

4/6/14

Luke 4

We have two genealogies for Jesus by Matthew and Luke.

1. Matthew gives us the genealogy of Joseph by the line of David through Solomon, but Jeconiah was cursed from the throne on Joseph's side. Matt. 1:7, 11, 16; Jer. 22:24-30

* It is an ascension from Adam to Joseph.

2. Luke gives us the genealogy of Mary of the line of David also, through David's other son, Nathan. Lk. 3:23-38

- a) It is a descension from Mary and Joseph back to Adam!
- b) The genealogy is a connection to Jesus being the Son of God, just like Adam, the One to defeat Satan. Lk. 3:38

4:1-13 The temptation of Jesus in the wilderness.

4:1-4 The first temptation of Jesus was of the body, the lust of the flesh.

- 1) The preparation for the temptation. vs. 1-2
 - a) Jesus was filled with the Holy Spirit, the Third person of the Trinity. vs. 1a
 - 1)) Pointing back to His baptism by John, as the Spirit descended on Him in the form of a dove, the sing

given to John to identify the Messiah. Lk. 3:22; Jn. 1:33

- 2)) All three synoptic gospels record the heaven opened, the origin of the Holy Spirit and the voice of the Father approving His Son.
- 3)) But only Luke says Jesus was "filled with the Spirit."
 - b) Jesus was led by the Spirit into the wilderness. vs. 1b
 - * He turned back from the place of the baptism to the wilderness.
- 2) Jesus was tempted for 40 days by the devil prior to the three main temptations. vs. 2
 - a) The phrase being tempted is the present passive, indicating the temptation continued during the entire time Jesus was led. vs. 2a
 - 1)) The devil "diabolos", which means slanderer, false accuser.
 - 2)) Mark uses Satan "Satanas", means adversary. Mk. 1:13
 - b) Jesus ate nothing for the 40 days and became hungry. vs. 2b
 - 1) At this point the body of Jesus was beginning to starve.
 - 2) God is indicated in the Greek as the agent to bring it to an end.
- 3) The devil appeared to Jesus to tempt Him to meet His physical need for food telling Him to turn a stone to bread. vs. 3

- * The woman saw that the tree was good for food, appealing to the body senses to captivate. Gen. 3:6a
- a) The repeated phrase, “If You are the Son of God”. affirms not doubts, “Since You are the Son of God!” vs. 3b
 - 1)) Some say this was only in the mind of Jesus or a vision, not so!
 - 2)) Satan was attempting to get Jesus as God to do a miracle to meet His own need to nullified the plan of redemption, as the Last Adam.
- b) The temptation was to not trust depending on His Father, but Himself, yet what was at stake was the redemption of sinners.
- 4) Jesus responded as the Last Adam pointed to the authority over His life, the Word of God to trust and depend on the Father. vs. 4
 - a) It is written, “grapho” refers to the Scriptures of the Old Testament.
 - b) The quotation is from Deuteronomy, how God led and tested God’s people for 40 years in the wilderness, to humble them and know what *was* in your heart, whether you would keep His and fed you with that they might know that man shall not live by bread alone; but man lives by every *word*

that proceeds from the mouth of the LORD” Duet. 8:2-3

* Matthew has these words, Luke omits them, “proceeds from the mouth of the LORD”

- c) Jesus, as the Last Adam pointed to the priority of His life, “Man shall not live by bread alone, but by every word of God.” vs. 4c-d
 - 1) The priority given to Adam was obedience to the word of God, he failed. Gen. 2:16-17
 - 2) Matthew also has this as the first temptation.

4:5-8 The second temptation of Jesus was of the soul, the lust of the eye.

* “It was pleasant to the eyes”, to allure.

Gen. 3:6b

- 1) The devil offered Jesus to be ruler of the world, apart from the plan of God, offering Him all the Kingdoms and glory. vs. 5-6
 - a) The scene is literally, in a moment of time, everything is literal, nothing is visionary nor a mental state by Jesus. vs. 5
 - 1)) The devil is tempting Jesus and Jesus is submitting to the test, involving His intellect, emotions and will to defeat the devil, as man, not God.

- 2)) Some say it was a mental thoughts Satan put into the mind of Jesus, this is absurd, if that be the case, then the devil could equally influence the thoughts of Jesus and deceive Him, nonsense.
- 3)) The best way to interpret the scene again is literal, remember Lucifer was the top cherub to God.
- b) The declaration of the devil is false.
vs. 6
 - 1)) Now all the words in Scripture are true and reliable record of the words stated, but not all the words recorded are reliable truth, according to God.
 - 2)) A good example are the words of Satan to Eve that she would not die if she ate of the tree of knowledge of good and evil, the words Satan said are accurate and reliable, but they are not true, they are false.
 - 3)) The devil does not have all authority and the earth was not delivered to him, he is a usurper, the enemy of God and man.
 - 4)) The fall of Adam made man a slave of Satan through sin and death, but nowhere, is it stated by God that He gave the world to Satan, it is commonly taught, but not true.

- 5)) Yes Satan now is the ruler and god of this world, the prince of the power of the air, he will give the Anti-Christ all authority because God permits it, not because the earth is his, he is so as a usurper, not as the rightful owner.
- 6)) Jesus is going to redeem his children and the earth, the devil's claim to Jesus is false, the fact that Jesus did not dispute it, does not make it true his claim true, as some interpret it! Rom. 8:20-23
- 7)) By Jesus not contesting these false words did not make them true.
- 8)) Matthew has this as the third temptation, the third as second.
- 9)) Satan is implying to Jesus He didn't have to go to the cross to fulfill the plan of God.
- 2) The appeal was to the human nature of Jesus, the Last Adam, just like the First Adam. vs. 7
 - a) The offer was in view of worshipping Satan. vs. 7a-b
 - 1)) The worship "proskuneo", means to prostrate oneself, do obeisance by kneeling or falling on ones face before a superior, in this case as if the devil was God.

- 2)) The tense is the aorist subjunctive, indicating one single act, violating the First Commandment.
- b) The promise was “all will be Yours.”
vs. 7c
- 1)) This is the same offer to Eve, “you shall be as gods”. Gen. 3:5
- 2)) The outcome would have been like that of Adam and Eve, to become a slave of the devil, not a god.
- 3)) The devil was protecting his limited ruling power, knowing that by God’s plan Jesus would dethrone Satan ultimately.
- * “You cannot serve two masters, you will love the one and hate the other! Matt. 6:24
- 3) The appalling suggestion was rebuked by Jesus. vs. 8
- a) Jesus does not converse with the devil in any of the tree temptations, as Eve, but only resorted to God’s word.
- * “a tree to desirable to make one wise, to exalt oneself or be as God”, to be presumptuous. Gen. 3:6c
- b) Jesus responded by an imperative command for Satan to get behind Him. vs. 8a-c

- * Jesus called him Satan “satanas”, adversary, revealing who he really is the enemy of God and man.
- c) Jesus quoted the Biblical truth that God is only to be worshipped and served. vs. 8d-f
- 1)) “It is written”, quoting Deuteronomy regarding idolatry, worship leads to serving, belonging only to God. Duet. 6:13
- 2)) Worship and service “latreuo”, is to be ascribed only to God, Satan was not God nor in any sense a deity!
- 3)) Jesus did this as a man, the second man, the Last Adam, not as God!
- 4:9-11** The third temptation of the devil to Jesus was to tempt God. vs. 9
- 1) The scene again is literal, no vision not mental. vs. 9a-b
- a) The devil took the lead and brought Jesus to Jerusalem.
- 1)) To the city of God to tempt Jesus.
- 2)) To the temple of God, before the very house of God.
- b) The particular location is two-fold.
- 1)) The temple “hieron”, refers to the entire temple area with all its buildings and its courts.

- 2)) The pinnacle “pterugion”, means the wing of the temple, with the article indicating a specific place.
- 3)) Some say it is the royal porch on the south wall, still other the east wall along Solomon’s Porch, over the Kedron, a 400 to 600 feet drop.
- 2) The temptation was presented to Jesus to cast Himself down. vs. 9c-e
 - a) Once again affirming, “since” Jesus was the Son of God, not doubting it.
 - 1)) The devil again wanted to draw Jesus out to deal with these temptation by His deity.
 - 2)) But Jesus did not, He overcame the devil as a man, the Last Adam depending on God the Father, unlike the First Adam.
 - 3)) Yet Jesus was identical to the First Adam, the second man.
- 3) The devil tempted Jesus to tempt God. vs. 9f-g
 - a) The devil suggested that if He did something sensational and bring attention to Himself people would notice and accept Him. vs. 9
 - b) This being contrary to the plan of God again through the cross.
- 4) The devil mimicked Jesus using the word of God as his support, “For it is written.” vs. 10a
 - a) The same word as before. vs. 4, 8

- b) The devil attempted to use Scripture, but out of context to make it say something it does not say.
- c) The quotation is from the Psalms. Ps. 91:11-12
 - 1)) The devil quoted the Psalm out of context and omits a few words, “He shall give His angels charge over you, To keep you, ’ “and, ‘In their hands they shall bear you up, Lest you dash your foot against a stone.’” vs. 10-11
 - 2)) The Psalm is a promise to every child of God for divine protection, as they walk with Him indicated by the words the devil omitted, “in all your ways”, at the end of verse ten.
- d) The devil used the Psalm out of context to get Jesus to prove that He trusted God by casting Himself off, which would in fact prove Jesus was tempting God by willfully putting himself at risk and danger.
- e) The quote was untrue, yet Jesus did not correct it, to say that the quote is true because Jesus did not dispute it is nonsense, as in verse six.
- f) God does not honor scripture out of context, misrepresents His character.

4:12-13 The response of Jesus exposed the devil as a liar and deceiver. vs. 12-13

- 1) Jesus expose the devil's intent, to have Jesus tempt God. vs. 12
 - a) This is the third quote from Deuteronomy. Deut. 6:16
 - 1)) The context is when the people tempted and contended with God to furnish them with water at Massah and Meribah, tempting God, "Is the Lord among us or not?" Ex. 17:7
 - 2)) They should have been depending and trusting in God.
 - b) The devil used Scripture against Scripture, a contradiction.
 - * Jesus used Scripture to interpret Scripture, revealing that God's word does not contradict itself.
- 2) Jesus came out victorious, defeating the devil ended every temptations. vs. 13
 - a) This included all those during the forty days and the three major ones. vs. 13a
 - 1)) Jesus defeated Satan as the second man, the Last Adam, depending on the Father as man.
 - 2)) Jesus demonstrated the First Adam did not have to fail, but chose to fail.
 - b) The devil left Jesus for until a more opportune time. vs. 13b

- 1)) The phrase opportune time "kairos", indicates a fixed or definite times, an hour or week, all the way to the cross.
- 2)) Angel came and ministered unto Jesus. Matt. 4:11

4:14-15 The proclamation of the Galilean ministry of Jesus.

- 4:14** The return of Jesus to Galilee.
- 1) Jesus returned to Galilee. vs. 14a
 - a) The reference to the power of the Spirit indicates He had been fully prepared and enabled by the Father for His ministry of Messiah.
 - b) The reference seems to indicate to returning from temptation, but it has no connection.
 - c) There is not strict chronology intended by Luke, in fact there is probably about one year of ministry between verse 13 and 14.
 - * The gospel of John records some of the events. Jn. 1:19-4:42
 - 2) Jesus was announced regarding His coming. vs. 14b
 - a) This confirms that Jesus had been active in His ministry for a time already.
 - b) The announcement was to the surrounding area of the Galilee.

- c) Josephus says there were 204 cities in the Galilee region, with about 20,000 or more, close to 3 million people.

4:15 The summery statement about the teaching of Jesus. vs. 15

- 1) He taught in their synagogues. vs. 15a
- 2) He was constantly being glorified by all. vs. 15b
- 3) You had to have 10 Jewish males to have a synagogue.

4:14-30 The rejection of Jesus at the synagogue of Nazareth.

4:16-21 The teaching of Jesus at the synagogue.

- 1) Jesus arrived at Nazareth, where He had been brought up. vs. 16a
- 2) Jesus entered the synagogue on the Sabbath day and as His custom was He stood up to read, not that His custom was to go to synagogue. vs. 16b
* Standing was the position of proclaiming the word of God!
- 3) Jesus was given the scroll of Isaiah the prophet, opened it to a specific passage. vs. 17
- 4) Jesus read the declaration of the text of Isaiah, Is. 61:1-2a. vs. 18
 - a) Seven things are stated by Isaiah.

- b) They each had to do with the ministry of the Messiah in bringing salvation to lost man.
- c) The seven-fold prophetic fulfillment, “The Spirit of the LORD *is* upon Me, Because He has anointed Me To preach the gospel to *the* poor; He has sent Me to heal the brokenhearted, To proclaim liberty to *the* captives And recovery of sight to *the* blind, To set at liberty those who are oppressed; To proclaim the acceptable year of the LORD.” vs. 18-19
- 4) Jesus proceeded to teach giving the interpretation as the usual order of service. vs. 20
 - a) He rolled up the scroll and gave *it* back to the attendant and sat down. vs. 20a-b
* Sitting was the position of a teacher, the people stood!
 - b) The people in the synagogue were fixed on Him. vs. 20c
- 5) Jesus gave the interpretation to be the prophetic fulfillment. vs. 21
 - a) The first thing Jesus said to them was, “Today this Scripture is fulfilled in your hearing.”
 - b) This Scriptures specifically, Jesus stopped at the end of “To proclaim the acceptable year of the LORD”, to

indicate the promise of His First Coming. Is. 61:2a

- c) What follows is, “And the day of vengeance of our God; To comfort all who mourn”, the promise of His Second Coming to destroy the armies of the world and set up the Kingdom Age. Is. 61:2b

4:22-27 The unbelief and rebuke at the synagogue.

- 1) Jesus knew their hearts of consternation. vs. 22
- a) On the one hand the people were impressed with His words of wisdom about the message of salvation, wanting to overthrow Rome and have the Kingdom set up.
- b) But on the other hand they were offended that Jesus had exalted Himself as the deliverer for salvation.
- c) They expressed their contempt, due to their familiarity of Jesus, “Is this not Joseph’s son?”, a common person like us, alone with His brothers and sisters.
- 1)) John from prison sent men to Jesus asking if He was Messiah or should they be looking for another.
- 2)) And Jesus sent back the message of miracle, healings, etc. but the

key was that the gospel was being preached to the poor.

- 3)) Blessed is he who is not offended in Me. Lk. 7:19-23
- 2) Jesus knew what they were saying in their hearts. vs. 23
- a) He stated a proverb, “You will surely say this proverb to Me, ‘Physician, heal yourself!’ vs. 23a-d
- b) He gave the interpretation, “Whatever we have heard done in Capernaum, do also here in Your country.” vs. 23e-f
* They were telling Jesus to do the very miracles in Nazareth that they had heard of in Capernaum, then they would believe!
- 3) Jesus rebuked them for their unbelief. vs. 24-27
- a) Recalling their historical character, Then He said, “Assuredly, I say to you, no prophet is accepted in his own country.” vs. 24
- 1)) The word assuredly “amen” at the beginning means what is about to be stated is absolute truth and important, at the end it affirms it to be true.
- 2)) Jesus rebuked them by His own authority “I say to you”, He quoted no one!

- b) Relating them to their unbelieving ancestors to the believing Gentiles. vs. 25-26
- 1)) Jesus placed them in contrast to the believing Gentile widow at Zaraphath to which Elijah was sent to in Sidon, as Jezebel was searching everywhere for Elijah to kill him. vs. 25-26
- a)) Elijah through God delivered her and her son by providing oil and then raised her son from the dead. 1Kings 17
- b)) The three and a half year time is not recorded in the O. T. only here and James. Ja. 5:17
- 2)) Jesus placed them in contrast to the believing Gentile Naaman the Syrian, who was cleansed from his leprosy in the Jordan. vs. 27
- * The passage found in kings also. 2Kings 5

4:28-30 The response of anger at the synagogue.

- 1) All hearing and understanding were filled with wrath. vs. 28
- * The word wrath “thumos”, refers to heated anger that rises up inflamed.
- 2) The people wanted to stone Jesus to death. vs. 29

- a) They thrust Him out of the city; and they led Him to the brow of the hill on which their city was built. vs. 29a-b
- b) So they might throw Him down over the cliff and cast stone upon Jesus. vs. 29c
- 3) Jesus passed right through them, without telling us how this took place. vs. 30

4:31-37 **The deliverance of the demon possessed man at the synagogue of Capernaum.**

4:31-32 The teaching of Jesus Capernaum.

- 1) He went down to Capernaum, referring to the elevation, a city of Galilee. vs. 31a-b
- 2) He was teaching them on the Sabbaths. vs. 31c
- 3) Their response was for two things. vs. 32
- a) First they were astonished “ekplesso” at His teaching, meaning to be struck with amazement.
- b) Second His word came forth with authority “exousia” He commanded thing Himself, not in any other person’s name, He was the ultimate authority with the empowered endowment to command attention and obedience, not like the Scribes.

4:33-37 The disruption by a demon possessed man in the synagogue.

- 1) We do not know if the man was present or walked in after, but the unclean spirit, a demon cried out through him with a loud voice. vs. 33
 - a) Demons are fallen angels.
 - b) Demons seem to need or at least seek out human bodies to possess.
 - c) No Christian can be demon possessed, it is a lie, greater is He that is in you than he that is in the world. 1Jn. 4:4
* “Then some of the itinerant **Jewish** exorcists took it upon themselves to call the name of the Lord Jesus over those who had evil spirits, saying, “We exorcise you by the Jesus whom Paul preaches.” Ac 19:13
- 2) The demon acknowledged the person and authority of Jesus. vs. 34
 - a) He asked to be left alone and other demons, it is plural. vs. 34a
 - b) Literally said, “Ha, what to us and you”, in other words they are darkness and He is light, they are incompatible. vs. 34b
 - c) He identified Jesus as from Nazareth? vs. 34d
 - d) He knew there was a day coming for his destruction, “Did You come to destroy us?” vs. 34e

- e) He confessed Jesus as God, “I know who You are--the Holy One of God!” vs. 34f-g
- 3) Jesus cast the demon out of the man. vs. 35
 - a) Rebuking him, Jesus rebuked him, He told him to “Be quiet, and come out of him!” vs. 35a-d
 - b) The demon threw the man down before them and came out without being injured. vs. 35e-f
- 4) The response of the people. vs. 36
* All the people were amazed in awe of the authority and power to command the demon.
- 5) The word got out throughout the area. Vs. 37
* The word report “echos”, means a sound, noise, we get our word echo from it.

4:38-41 The healing of Peter’s mother-in-law.

- 1) Jesus left the synagogue to Peter’s house. vs. 38
 - a) Perhaps the mother of Peter’s wife was living with them and she had a high fever. vs. 38a-b
* Luke being a physician used a medical term “pyretos”, a fiery heat.
 - b) They asked Jesus to heal her. vs. 38c

- 2) Jesus stood over her and rebuked the fever, healing her, so immediately she got up and served them. vs. 38d-f
- 3) Jesus was then sought out by many at sun-down for healing. vs. 40
 - a) There were various diseases brought them to Him.
 - b) He laid His hands on every one of them and healed them.
- 4) Jesus also cast out demons from many. vs. 41
 - a) The demons cried out, “You are the Christ, the Son of God!” vs. 41c
 - b) And He, rebuking *them*, did not allow them to speak. vs. 41d-e
 - c) The reason, “for they knew that He was the Christ.” vs. 41f

- 3) Jesus was not moved by the request of the people, but the Father’s instruction. vs. 43
 - a) He told them, “I must preach the kingdom of God to the other cities also. vs. 43a-b
 - b) He told them this was the purpose He had been sent by the Father. vs. 43c
- 4) Jesus continued to preach in the synagogues of Galilee, as His custom. vs. 44

4:42-44 The consistent preaching of Jesus in the synagogues of Galilee.

4:42 The daily demands on Jesus were overwhelming.

- 1) At daybreak Jesus went to a place to be alone, probably to pray to the Father for direction and guidance for the day. vs. 42a-b
- 2) And the crowd sought Him and came to Him, and tried to keep Him from leaving them;