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*JESUS FACED OPPOSITION*  
*LUKE 4:1-44*

Jesus faced the opposition of the devil in the wilderness, the hostility of His fellow townsmen in Nazareth, and the problems of demons and disease in Capernaum.

**Temptation in the Wilderness — Luke 4:1-13**

The conflict between the devil and Jesus neither began nor ended in the wilderness. However at the beginning of Jesus' public ministry the devil attempted to deceive Him concerning how He should use His miraculous power and how He should gain the attention and allegiance of men. These temptations tested Him and prepared Him for His public ministry. His mission as Savior necessitated personal confrontation with the devil. He proved victor over the wiles of Satan.

**4** And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit <sup>2</sup>for forty days in the wilderness, tempted by the devil. And he ate nothing in those days; and when they were ended, he was hungry. <sup>3</sup>The devil said to him, "If you are the Son of God, command this stone to become bread." <sup>4</sup>And Jesus answered him, "It

is written, 'Man shall not live by bread alone.' " 'And the devil took him up, and showed him all the kingdoms of the world in a moment of time, 'and said to him, "To you I will give all this authority and their glory; for it has been delivered to me, and I give it to whom I will. 'If you, then, will worship me, it shall all be yours.'" 'And Jesus answered him, "It is written,

'You shall worship the Lord your God,  
and him only shall you serve.' "

<sup>9</sup>And he took him to Jerusalem, and set him on the pinnacle of the temple, and said to him, "If you are the Son of God, throw yourself down from here; <sup>10</sup>for it is written,

'He will give his angels charge of you, to guard you,'

<sup>11</sup>and

On their hands they will bear you up,  
lest you strike your foot against a stone.' "

<sup>12</sup>And Jesus answered him, "It is said, 'You shall not tempt the Lord your God.' " <sup>13</sup>And when the devil had ended every temptation, he departed from him until an opportune time.

**4:1-2.** At Jesus' baptism the Father endorsed Jesus' mission and messiahship. Jesus' will was totally in harmony with the Spirit of God. Jesus was led by the Spirit through this time of combat with the devil. Leaving the Jordan River Jesus went into the wilderness west of the Dead Sea. This wilderness of Judea has wild, desolate mountains and was a lonely, inhospitable place.

The devil apparently tempted Jesus throughout His forty-day fast, climaxing with this testing time by three temptations. The word translated "tempted" means, in the context, to try or test with intent to produce failure. The devil, "the adversary," is a real being who seeks to bring others into opposition to God (I Pet.5:8).

Jesus went forty days without eating food. Moses and Elijah had fasted forty days (Deut.9:9; I Kgs.19:8). The text does not say He went without water. Jesus' body cried out for food. In a long fast the hunger is strong for a few days, then lessens. Hunger pains become very severe right before final collapse. Some have observed that Adam and Eve fell for Satan's temptations under the best of circumstances, but Jesus was able to resist even in the most unfavorable situation.

**4:3-4.** The devil is deceptive and subtle. He came in the guise of a friend giving helpful advice. He makes evil appear attractive. *If* does not mean he doubted Jesus' deity, though perhaps he intended to create doubt in Jesus' mind. He likely meant, "Since you are God's

son, it is a shame you are starving. As Lord of nature, speak the word and change the limestone rocks to pieces of bread. You have a right to live. Why perish out here in the wilderness?"

What was wrong with Jesus miraculously providing food for Himself as he did later for the multitudes? It would be using His miraculous powers selfishly and obeying Satan rather than the will of God. Jesus came as a self-sacrificing servant, not as a self-indulgent aristocrat. He worked miracles to meet the needs of others, but He refused here and on the cross to work a selfish miracle. Physical desires, such as hunger, can do a blitz on one's reason and conscience, leading one to disregard the will of God.

The devil tempts people to selfishly gratify their bodily desires. God gave us our bodily drives and desires for food, for sex, for relief from pain and for rest. The devil seeks the misuse of these proper desires. The desire for food must not be indulged in gluttony. The God-given drive for sex must not be abused in pre-marital sex, in adultery or in homosexuality. God created chemicals as a resource for man and can be properly used in treating man's ills. Horrible slavery and destruction come from the selfish use of alcohol, tobacco or other drugs. The need for rest must not be abused in laziness.

Jesus refused to selfishly gratify His bodily desires. He pointed to the word of God. "It is written" prefaced his quotation of Deuteronomy 8:3. Trusting and obeying the word of God is more important than satisfying bodily desires (John 4:34). "How can a young man keep his way pure? By guarding it according to they word . . . I have laid up thy word in my heart, that I might not sin against thee" (Psalm 119:9,11). Sin will keep one from the Bible, but the Bible can keep one from sin. In the teeth of temptation rely on the word of God and do not allow physical desires to become an enslaving dictator.

**4:5-8.** The devil offered Jesus the rule of the world through the route of compromise. Nothing would forbid their being on an actual mountain. Miraculous vision was employed to view all the kingdoms of the world in an instant.

Jesus referred to the devil as "the prince of this world" (John 14:30). (See also II Cor. 4:4; Eph. 2:2; 6:12.) The devil's offer concerned more the control over the lives of men than it did the deed to real estate. The devil suggested, "The lives of the people show allegiance to me. I can transfer them as subjects to you. There's room for both of us." The devil overlooked the fact that he does not have the power to overrule man's free will. The appeal was for Jesus to gain the kingdom without the cross — no struggle, sacrifice, or suffering.

Satan's asking price was for Jesus to acknowledge and submit to *his* authority.

The second temptation was to worship the devil rather than God. What matters most to a person is in a practical sense that person's god. Many have yielded to Satan's temptations because they put money, pleasure, fame, power or self as the thing most important in their life. God brooks no rivals. He alone is God. Believers in Christ must let God be God in our lives. He must have first place. The substitute gods suggested by Satan must be rejected.

Jesus unhesitatingly refused the devil's temptation and again appealed to Scripture as His authority (Deut. 6:13). He would not make a deal with the devil to gain the kingdom by compromise. God is supreme. He alone deserves our worshipful service and allegiance. Jesus strongly asserted His total submission to the authority of God.

**4:9-12.** "The pinnacle of the temple" may have been the parapet at the southeast corner of the temple area where there was a great drop into the valley below. The devil quoted the then misapplied Scripture (Psalm 91:11-12). He misinterpreted the text because he took a conditional promise as unconditional. He suggested that by this spectacular stunt Jesus would gain followers. The appeal was to use sensational means to gain people's favorable attention.

The third temptation was to substitute sensationalism for a true spiritual appeal. The church often borrows methods from the world. The church must be careful lest in its church programs, music programs and youth programs a worldly sensationalism is imported that fails to honor and glorify Christ. Christians cannot serve Christ self-importantly. The temptation to demand the limelight and praise of men must be refused. To attract people by sensationalism is to substitute a shallow and selfish motive for the true appeal of the person of Christ

To put God to the test presumptuously was not a sign of trust in God. Jesus' obedience to God rather than to Satan proved His trust in God. Jesus refused this suggestion to sin by quoting, "Thou shalt not make trial of the Lord" (Deut. 6:16 ASV). It is wrong to foolishly hazard one's life in a way not required by God, yet expecting God to give special protection.

**4:13.** Satan used every kind of tempting appeal, but he failed. Jesus resisted and the devil fled (James 4:7). His attempts to ensnare Jesus in sin did not cease there. He left Jesus only to return at other times. The battle continued throughout Jesus' ministry. Matthew added that angels came and ministered to Him (4:11).

## Yet Without Sin

Jesus' temptations were real because His humanity was real. Temptation is not in itself sin. Sin is yielding to the temptation. Christ "was in all points tempted like as we are, yet without sin" (Heb. 2:17-18). He can be sympathetic, not because He participated in sin, but because He felt the pull of temptation. His triumph over temptation fits Him to be our perfect Savior and our example of how to deal with temptation.

Jesus trusted and relied on the Word of God. One needs to know the word of God so he can see sin for what it is. Seeing God's will can give one power to resist. We dare not rationalize the Bible or excuse ourselves. Let us trust God and obey His Word. What He says is right and best.

A prompt and definite refusal must be the response to temptation. Jesus did not argue or debate with Himself that maybe it would not be so bad. He employed the positive "No."

Our Lord's prayer life gave Him strength. Prayer and temptation cannot dwell in one's heart at the same time. Prayer joins one with the One who has the power to overcome the tempter (Matt. 26:41; Luke 11:4).

## Preaching and Rejection in Nazareth — Luke 4:14-30

Luke described Jesus' traveling, teaching ministry in Galilee. Jesus preached with authority and love. His new message was confirmed with miracles.

Luke omitted many events that occurred after Jesus' baptism and temptation and before His preaching ministry in Galilee (Luke 4:14ff). These events are described in John 1:19-4:42.

<sup>14</sup>And Jesus returned in the power of the Spirit into Galilee, and a report concerning him went out through all the surrounding country.

<sup>15</sup>And he taught in their synagogues, being glorified by all.

<sup>16</sup>And he came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the sabbath day. And he stood up to read; <sup>17</sup>and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written,

<sup>18</sup>"The Spirit of the Lord is upon me,

because he has anointed me to preach good news to the poor.

He has sent me to proclaim release to the captives

and recovering of sight to the blind,  
to set at liberty those who are oppressed,

<sup>19</sup>to proclaim the acceptable year of the Lord.”

<sup>20</sup>And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogues were fixed on him. <sup>21</sup>And he began to say to them, “Today this scripture has been fulfilled in your hearing.” <sup>22</sup>And all spoke well of him, and wondered at the gracious words which proceeded out of his mouth; and they said, “Is not this Joseph’s son?” <sup>23</sup>And he said to them, “Doubtless you will quote to me this proverb, ‘Physician, heal yourself; what we have heard you did at Capernaum, do here also in your own country.’” <sup>24</sup>And he said, “Truly, I say to you, no prophet is acceptable in his own country. <sup>25</sup>But in truth, I tell you, there were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; <sup>26</sup>and Elijah was sent to none of them but only to Zarephath, in the land of Sidon, to a woman who was a widow. <sup>27</sup>And there were many lepers in Israel in the time of the prophet Elisha; and none of them was cleansed, but only Naaman the Syrian.” <sup>28</sup>When they heard this, all in the synagogues were filled with wrath. <sup>29</sup>And they rose up and put him out of the city, and led him to the brow of the hill on which their city was built, that they might throw him down headlong. <sup>30</sup>But passing through the midst of them he went away.

**4:14-15.** Jesus entered into Galilee, the northern section of Palestine. It was a highly populated area. Josephus, Jewish historian, said Galilee had over 200 towns with a population of at least 15,000. He described the Galileans as quick to change, quick in temper and given to quarreling (*Wars*, iii, 3,2; *Life*, 45).

Jesus came “in the power of the Spirit.” His words were spoken with divine authority and His works manifested the power of the Spirit of God. A report of Him had circulated throughout the area of Galilee.

Synagogues were Jewish meeting places for worship, teaching and community gatherings. Each community with at least ten Jewish families was to have a synagogue. The sabbath service consisted of scripture reading, explanation of the scripture text and prayers. The president could invite a visitor to speak on the scripture. Jesus was invited to speak in their synagogues.

Jesus was praised and honored wherever He went in His preaching in Galilee. However, Luke documents an exception to this acclaim.

**4:16-17.** Jesus came to His home town of Nazareth nestled in the hills of Galilee. Nazareth is located 15 miles west of the Sea of Galilee.

Here Jesus had lived until the age of about thirty (Luke 2:39-51). He was known by the people of Nazareth, having worked as a carpenter there (Mark 6:3). Apparently He had not previously performed miracles or declared His messiahship in Nazareth.

Some hold that this visit to Nazareth is the same as that recorded in Matthew 13:53-58 and Mark 6:1-6. However the following differences point to these being separate events. It occurs in the first of His Galilean ministry. In the visit described in Matthew 13 and Mark 6 Jesus worked few miracles and His disciples are present. That visit occurred near the end of the Galilean ministry.

Luke said Jesus "had been brought up" in Nazareth and that He attended the synagogue on the sabbath "as his custom was." Apparently this indicates His regular practice of synagogue worship since His childhood. Because of the expression in Acts 17:2, some suggest that statement refers to His regular use of the synagogue for teaching.

William Barclay makes an excellent observation concerning Jesus' regular worship in the synagogue:

There must have been many things with which He radically disagreed and which grated on Him — *yet He went*. The worship of the synagogue might be far from perfect; yet Jesus never omitted to join Himself to God's worshipping people on God's day" (Luke, p. 45).

What an example for Christians of today who are tempted to quit going to church because of imperfection they see there!

Luke's description of this synagogue service is the oldest known record available on what was done in the synagogue in the time of Christ. Jesus stood to read the scripture but He sat down when He preached. Jesus customarily taught in a seated position (Matt. 5:1; 26:55). An exception to this practice would be in Acts 13:16 where Paul stands to give an exhortation in the synagogue.

Jesus was handed a scroll of the prophet Isaiah. He may have Himself selected the specific passage by unrolling the scroll to this text which He read.

**4:18-19.** The passage is from Isaiah 61:1-2 with a phrase from Isaiah 58:6. It is likely that Jesus read in Hebrew and translated into Aramaic, the language spoken by the Jews of Jesus' day. Luke's Greek text essentially is a quotation of the Greek Old Testament (*Sep-*

*tuagint*). This explains the minor differences between Isaiah and Luke.

At Jesus' baptism the Holy Spirit descended on Him (Luke 3:22). Peter said, "God anointed Jesus of Nazareth with the Holy Spirit and with power" (Acts 10:38). The tense of the verb *anointed* indicates a once and for all event — perhaps His baptism. In the Old Testament prophets (I Kgs. 9:6), priests (Exod. 28:41) and kings (II Kgs. 9:6) were all anointed when they were installed in office. The words *Messiah* (Aramaic) and *Christ* (Greek) mean "the anointed one." The context from Isaiah points to the prophetic role of the Messiah.

The prophecy highlights the message and ministry of the Messiah. People who are in need — poor, captives, blind, oppressed — will hear the message He brings. Jesus came as a preacher to needy people. R.V.G. Tasker observed that Jesus informed the congregation that

The prophecy of Isaiah 61:1 was being fulfilled in Himself. His own mighty deeds could not be dissociated, He said in effect, from the gospel He had come to proclaim to those who were humble enough to receive it wherever they might be found, a gospel of release from the fetters of human sin (p. 18).

The great power of the gospel to give new life is pictured as good news to the poor, release for prisoners of war, sight regained by the blind, freedom for the oppressed.

In the Hebrew text of Isaiah, the reading is "the year of the Lord's favor." Marshall said it is "the year which God has graciously appointed to show his salvation" (Marshall, p. 184). The new age of salvation has been ushered in by the coming of the Messiah.

**4:20-21.** John Stott describes this dramatic moment:

He closed the book, returned it to the synagogue attendant and sat down, while the eyes of all the congregation were fastened on Him. He then broke the silence with the amazing words, 'Today this scripture has been fulfilled in your hearing.' In other words, 'Isaiah was writing about me' (*Basic Christianity*, p. 23).

Jesus gave the rolled-up scroll back to the attendant. This person was an assistant to the head of the synagogue. The attendant took the scriptures from the ark and then returned them after the reading. He also taught the children to read.



Jesus then publicly announced that He was the Messiah predicted by the Old Testament prophets.

**4:22-23.** "All spoke well of him" means literally all witnessed to Him. They wondered at his *gracious words*, meaning pleasing words or perhaps words of divine grace. *Wondered* "expresses amazement rather than admiration" (Plummer, p. 124). Their initial response of amazement turns to hostility possibly because of remembering He was merely Joseph's son. Their "enthusiasm was chilled into indifference and scepticism" (Geldenhuys, p. 168).

Jesus read their minds. He said they would want to quote a parable (literal meaning of the Greek word) to Him. In English literature a parable is a true-to-life story illustrating a truth. Apparently the New Testament word, *parable*, has a broader meaning including proverbs, such as the one Jesus quoted in 4:23. They wanted Him to work the miracles in His home town of Nazareth that they had *heard* he worked in Capernaum. However, Jesus did not work miracles on demand to satisfy the curiosity of His audience.

**4:24-27.** *And* in the beginning of verse 24 in many translations does not best fit the meaning of the Greek text. Jesus shifted the line of the discussion. The people demanded proof, but instead Jesus quoted proverbs. The word *truly* or *verily* emphasized the importance of the truth which followed.

People recognize greatness more quickly in a stranger than in a person with whom they are familiar. Prophets are not honored by their home communities. Jesus made similar statements in different circumstances (Matt. 13:57; Mark 6:4; John 4:44).

Jesus draws illustrations from the lives of two great Old Testament prophets. Elijah was sent by God to help the Gentile widow in Phoenicia even though there were many widows in Israel (I Kgs. 17:8-16). Morris commented on the length of the famine:

The length of the famine is given as *three years and six months* (as in James 5:17), which is a trifle longer than 'in the third year' (I Kgs. 18:1). The 'third year' may, of course, refer to the length of Elijah's time in Zaraphath (I Kgs. 17:8) rather than to that of the famine, in which case there is no problem (p. 108).

Elisha was sent by God to help a Gentile leper, Naaman, not to lepers in Israel (I Kgs. 5:1-14). God's favor was not limited to Jews but was granted to Gentiles as well.

**4:28-30.** The homefolk of Nazareth had manifested curiosity and

amazement but their unbelief led to rejection which issued in a murderous hate. They were incensed at His mention of God's favor on Gentiles because they despised all Gentiles. Plummer observed:

They see the point of His illustrations; He has been comparing them to those Jews who were judged less worthy of Divine benefits than heathen. It is this that infuriates them, just as it infuriated the Jews at Jerusalem to be told by St. Paul that the heathen would receive the blessings, which they despised (Acts xiii. 46,50, xxii. 21,22). Yet to this day the position remains the same; and Gentiles enjoy the Divine privileges of which the Jews have deprived themselves (pp. 128-129).

Perhaps they regarded Jesus' words as blasphemy and worthy of death. Nazareth was nestled in a mountainous section of Galilee. It is impossible to locate the exact place where they tried to hurl Jesus off the cliff.

Some say that His majestic bearing kept them from preventing Jesus from walking through their midst. If this were the case, why did His majestic bearing not prevent them from taking Him from the synagogue to the brow of the hill? If His escape was in any sense miraculous it was not the kind of miracle the people desired.

This incident in Nazareth teaches that Jesus claimed to be the promised Messiah who would bring the benefits of salvation to needy men and women. It also reminds one that unbelief and familiarity can cause people to reject Christ. Christians must not manifest the narrow provincialism of the townsfolk in Nazareth. When believers have the mind of Christ they are world Christians with a concern for the salvation of men and women throughout the world.

Lost opportunities make people poor. How sad to see the Lord from heaven rejected by his own people who had the great opportunity to know Him personally. Their familiarity bred contempt. How sad when Americans amid Bibles, churches, and preaching know the name Jesus but reject Him as Savior and King of their lives.

### **Preaching and Miracles at Capernaum — Luke 4:31-44**

<sup>31</sup>And he went down to Capernaum, a city of Galilee. And he was teaching them on the sabbath; <sup>32</sup>and they were astonished at his teaching, for his word was with authority. <sup>33</sup>And in the synagogue there was a man who had the spirit of an unclean demon; and he cried

out with a loud voice, <sup>34</sup>“Ah! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.” <sup>35</sup>But Jesus rebuked him, saying, “Be silent, and come out of him!” And when the demon had thrown him down in the midst, he came out of him, having done him no harm. <sup>36</sup>And they were all amazed and said to one another, “What is this word? For with authority and power he commands the unclean spirits, and they come out.” <sup>37</sup>And reports of him went out into every place in the surrounding region.

<sup>38</sup>And he arose and left the synagogue, and entered Simon’s house. Now Simon’s mother-in-law was ill with a high fever, and they besought him for her. <sup>39</sup>And he stood over her and rebuked the fever, and it left her; and immediately she rose and served them.

<sup>40</sup>Now when the sun was setting, all those who had any that were sick with various diseases brought them to him; and he laid his hands on every one of them and healed them. <sup>41</sup>And demons also came out of many, crying, “You are the Son of God!” But he rebuked them, and would not allow them to speak, because they knew that he was the Christ.

<sup>42</sup>And when it was day he departed and went into a lonely place. And the people sought him and came to him, and would have kept him from leaving them; <sup>43</sup>but he said to them, “I must preach the good news of the kingdom of God to the other cities also; for I was sent for this purpose.” <sup>44</sup>And he was preaching in the synagogues of Judea.

**4:31-32.** From Nazareth Jesus traveled east. At a certain point the traveler suddenly sees the Sea of Galilee and the surrounding area lying map-like below. The elevation of the Sea of Galilee is 692 feet below sea level, so literally Jesus “went down to Capernaum.” Capernaum was a city located on the northwest shore of the Sea of Galilee. *He* refers to Jesus. From Mark we learn that Peter, Andrew, James and John were along also (Mark 1:16-20,29). Luke records five miracles of healing performed by Jesus on Sabbath days (4:31-37, 38-41; 6:6-11; 13:10-17; 14:16).

Jesus was teaching in the synagogue (5:33,38; Mark 1:21). In the ruins of Capernaum (Tell Hum) one can see the uncovered remains of a second or third century synagogue. Evidence of a first century synagogue has also been found at the site.

They were knocked “out of their senses” in amazement at His teaching. Jesus’ teaching was unusual because He did not quote one

rabbinic authority after another as the scribes taught (Matt. 7:28,29). Rather He presented His teaching direct from His own personal authority.

**4:33-34.** Luke did not blame all disease on demons nor did he call insanity demon-possession. He here described a situation where a man in the synagogue was under the control of an evil spirit. The demon used the man's voice to say, "Ha! Why do you bother us, Jesus of Nazareth? Have you come to destroy us? I know who you are — the Holy One of God!" (Hendriksen, p. 264). The demon expects a common fate for his fellow demons.

The demons know the reality of God. James said, "The demons believe and shudder" (2:19). They know their impending doom from the One who came to destroy the works of the devil (I John 3:8). The "Holy One" stands in bold contrast with the unclean spirit. Demons also called Jesus "the Son of God" (Luke 4:41) and "the Son of the Most High" (Luke 8:28).

**4:35-37.** Jesus silenced and expelled the evil spirit from the man. "The unclean spirit, convulsing him and crying with a loud voice, came out of him" (Mark 1:26). Convulsing is a better translation than the King James Version which has "the unclean spirit had torn him." Luke made it clear that the spirit had "done him no harm."

"Amazement fell on them all and they said to one another: 'What is there in this man's words? He gives orders to the unclean spirits with authority and power, and out they go.' So the news spread, and He was the talk of the whole district" (4:36-37, N.E.B.).

**4:38-39.** Mark said Jesus "entered the house of Simon and Andrew, with James and John" (1:29). John said Bethsaida, a city near Capernaum, was the city of Andrew and Peter (1:44). Peter's home may have been in Capernaum at this time.

Paul also stated that Peter was married (I Cor. 9:5). Doctor Luke is the only writer who describes the condition as "a high fever." Some have objected to Jesus' addressing the fever as if it were a person. However Jesus commanded that the fever leave. The cure was instant and complete. "Immediately she rose and served them." Her gracious hospitality expressed her gratitude for the healing.

**4:40-41.** After the sabbath ended — at sunset — "the whole city was gathered together about the door" (Mark 1:33). The *divers diseases* (KJV) sounds omnious but simply means "various diseases." Jesus personally touched each sick person as He healed them. Matthew stated that Jesus cast out demons with a word (8:16). The demons came out screaming, "You are the Son of God."

Jesus did not want advertisement from Satan's servants even though they spoke truly. Jesus did not want to unduly excite a nationalistic movement which would try to force Him to be a King (John 6:15).

**4:42-44.** At daybreak Jesus left the house. Mark said, "in the morning, a great while before day" (1:35). Jesus went to a place away from people to find a quiet retreat for prayer. The word translated *lonely place* is not a desert in the sense of an arid place nor a wilderness in the sense of tangled underbrush. It means a deserted or uninhabited area.

Simon and the crowds sought and found Jesus (4:42; Mark 1:36). Selfishly they did not want Jesus to leave them.

Jesus responded that He "must preach the good news of the kingdom of God to the other cities." This is the first of 30 occurrences of the phrase "kingdom of God" in Luke's Gospel. The essence of the kingdom of God is the rule of Christ in the hearts and lives of men (Wilson, p. 176). Hendriksen summarized:

Luke speaks about preaching or proclaiming the kingdom of God (4:43; 8:1; 9:2,60; 16:16), entering it (18:24-25; 22:18), seeking it (12:31). It is 'at hand' (10:9,11; cf. 7:28; 17:20,21; cf. Rom 14:17), but embraces also the material realm (22:28-30). It is God's gift to his children (p. 273).

Jesus came to be the savior for lost men and women (19:9). In 4:44 some translations say he preached in the synagogues of Galilee, others say Judea. Matthew and Mark in parallel passages locate His preaching in Galilee (Matt. 4:23-25; Mark 1:39). Even though Luke said *of Judea*, he may have meant the area inhabited by Jews, Palestine (23:5), including Galilee.

## STUDY QUESTIONS

1. Was this the only time the devil tempted Jesus?
2. Define the word "tempt."
3. What was wrong with Jesus miraculously providing food for Himself?
4. What does the statement, "Is is written," mean?
5. Does the devil control the world?
6. How did the devil misuse scripture?
7. What was Jesus' custom on the sabbath day?

## TWENTY-SIX LESSONS ON LUKE

8. The text Jesus read in the synagogue in Nazareth was from what book and chapter?
9. What did Jesus claim by saying, "Today this Scripture is fulfilled in your hearing"?
10. What about the two Old Testament illustrations Jesus used that angered the people of Nazareth?
11. Tell the location of Capernaum.
12. Identify demons or unclean spirits.
13. Why did Jesus forbid the demons from identifying Him?
14. *Desert* in the King James Version means what?