

## CHAPTER FOUR

### *Outline*

- A. Luke told about Christ's victory over the devil's temptations (1-13).
1. The circumstances under which the temptations were presented (1-2).
    - a) Jesus, full of the Holy Spirit, returned from the Jordan. He had just been baptized; the Spirit had descended upon Him; and God had said, "This is my Son."
    - b) He was led by the Spirit in the wilderness during forty days.
    - c) He was tempted by the devil.
    - d) He ate nothing during the forty days and was hungry at the end of the period.
  2. The three temptations (3-12).
    - a) The temptation to change the stone into bread (3-4).
      - (1) The devil's challenge: "If you are the Son of God."
      - (2) The devil's proposition: "Command the stone to become bread."
      - (3) Jesus' answer based on what is written in the Word of God, "Man shall not live by bread alone."
    - b) The temptation to worship the devil (5-8).
      - (1) The devil's offer: He showed Jesus all the kingdoms of the world and offered their authority and glory to Him.
      - (2) The devil's terms: "If thou wilt worship before me, it shall all be thine."
      - (3) Jesus' answer: "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."
    - c) The temptation to cast Himself down from the pinnacle of the temple (9-12).
      - (1) The devil's challenge: "If you are the son of God."
        - (a) The devil had led Him to Jerusalem and set Him on the pinnacle of the temple.
        - (b) The devil quoted from the Psalms about the care exercised by the angels (Psa. 91:11-12).
      - (2) The devil's proposition: "Cast yourself down."

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- (3) Jesus' answer: "It is said, Thou shalt not make trial of the Lord thy God."
3. The devil's activity after Jesus' victory over him (13).
- a) He had completed every temptation.
  - b) He departed from Jesus for a season.
- B. Luke told about the beginning of Jesus ministry in Galilee (14-30).
- 1. A general statement about the Galilean ministry (14-15).
    - a) He returned to Galilee in the power of the Spirit.
    - b) His fame spread throughout the whole region.
    - c) He taught in the synagogues and was glorified by all.
  - 2. The rejection at Nazareth (16-30).
    - a) Jesus went to the synagogue at Nazareth (16).
      - (1) He had been reared at Nazareth.
      - (2) His custom was to go to the synagogue on the sabbath.
      - (3) He stood up and read from the book of Isaiah.
    - b) It was the passage that told about His ministry (17-19).
      - (1) The Spirit of the Lord was upon Him.
      - (2) The Lord had anointed Him to preach good tidings to the poor.
      - (3) He had sent Him to:
        - (a) Proclaim release to the captives.
        - (b) Recovering of sight to the blind.
        - (c) Set at liberty them that are bruised.
        - (d) Proclaim the acceptable year of the Lord.
    - c) He explained that the prophecy was fulfilled that day in their hearing (20-21).
    - d) He answered their objections (22-27).
      - (1) They wondered at His words and asked, "Is not this Joseph's son?"
      - (2) His answer:
        - (a) Physician, heal thyself—referring to what had been done in Capernaum.
        - (b) No prophet is acceptable in His own country.
          - i) He reminded them of Elijah and the widow at Zarephath.
          - ii) He reminded them of Elisha and the healing of Naaman the Syrian.

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- e) He escaped from the mob that tried to kill Him (28-30).
  - (1) They were filled with anger at His words.
  - (2) They led Him to the brow of the hill, intending to cast Him down to His death.
  - (3) Luke says, "But he passing through the midst of them went his way."
- C. Luke told about His ministry in Capernaum and other parts of Galilee (31-44).
  - 1. A general statement about Jesus going down to Capernaum (31-32).
    - a) Capernaum was a city of Galilee.
    - b) Jesus taught the people on the sabbath day.
    - c) They were astonished at the authority with which He taught them.
  - 2. Healing the man with the spirit of an unclean demon (33-37).
    - a) The demon possessed man said:
      - (1) What have we to do with thee, Jesus thou Nazarene?
      - (2) Are you come to destroy us?
      - (3) I know who you are, the Holy One of God.
    - b) Jesus commanded the demon to come out of him.
    - c) People were amazed at what happened, and the report of Jesus' work spread to all the region.
  - 3. The healing of Simon's mother-in-law (38-39).
  - 4. The healing of many sick and demon possessed people as the sun was setting at the close of the sabbath day (40-41).
  - 5. The plea of the people for Him to remain with them (42-44).
    - a) Jesus had gone to a desert place; the crowds came and asked Him to remain with them.
    - b) He explained that He had been sent to preach good tidings of the kingdom of God to other cities also.
    - c) He was preaching in the synagogues of Galilee.

*Victory of Jesus Over Temptation**Scripture*

4:1-13 And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness 2 during forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered. 3 And the devil said unto him, If thou art the Son of God, command this stone that it become bread. 4 And Jesus answered unto him, It is written, Man shall not live by bread alone. 5 And he led him up, and showed him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship before me, it shall all be thine. 8 And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 9 And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence: 10 for it is written,

He shall give his angels charge concerning thee, to guard thee:

11 and,

On their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not make trial of the Lord thy God.

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

*Comments*

*full of the Holy Spirit.*—John was also said to be full of the Holy Spirit, meaning dedication to the service of the Lord. See 1:15. It probably means the same when referring to Jesus, for He was also dedicated to His Father's business. John as a prophet was also inspired by the Holy Spirit (John 3:34). Jesus was the Prophet; what He said and did were by the power of the Holy Spirit. Acts 1:2; Matt. 12:28.

*led in the Spirit.*—God through the Holy Spirit led Him from the baptism where He acknowledged Him as Son to the wilderness where the devil tempted Him because He was also Son of Man.

*tempted of the devil.*—He was tempted by the devil. Temptation is

a trial that presents an opportunity to choose between good and evil, between God and the devil. Man was tempted in the Garden because God said he was not to eat of the tree of knowledge of good and evil, but the devil said that it was good and would make man wise. To do what the devil says is to break the law of God, and that is sin. The temptation in itself is not sin; it is the submission to the devil's proposition that is sin. The submission need not go as far as the actual committing of the act; the longing desire for the evil thing is also sin. James says, "Each man is tempted when he is drawn away by his own lust—longing desire for evil—and enticed." James 1:14. Jesus said the same thing. "Ye have heard that it was said, Thou shalt not commit adultery; but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:27-28).

When Jesus was tempted by the devil, He did not hesitate one fleeting moment to reject the evil suggestion.

*he hungered.*—He had been without food for forty days; He was really hungry; thought of food presented a challenge. The devil wouldn't try to tempt a man with the thought of food just after he had eaten. He always strikes at the weakest place. Judas' love for money made the thought of "thirty pieces of silver" a real temptation and it became his downfall.

Paul said, "Let him who thinketh he standeth, take heed lest he fall" (I Cor 10:12). Remember that Peter denied His Lord in a few short hours after boasting that he would be true even if all the other disciples should fail.

*If you are the Son of God.*—Jesus was tempted as man; He could not be tempted as God, for God cannot be tempted of evil (James 1:13). He also met temptation as man and overcame it as a man. He said, "Man shall not live by bread alone," quoting what God had caused to be written for man's direction (Deut. 8:3).

Why then did the devil say, "If you are the Son of God"? He knew He was; God had just acknowledged Him from heaven saying, "You are my beloved Son; in you I am well pleased." The devil's proposition to change a stone into bread that a hungry man might eat was real because as Son of God He could have done it. Otherwise there would have been no temptation at all. Then why didn't He do it? Because it would have violated what God had said, and that would have been sin!

The writer of Hebrews says that He was tempted in all points

like we are, yet without sin, Heb. 4:15. Then let no one when he is tempted say that he must submit because he is just human; rather, let him use the same weapon that Jesus used, the Word of God, and with it overcome the devil.

*command this stone that it become bread.*—The devil presented three temptations in the Garden: (1) The tree was good for food; (2) it was a delight to the eyes; (3) it was to be desired to make one wise, like God. The same three temptations are seen in the propositions which the devil presented to Jesus: (1) food; (2) the sight of the worlds with their glory and authority; (3) be like God and defy God's law for man. John mentions the same three issues when he writes about "all that is in the world" of sin: (1) the lust of the flesh; (2) the lust of the eyes; (3) and the vainglory of life—man's reckless disregard for God. See I John 2:15-16.

The devil's ability to tempt man is limited. Man's ability to withstand temptation depends on doing what God had commanded (I Cor. 10:13). The victory of Jesus proves it. Paul said to put on the whole armor of God in order to withstand the devil. Take the shield of faith, for with it you can quench all the fiery darts of the evil one. Eph. 6:10-18.

*To thee I will give all this authority.*—The devil said it had been given to him to give to whomsoever he would. But he lied in the Garden, and Jesus said he is a liar and the father of liars (John 8:44). Why should anyone believe him? Jesus certainly didn't for He answered, "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

*the pinnacle of the temple.*—Some high point on the temple in Jerusalem. The devil suggested that Jesus use His divine power for self-glory and disregard God's law for man. He even attempted to use Scripture to support his evil suggestion. He seems to say, "Just jump off; you won't fall. God will take care of you." How many foolish things men have attempted to do because they have not considered all that God has said! But Jesus was not caught unawares, for He knew the whole Word of God. He said, "It is written, Thou shalt not make trial of the Lord thy God."

*when the devil had completed every temptation.*—This may refer to the three temptations which he had just presented to Jesus, or it may mean that every temptation of the devil can be put into these three categories.

*he departed from him for a season.*—The devil had been defeated in

in each attempt to lead Jesus to sin. He left Him for a season, but returned again and again in many situations that presented temptations.

Matthew says that when the devil left Jesus, "angels came and ministered unto him" (Matt. 4:11).

*The Beginning of Jesus' Ministry in Galilee*

*Scripture*

4:14-30 And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about. 15 And he taught in their synagogues, being glorified of all.

16 And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. 17 And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

18 The Spirit of the Lord is upon me,  
Because he anointed me to preach good tidings to the poor:  
He hath sent me to proclaim release to the captives,  
And recovering of sight to the blind,  
To set at liberty them that are bruised,

19 To proclaim the acceptable year of the Lord.

20 And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him.

21 And he began to say unto them, To-day hath this scripture been fulfilled in your ears. 22 And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son? 23 And he said unto them, Doubtless ye will say unto me this parable, hysican, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. 24 And he said, Verily I say unto you, No prophet is acceptable in his own country. 25 But of a truth I say unto you, There were man 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; 26 and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. 27 And there were many lepers in Israel in the time of Elisha the prophet; and none of them was

cleansed, but only Naaman the Syrian. 28 And they were all filled with wrath in the synagogue, as they heard these things; 29 and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, and they might throw him down headlong. 30 But he passing through the midst of them went his way.

### Comments

*And Jesus returned.*—Up to this point Luke has been concerned with the evidence that presents Jesus as the Son of God and the Son of Man. Now he begins to tell about His ministry in which both His deity and His humanity will continue to be emphasized.

Luke told about the baptism and temptation without mentioning other details of Jesus early Judean ministry. See John 4:45.

Jesus returned to Galilee after He heard that John had been put in prison. Matt. 4:12.

*in the power of the Spirit.*—When He returned to Galilee, He began His ministry of teaching and healing in that district. He performed miracles by the power of the Holy Spirit. These miracles were His credentials as Son of God. They were performed to help people believe His message. See John 20:30-31; Acts 10:38.

Peter said that God anointed Him with the Holy Spirit and with power and that He went about doing good and healing those who were oppressed of the devil. See Acts 10:38. His first miracle was at Cana of Galilee, but He also performed miracles when He was in Jerusalem at the passover (John 2:13, and 23).

*a fame went out concerning him.*—It was only natural the distressed people should come to Him when they heard about all the things he was doing. See 4:40-41. This gave Him the opportunity to tell them about the kingdom of God.

*he taught in their synagogues.*—Everywhere the Jews had built their synagogues where they could gather for religious instruction. See Acts 15:21. Both Jesus and the apostles went to the synagogues where Jews were gathered on the sabbath day, and being Jews, they spoke, to those assembled, the gospel message that fulfilled the law of Moses and the prophets. Rom 3:21. Luke describes the order of service in 4:16-21 and also in Acts 13:14-43. It consisted in reading from the law and the prophets and the explanation of them for the benefit of the people.



*Nazareth, where he had been brought up.*—Nathanael had raised the question with Philip, "Can any good thing come out of Nazareth?" John 1:46. But in this humble village Jesus had grown to manhood and was known to the neighbors as Joseph's son. In such a place, everyone would know just about everything about the rest of the people. Undoubtedly no one in the synagogue that day when they handed Him the book of Isaiah had the slightest notion that He was the Son of God and the Son of Man, the One who fulfilled what the prophet had written about the Messiah.

*as his custom was.*—The synagogue was the center of the religious life of the community. Jesus had made it a habit to go to the synagogue on the sabbath day. He lived under the Old Covenant and kept the customs of the people who were under the Mosaic law. But Paul, whose ministry was of the New Covenant, went to the synagogue on the sabbath because there he found an audience that needed the gospel of Jesus the Savior.

*stood up to read.*—Jesus stood while reading the Scriptures and sat down to teach. Paul, at Antioch, sat down while the Scriptures were being read and stood up when he addressed the audience. Apparently there was no fixed rule in the matter. Matthew says that Jesus sat down when He delivered the Sermon on the Mount to the disciples and the multitudes, but Luke says that He stood on a level place when He spoke similar words—perhaps, on another occasion at another place. All these little sidelights tend to mark the genuineness of the sacred records.

*the book of the prophet Isaiah.*—Isaiah had prophesied about the ministry of John the Baptist. Isaiah's prophecy about the Messiah is an outline of Jesus' ministry.

*The Spirit of the Lord is upon me.*—The ministry of Jesus was under the direction of God through the Spirit. The prophets and priests of the Old Testament were consecrated to their office by the ceremony of anointing with oil. Jesus, as Prophet, Priest and King, was anointed with the Holy Spirit as He began His ministry. That ministry consisted in preaching good tidings to the poor, proclaiming release to the captives, giving sight to the blind, and liberty to those broken in heart and body. His ministry that fulfilled this prophecy marked Him as the Messiah. See Lk 7:22.

*the acceptable year of the Lord.*—that is, the season during which God's approval is given to those who accept the deliverance which Christ brought.

*the eyes of all the synagogue.*—Every eye was fixed on Him. He read the Scriptures with meaning that was genuine, for He was the fulfillment of the words He read. But they were not quite ready to accept it when He said, "Today this scripture has been fulfilled in your hearing."

*the words of grace.*—The words of Isaiah and the words of Jesus, as He explained that He was fulfilling them, were words about the grace of God that brought relief to the oppressed. Jesus spoke them with gracious concern for all who heard Him.

*Is not this Joseph's son?*—They didn't know the facts about Jesus' birth. What if Mary had tried to tell them? Who would have believed her then? But after the resurrection when God demonstrated that Jesus is His Son, the facts of His birth can be told as the only reasonable explanation of this One who is the Son of God and the Son of Man.

*Physician heal thyself.*—Jesus recognized the problem and suggested this to them, for this is what they were thinking. They had probably heard of the miracle of healing the nobleman's son at Capernaum while Jesus was at Cana (John 4:46). Why not do in His own home town what—according to reports—had been done elsewhere? But, of course, they didn't believe that He had performed such a cure. He answered, "No prophet is acceptable in his own country." That's why He had come back to Galilee (John 4:44). In Judea there was a rising storm of opposition because they knew He was a prophet (John 3:2). But in Galilee, they thought He was just "Joseph's son" and were not too concerned about His activities, even though the crowds followed Him wherever He went. In the end, He was to journey back to Jerusalem, for it was there that He was to suffer for the sins of the people (Lk 9:51; 13:33-35).

*widows in Israel in the days of Elijah.*—See I Kings 17:8-24. The one miracle that Elijah performed was sufficient to convince this Gentile woman, for she said, "Now I know that you are a man of God, and that the word of the Lord that is in your mouth is true." The implied conclusion is that the one miracle Jesus had performed in Capernaum should have caused these who were Jews to believe Him.

*lepers in Israel in the time of Elisha.*—See II Kings 5:1-27. This one miracle in Elisha's time was sufficient to establish the fact that there is no God in all the earth but in Israel and that Elisha was His prophet. Again the implied conclusion is that Jesus' one miracle

should have caused them to believe in Him instead of asking, "Is not this Joseph's son?"

*they were filled with wrath.*—What made them so angry? They had been defeated in the debate by this One who had been reared in their midst whom they had been accustomed to call "the carpenter's son." But more than that, He had drawn an unfavorable comparison between them and the two Gentiles who believed Elijah and Elisha. This was the unforgivable offense. Rather than consider the force of His argument, they determined to destroy Him.

*led him to the brow of the hill.*—It was mob violence with intent to kill; no doubt about it. This nearby precipice met their need as a place of execution. It would be swift; and in their madness they no doubt thought it would be easy.

*he passing through their midst.*—Instead of permitting them to cast Him headlong to His death, He simply passed through their midst and went on His way. Was it a miracle that delivered Him? Or was it the strength of this Person who, although He had grown up in their city, was beginning His ministry as the Lord's anointed? We cannot answer the question. I prefer to believe that, although He could have used divine power, He walked through that mob as a Man dedicated to His God. He was surely one of the most forceful persons every to walk on this earth.

### *His Ministry in Capernaum*

#### *Scripture*

4:31-44 And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath day: 32 and they were astonished at his teaching; for his word was with authority. 33 And in the synagogue there was a man, that had a spirit of an unclean demon; and he cried out with a loud voice, 34 Ah! what have we to do with thee, Jesus thou Nazarene? are thou come to destroy us? I know thee who thou art, the Holy One of God. 35 And Jesus rebuked him, saying, Hold thy peace, 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 hurt. 36 And amazement came upon all, and they spake together, one with another, saying, What is this word? for with authority and power he commandeth the unclean spirits, and they come out. 37 And there went forth a rumor concerning him into every place of the region round about.

38 And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her. 39 And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

40 And 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. 41 And demons also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

42 And when it was day, he came out and went into a desert place; and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them. 43 But said unto them, I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent.

44 And he was preaching in the synagogues of Galilee.

#### Comments

*And he came down to Capernaum.*—Capernaum became the center of Jesus' ministry in Galilee (John 2:12). It was located on the northwest shore of the Sea of Galilee. It was thus situated more than six hundred feet below sea level; that's why Luke says He came down to Capernaum. Jesus taught in the synagogues of Capernaum and performed miracles there. It became the object of His wrath because of the stubborn rejection of the evidence that should have led to repentance. He said, "And thou Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained unto this day" (Matt. 11:23). See also Lk 10:13.

*astonished at his teaching.*—Matthew calls attention to this same reaction after the Sermon on the Mount (Matt. 7:28-29). Jesus was unlike other teachers who had to rely on other sources for their authority; He spoke from His own authority, for He spoke the words of God.

*a spirit of an unclean demon.*—Demons are spiritual beings without bodies. They have all the attributes of personality. They are under the control of Beelzebub, the prince of demons (Lk 11:15). They are unclean. They have a desire to be in a body and did actually take

up residence in the bodies of living people. On one occasion, when driven out of the human body, they were permitted to enter the bodies of swine. They are thought by some to be evil angels, and by others, the spirits of the wicked dead.

Demon possession was manifested in at least three forms in biblical times: (1) extreme mental illness (Lk. 8:26-27); (2) physical illness such as blindness, inability to speak, epilepsy (Matt. 17:14-18); and (3) soothsaying powers (Acts 16:16-18).

If there is such a thing as demon possession today, it cannot be claimed with real assurance, for no one is equipped to accurately diagnose such a case. Jesus, of course, was able to distinguish between the effects of demon possession and the symptoms of physical or mental illness. It is worthwhile to note the difference between His technique in handling cases of demon possession and in miraculous cures of those who were physically or mentally ill.

*he cried out with a loud voice.*—This may suggest fear or a desire to be let alone. Coupled with the loud voice, this expression may indicate a symptom of mental illness, but there is insufficient evidence in this case of demon possession to classify it accurately.

*what have we to do with thee?*—These spirits or demons knew that they had nothing in common with the Lord, for their prince was the devil. The plural "we" may suggest that more than one demon was using the speech organs of the possessed man. See 8:30.

*I know thee.*—Demons recognized Jesus of Nazareth. They knew that He, in contrast to their prince, was the Holy One of God. They knew that they were destined for destruction. They knew that Jesus is the Son of God and they knew that He was the Christ (4:41). It is not strange that there is no record of a demon possessed person confessing that He is the Christ, for that would mean that the demon was acknowledging Him as Lord whereas the prince of demons is the devil.

*Jesus rebuked him.*—He rebuked the demon by saying, "Be quiet and come out of him." This is an order given to a being capable of understanding and obeying. When Luke says that He rebuked the fever (4:39), there is no suggestion that he considered the fever in the same light. It was, of course, by miraculous power that he instantly stopped the fever and caused the temperature to return to normal. But in the case of casting out the demon, He ordered the unclean spirit or demon to leave and it did.

*demon had thrown him down.*—Such convulsions seem to be com-

mon effects of demon possession (Lk. 9:42). By the order from Christ, the demon came out, having done the man no injury.

*amazement came upon all.*—The use of such divine power was intended to point out the deity of Jesus. In this case, Luke reminds us that those who witnessed the handling of the demon possessed man were amazed at what they saw. It also shows Jesus' concern for those unfortunate sufferers.

There is no indication that any demon possessed person was responsible for his condition. There was no word of condemnation for this man after the demon left him.

*with authority and power.*—Jesus had defeated Satan in the wilderness temptation by using the Word of God. But by the exercise of His divine power and authority, He defeated Satan's efforts to use demon possessed people to discredit Him before the crowds.

*there went forth a rumor.*—The story of Jesus' power and authority to heal was repeatedly heard throughout the whole region. This explains why the people brought all their sick and demon possessed to Him to be healed (4:41).

*Simon's wife's mother.*—Peter's mother-in-law was sick with a very high fever. By placing this account immediately after the miracle of casting out the demon, Luke shows the distinction between a miracle of healing and one dealing with demon possession.

*immediately she rose up.*—Luke was a trained physician. He had investigated these accounts and did not hesitate to show that a genuine miracle had taken place. She was able to minister to those present immediately after Jesus healed her.

*when the sun was setting.*—This was at the close of the sabbath day, and the people were free to bring their sick for Him to heal. But, of course, healing the sick on the sabbath was not breaking the sabbath as Jesus later proved (John 7:23).

*he suffered them not to speak.*—Jesus did not permit the demons to speak for Him. That was what the devil wanted them to do in order to make people believe that Jesus was in league with Satan, and thus discredit Him in their eyes. See Paul's attitude in a similar situation (Acts 16:17-18).

*the multitudes sought after him.*—No wonder they followed Him into the lonely place where He had gone to rest and pray. In their distress, they begged Him to stay with them. But it was necessary that He preach the gospel in other cities also. The purpose of His ministry was to prepare for the kingdom of God.

*And he was preaching in the synagogues of Galilee.*—These providentially prepared places of meeting enabled Jesus to carry on His ministry of preaching the gospel of the kingdom. Luke did not have enough room on one papyrus roll to give all the details of all these incidents, but the ones he does tell about are sufficient to let us see what an important place preaching held in the ministry of Jesus.

### *Summary*

The chapter begins with the account of the complete victory of Jesus over the devil. With it, Luke completes the first part of his Life of Christ. In it he gives sufficient evidence to prove that Jesus is the Son of God and the Son of Man. Not even the devil with his three-fold temptation could destroy this evidence.

The temptations presented a choice between God's instructions and the propositions of the devil. Jesus could have turned the stone into bread, but without hesitation He said, "It is written, Man shall not live by bread alone."

When the devil had completed every temptation, he left Jesus for a season. But it is quite evident that he returned many times during Jesus' ministry to renew his efforts to defeat Him. One such instance may be seen in the effort of the people to make Him king after the feeding of the five thousand.

God had led Jesus through the Holy Spirit into the wilderness where He was tempted. Then Jesus returned to Nazareth to begin His public ministry in the little village where He grew up. He came with power performing miracles through the Holy Spirit to prove that His message came from God.

In the synagogue at Nazareth, He read from the prophet Isaiah the passage that outlined the ministry He was to undertake. When He finished reading, He said to the people, "Today this Scripture is fulfilled before you." But they said, "This is Joseph's son," for they didn't know the facts in the case. It was for people like them that Luke made a careful research of the facts and reported them to Theophilus that no one may ever need to fall into that error again.

The irate people of Nazareth would not let this One, whom they had known since He was a boy, compare them unfavorably with Gentiles. They took Him to the cliff at the edge of the city to hurl Him down to His death. But He walked through that mob as one would swim through a turbulent stream and went on His way.

Jesus went down to Capernaum which became the center of His

## CHAPTER FOUR

activity for the greater part of His ministry. There He taught the people. They were astonished at the authority of His words. There He healed a demon possessed man. The report of His work spread throughout the whole district. He healed Peter's wife's mother. The people brought their demon possessed and sick to Him and He healed them all.

He withdrew to a lonely place, but the crowds followed and begged Him to stay with them. But He said, "I must preach good tidings of the kingdom of God to other cities also, for it was for that purpose that I was sent." He continued preaching in the synagogues of Galilee.

### *Questions*

1. What is meant by "full of the Holy Spirit" when it refers to John? to Jesus?
2. What is meant by "led in the Spirit"?
3. What is temptation?
4. What is the difference between temptation and sin?
5. What did Jesus say about the longing desire for the thing God has forbidden?
6. Why was changing a stone into bread a temptation to Jesus?
7. Why did the devil say, "If you are the Son of God"?
8. What proof is given to show that Jesus overcame temptations as a man?
9. What did He use to defeat the devil?
10. How is the Christian equipped to defeat the devil?
11. Were other temptations presented to Jesus later?
12. What does John say about "all that is in the world"?
13. What are the three temptations in the wilderness?
14. What does Matthew say about the ministry of angels after the temptation of Jesus?
15. What is the significance of the fact that the temptation followed immediately after the baptism of Jesus?
16. What is the significance of the evidence presented in the first section of Luke's Gospel?
17. What is meant by "in the power of the Spirit" as it relates to Jesus' ministry?
18. What does Luke say about the fame of Jesus at this point?
19. Why did Jesus and the apostles preach in the synagogues?
20. What was the order of service in the synagogue?



STUDIES IN LUKE

21. Why did He read from Isaiah?
22. What was the response of the people to His reading? to His explanation?
23. Why did they say, "This is Joseph's son?"
24. Why did they try to kill Him?
25. How did He escape from the violence of the mob?
26. What place did Capernaum have in the ministry of Jesus?
27. What was the response of the people of Capernaum?
28. What is a demon?
29. What distinction does Luke show between the technique used by Jesus in casting out a demon and in healing a sick person?
30. What forms did demon possession take?
31. Is there demon possession today?
32. Why is there no record of a demon possessed person confessing that Jesus is the Christ?
33. What was the response of the people to the reports of His healing ministry?
34. Why did Jesus withdraw to a lonely place?
35. What did He say when the people begged Him to stay with them?