17, John 4:20-24, John 9:38, Acts 7:43, Acts 10:25-26**, and **Acts 24:11**
- Serve is a broader term which can include worship: “to minister (to God), i.e. render religious homage: — serve, do the service, worship(-per). To serve for hire; to serve, minister to, either to the gods or men and used alike of slaves and freemen; in the NT, to render religious service or homage, to worship; to perform sacred services, to offer gifts, to worship God in the observance of the rites instituted for his worship; of priests, to officiate, to discharge the sacred office” (Strong’s # 3000). This term is actually translated “worship” in **Acts 7:42, Acts 24:14**, and **Philippians 3:3**. We see “worshippers” in **Hebrews 10:2**. The idea of the word is nicely displayed in **Hebrews 9:14** and **Hebrews 12:28**.
- Worship God (**John 4:20-24** and **Acts 14:8-18**).
- Even when faithful men fell, with pure intentions, before the feet of angels (**Revelation 19:10** and **Revelation 22:8-9**).

Luke 4:9 *“And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:”*

- Satan brought [bring; lead; drive (Strong’s # 71)] Jesus to Jerusalem. The point is he led Jesus like the Spirit did into the wilderness (**Luke 4:1**). It is the same Greek word. We cannot take it further than being “brought” is used in other cases (i.e. **Matthew 10:18, Mark 11:7**, and **John 8:3**). The same way Luke was asked to bring Mark with him to Paul (**II Timothy 4:11**).
- Like Job, Jesus was allowed to have Jesus “in his hand” (**Job 2:6**).
- Jerusalem, under the Old Law, was the holy city of God (**Isaiah 52:1** and **Zechariah 8:3**). Matthew’s account says “the holy city” (**Matthew 4:5**).
- There were holy places in Jerusalem (**Ezekiel 21:2**).

- We know that the physical city of Jerusalem is not now what it once was (**Hebrews 12:22-23**).
- He was on a pinnacle [top corner; Strongs # 4419] of the temple in Jerusalem.
- Again, as we discussed in vs. 3, the “if though be the Son of God” challenge is not a genuine inquiry. Satan knew Jesus. Satan’s challenge here is for Jesus to jump. The reasoning is addressed in the next verse.

Luke 4:10-11 *“For it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.”*

- Satan now uses Scripture to tempt Jesus (**Psalms 91:11-12**). That Psalm could refer to anyone under the Old Law serving God faithfully. Angels were ministering spirits to the heirs of salvation (**Hebrews 1:14**). Some things in that Psalm seem highly unlikely to be about Jesus. For example, *“There shall no evil befall thee... with long life...”* (**Psalms 91:10; Psalms 91:16**; cf. **Luke 9:22**). The description of physical warfare (**Psalms 91:7**) didn’t happen during Jesus’ walk on this earth.
- Even if that prophesy, in some unclear way, had anything to do with Jesus; Satan’s usage of it was a twist of the Scriptures. Satan likes to twist the truth and has since the beginning (**Genesis 3:1-5**; cf. **Genesis 2:17-18**).
- Think about those that mishandle the truth and cause others to err as well as themselves (**Matthew 22:23-33**, **John 21:20-23**, **II Timothy 2:14-18**, and **II Peter 3:15-17**).

Luke 4:12 *“And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.”*

- Again, Jesus goes back to what was written (**Deuteronomy 6:13-16**).
- Israel learned this the hard way (**Numbers 13:1-14:38** and **Hebrews 3:8-11**).

Luke 4:13 *“And when the devil had ended all the temptation, he departed from him for a season.”*

- The devil departed (**James 4:7**).
- For a season (**Luke 22:1-6**, **Luke 22:52-53**, and **John 14:28-30**).
- Not that Satan is the source of the death of Christ, for Jesus died according to the will of the Father (**Acts 2:22-23**) as the perfect sacrifice (**Hebrews 10:1-10**).
- Matthew records that, at this point, angels came and ministered unto Jesus (**Matthew 4:11**; cf. **Mark 1:13**). We can see this again when Jesus was preparing Himself for His being crucified (**Luke 22:39-46**; cf. **Hebrews 1:13-14**).

Luke 4:14 *“And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.”*

- The phrase “in the power of the Spirit” (**Romans 15:18-19**).
- The miraculous nature of the power of the Spirit (**Matthew 12:22-28**; cf. **Luke 11:20**).
- Peter stated: *“How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him”* (**Acts 10:38**).
- Reminder: *“I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me”* (**John 5:30**; cf. **John 8:28**).
- After the resurrection, things changed (**Matthew 28:18** and **Ephesians 1:20-22**).
- He went into Galilee (**Matthew 4:12-17**; cf. **Isaiah 9:1-7**).
- Fame spread throughout the region (**Mark 1:28**).

Luke 4:15 *“And he taught in their synagogues, being glorified of all.”*

- Jesus taught in their synagogues (**Matthew 9:35**, **Matthew 12:9-14**, **Matthew 13:54**, **Mark 1:21**, **Luke 13:10-17**, and **John 18:20**).
- A synagogue was: “an assemblage of persons; specially, a Jewish “synagogue” (the meeting or the place); by analogy, a Christian church: — assembly, congregation, synagogue...” (Strong’s # 4864).
- The English word appears once in the O.T. (**Psalms 74:8**). Most often, that Hebrew term [Strong’s # 4150] was translated “congregation” (150 times; i.e. **Exodus 27:21**, **Exodus 31:7**, **II Chronicles 1:3**, etc.).
- In the N.T. most often it is translated synagogue. Also translated “congregation” (**Acts 13:43**) and “assembly” (**James 2:2**). In at least on passage, it appears to be in reference to a physical place (**Luke 7:1-5**).
- Being glorified (**Matthew 9:1-8**).

Luke 4:16 *“And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.”*

- The fact that we come to language teaching that Jesus was “brought up” (**Luke 2:51**) is a reminder of the fleshly side of Jesus (**Romans 9:1-5**).
- Jesus was born in Bethlehem (**Matthew 2:1-6**), but He was brought up in Nazareth (**Luke 2:39-40**). Thus, He was referred to as Jesus of Nazareth (**Matthew 21:11**, **Matthew 26:71**, **Mark 1:24**, **Mark 10:47**, **Mark 14:67**, **Mark 16:6**, **Luke 4:34**, etc.).
- We learn that Jesus had a custom of going into the synagogue on the sabbath day. This was common among Jews in the first century (**Acts 13:42**, **Acts 15:21**, and **Acts 18:4**).
- What is great to think about is that Jesus wasn’t accustomed to going to the synagogue to learn something new. He was the word incarnate (**John**

- 1:1-14**). Peter perceived that Jesus knew all things (**John 20:17**). Wouldn't it be great if the attitude of Jesus existed among people professing to be Christians today (cf. **Psalms 119:97-105, Psalms 119:113, Psalms 119:127, Psalms 119:165, Proverbs 2:6-12, Jeremiah 15:16, and Colossians 3:16**)?
- Jesus took the opportunity to stand up and read (**Acts 13:14-15**). **The verses following this reveals to us more concerning this.*

Luke 4:17-19 *“(17) And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, (18) The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, (19) To preach the acceptable year of the Lord.”*

- Jesus was given the book of “Esaias” [Isaiah] to read from. He opened the book and found **Isaiah 61:1-2**.
- As we have noted in this chapter (**Luke 4:1**), the Spirit of the Lord was upon Jesus (**Isaiah 11:1-5, Luke 3:21-22, John 1:32-33, and John 3:31-36**).
- Jesus was anointed [furnished with power] (**Acts 10:38**).
- Jesus certainly preached (**Matthew 4:23, Matthew 9:35, etc.**).
- Think about why the emphasis is made by Isaiah and repeated by Jesus that the preaching was to the poor, brokenhearted, etc. (**Isaiah 10:1-2, Ezekiel 22:25-30, Amos 2:6-7, Amos 5:12, and Matthew 23:14**).
- Healing the brokenhearted (**Psalms 34:18 and John 16:19-22**).
- To preach deliverance [from sin and the fear of death] (**Colossians 1:12-14 and Hebrews 2:14-15**).
- Captives can be understood in various ways (**Acts 8:23, Romans 6:17-22, Galatians 4:1-5, and II Timothy 2:24-26**).
- Sight to the blind can be understood in both the physical (**Luke 7:21 and John 9:1-41**) and spiritual ways (**Acts 26:18-20**).
- When you look at the words translated “liberty” and “bruised”, you find you are talking about pardoning, delivering, remitting sins of those crushed [Strong's #'s 859 and 2352] (**Acts 5:30-31**).
- The acceptable year of the Lord... That is, these are the times the prophets had spoken of and God had chosen (**Isaiah 46:9-11, Habakkuk 2:3, and Acts 1:7**). **Point made in an earlier reference too: Galatians 4:2*

Luke 4:20 *“And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.”*

- Remember, Jesus was given the book to read (**Luke 4:17**).
- Jesus taught, as He has at other times, from a seated position (**Matthew 5:1-2, Mark 9:33-37, Luke 5:1-3, and John 8:1-2**).
- The eyes of the people were “fastened” [to gaze intently: — behold earnestly...; Strong's # 816] on Jesus. The people were paying attention (**Luke 19:47-48; cf. Matthew 7:21-29 and Luke 7:40-52**).

Luke 4:21 *“And he began to say unto them, This day is this scripture fulfilled in your ears.”*

- Jesus is going to be clear. This Scripture (again; **Isaiah 61:1-2**) was that day being fulfilled in their ears.
- The fact is, the prophesies concerning Christ needed to be fulfilled (**Matthew 5:17-18, Matthew 26:51-54, Mark 14:49, Luke 24:26-27, Luke 24:44, and Acts 1:16**).

Luke 4:22 *“And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?”*

- His audience witnessed His words. This signified that what He said was public (cf. **II Timothy 2:2**).
- Their conclusion was that His words were gracious (**John 1:14**; cf. **Ephesians 4:29**).
- Clearly, His teaching was different (**Mark 6:2**; cf. **Titus 2:8**).
- They wondered how the son of Joseph could speak such words because they missed who He truly was (**John 6:42**; cf. **I John 4:9**).

Luke 4:23 *“And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.”*

- Jesus stated that His countrymen would use a proverb [a similitude (“parable”), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage: — comparison, figure, parable, proverb; Strong’s # 3850] against Him.
- Calling Him a physician was not necessarily a problem (**Matthew 9:9-13**).
- Heal thyself can many many things (heal, cure, or worship in the KJV).
- So many thoughts can arise from this. So, we have to keep in with what Jesus says. His point is that they were going to challenge Him to do miracles. Some would not believe otherwise (**John 4:43-54**). However, many would not believe anyway (**John 12:36-43**).
- The point was that they wanted Him to do these things at home, not elsewhere. Concerning Capernaum... He went through there several times (**Luke 4:31-32, Luke 7:1, and John 6:59**). This city was in Galilee on the sea coast (**Matthew 4:13-15**).

Luke 4:24 *“And he said, Verily I say unto you, No prophet is accepted in his own country.”*

- **Matthew 13:53-58** and **Acts 22:1-22**
- This is a sad truth that reveals the carnality of people. Instead of the message, most erringly focus on the messenger (**Ecclesiastes 9:13-16**,

Ezekiel 33:30-33, John 7:14-19, Acts 4:13, I Corinthians 1:10-4:6, and II Corinthians 10:10).

- That is why teachers have to live what they preach (**I Corinthians 9:24-27, I Timothy 4:13-16, and Titus 2:7-8**).
- Surely, a faithful messenger is important (**Psalms 51:12-13, Mark 16:14-20, Acts 8:27-39, Romans 10:14-17, Colossians 1:23, II Timothy 2:1-4, and I Peter 1:23-25**), but...
- ...It is the word of God that saves, not the messenger (**Psalms 19:7, Acts 11:1-14, Acts 13:26, Romans 1:16-17, Romans 10:17, and James 1:21-25**).

Luke 4:25-26 *“But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.”*

- **I Kings 17:1-18:2; cf. James 5:14-18**
- The point was, God did not send His prophet to a widow in Israel. The argument is still in the context of a prophet not being accepted in his own country. Remember, they were going to request Jesus do the miracles He was going to do in Capernaum at home (**Luke 4:23**).

Luke 4:27 *“And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.”*

- Likewise, as the point continues to be that a prophet is not accepted in his own country, Elisha was sent to a Syrian (**II Kings 5:1-27**) rather than a leper in Israel.

Luke 4:28 *“And all they in the synagogue, when they heard these things, were filled with wrath,”*

- The word of God is sharp (**Hebrews 4:12**).
- The one handling the truth cannot step back because someone might be offended (**Matthew 15:1-14**).
- Truth and the right way to teach it is often offensive (**Matthew 16:21-23, Matthew 17:16-20, Matthew 23:1-33, Mark 8:14-21, Luke 24:13-27, John 2:13-17, Acts 13:4-13, Galatians 3:1-3, etc.**).
- Those whom speak the truth often are not looked upon favorably (**I Kings 18:17-18, I Kings 21:20, I Kings 22:1-38, II Chronicles 24:20-21, II Chronicles 36:14-16, Proverbs 15:12, Jeremiah 20:8, Amos 5:10, Matthew 23:34, John 3:19-21, John 8:30-59, Acts 5:25-42, Acts 7:51-58, and Galatians 4:16**).

Luke 4:29 *“And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.”*

- Jesus was hated (**John 7:7** and **John 15:18-19**) without a true cause (**John 15:24-25**).
- Opportunities to kill Him were sought after (**Luke 19:47-48**, **Luke 20:19-26**, **Luke 22:1-2**, **John 5:1-18**, **John 7:1**, **John 8:31-59**, and **John 10:30-33**).
- Their actions show who they are (**Psalms 37:12** and **Psalms 37:32**).
- Consider how angry they were that they sought to throw Jesus off a hill head first (**Amos 5:10**).

Luke 4:30 *“But he passing through the midst of them went his way,”*

- Jesus escaped as we can see He had to do in such occasions (**John 10:39**).
- It was not the appointed time or place (**John 7:3-8**, **John 7:30**, **John 8:20**; cf. **John 13:1**; **17:1**).

Luke 4:31 *“And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.”*

- Capernaum was mentioned in **Luke 4:23**
- Jesus visited Capernaum and healed the centurion's servant (**Luke 7:1-10**).

Luke 4:32 *“And they were astonished at his doctrine: for his word was with power.”*

- Being astonished at the doctrine [instruction; teaching] (**Matthew 7:28**, **Matthew 22:33**, **Mark 11:18**, and **Acts 13:4-12**).
- For His word was with power (**Hebrews 1:1-3**).
- That is not to say Capernaum was receptive (**Luke 10:13-16**).

Luke 4:33-35 *“And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.”*

- Jesus did miracles within the synagogue, but the audience was not always welcoming (**Mark 3:1-6**).
- Consider what an unclean devil(s), spirit(s) could do to a person and how those beings feared and obeyed Jesus (**Matthew 8:16-17**, **Mark 3:11**, **Luke 6:17-18**, **Luke 8:26-39**, and **Luke 9:37-42**).
- Jesus also gave the twelve power to do this (**Mark 6:7**), but they didn't always properly execute that authority (**Matthew 9:18-29**).
- The responses by witnesses varied (i.e. **Matthew 9:32-34**).

Luke 4:36 *“And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.”*

- They were amazed, astonished as such miracles would cause (**Luke 5:1-11** and **Acts 3:1-10**).
- “What a word is this”, is rendered and translated elsewhere as “What thing is this? what new doctrine is this” (**Mark 1:21-28**)?
- They were amazed that the unclean spirits were subject to Him because others did not have that ability (**Acts 19:11-20**).
- Later, even those Jesus empowered were amazed at what they were able to do through the authority of Christ (**Luke 10:17-20**).
- When Jesus healed a deaf man with a speech impediment, those that heard of it were *“beyond measure astonished”* (**Mark 7:31-37**).
- Even the disciples continued to be amazed beyond measure when Jesus did the seemingly impossible, but it was because of short sightedness (**Mark 6:46-52**).

Luke 4:37 *“And the fame of him went out into every place of the country round about.”*

- The term translated fame [ἦχος] is defined as: “a loud or confused noise (“echo”), i.e. roar; figuratively, a rumor: — fame, sound...” (Strong’s # 2279). It was translated “sound” in **Acts 2:2** and **Hebrews 12:19**.
- Seeing as how they were amazed and not necessarily clear in understanding of what had occurred, it was not as though a report of exactly what happened was being spread (i.e. **Luke 9:1-9**).
- Rather than “fame” as we’d understand it today, maybe the way to look at it is how the Leper cleansed by Jesus published and blazed abroad the matter (**Mark 1:40-45**).

Luke 4:38 *“And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.”*

- Jesus, even without touching a person, was capable of removing a great fever (**John 4:46-53**).
- Simon is Peter (**Matthew 4:18**, **Matthew 10:2**, **Matthew 16:13-18**, **Mark 3:16**, etc.).
- Simon is also known as Cephas (**John 1:42**; cf. **I Corinthians 1:12**, **I Corinthians 3:22**, **I Corinthians 15:5**, and **Galatians 2:9**).
- Matthew and Mark record this too (**Matthew 8:14-17** and **Mark 1:29-39**).
- Peter was not the only married Apostle (**I Corinthians 9:5**).

Luke 4:39 *“And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.”*

- Notice how there was not a recovery period or anything like that. Immediately she was recovered (**Matthew 8:1-13**, **Matthew 20:29-34**, **Mark 10:46-52**, **Luke 8:40-48**, **Luke 13:10-13**, **John 5:1-9**, and **Acts 3:1-7**).
- Instead of staying in bed, she arose and ministered unto them (**I Peter 4:8-9**).
- This is one of the means in which teachers of the word of the Lord were compensated while on their journeys (**Luke 10:1-8**).

Luke 4:40 *“Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.”*

- It is amazing how that people flocked to Him to be healed (**Mark 6:53-56**).
- We know why Jesus did these miracles (**Mark 16:15-20**, **Acts 2:22**, and **Hebrews 2:1-4**).
- Where I stand in amazement is how many will come to Jesus for the physical, but not for the true riches which are spiritual (i.e. **John 6:1-71**).
- It was not just Jesus either who experienced this (**Acts 5:12-16** and **Acts 28:1-10**).

Luke 4:41 *“And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.”*

- As we saw earlier in this context (**Luke 4:34**), the devils confessed the identity of Jesus (**Matthew 8:29** and **James 2:19**).
- It is fascinating to note that Jesus silenced the devils (like in verse 35) when they confessed Him. The reason is not given. I have often wondered if it was to keep the charge from being made that He was one of them (**Matthew 12:24**). Yet, we just KNOW He didn't want the devils to reveal Him (**Mark 3:11-12**).
- It is also interesting to note that such a spirit irritated Paul (**Acts 16:16-18**).
- At this point, those listening to Jesus did not know He was Christ. Remember, this was true even for some of the disciples of Christ even after He was risen from the dead (**Mark 16:14** and **John 20:24-29**).

Luke 4:42 *“And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.”*

- Mark stated *“a great while before day”* (**Mark 1:35**).
- Jesus going away from the people with and without the disciples (**Mark 6:31-35**, **Mark 6:46**, **Luke 6:12**, **Luke 9:10**, and **John 6:15**).
- The people sought Him (**Luke 8:40** and **John 6:24**).

- Sometimes people did not want Jesus to leave them (**John 4:40**).

Luke 4:43 *“And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.”*

- Jesus could not just stay in one place (**Mark 1:38** and **Acts 2:22**).
- Having said that, Jesus did not preach to the whole world (**Matthew 1:21**, **Matthew 15:24**, and **Acts 3:25-26**).
- The Apostles did not even go to the whole world (**Matthew 10:5**) until after Jesus' work on earth was done (**Matthew 28:16-20** and **Luke 24:47-48**; cf. **Colossians 1:23**).
- As we have seen beginning with John (**Matthew 3:2**), the kingdom was preached (**Matthew 4:17**).

Luke 4:44 *“And he preached in the synagogues of Galilee.”*

- **Matthew 4:23** and **John 4:43-45**
- See notes on vs. 15-16