

# “The Holy One of God”

(Luke 4:31-37)

## Introduction

➤ I once heard it said that the person with the most authority does not carry many keys but only one key – the master key. Biblically, specifically in the New Testament, the word “authority” (*exousia*) refers to the right – the power and/or privilege – to accomplish whatever is desired.

Throughout the New Testament, we read that as the incarnate Son of God Jesus Christ possessed divine authority. That is, He had the God-given right to do whatever He wanted – according to the sovereign pleasure and plan of God. Specifically, in the Gospels, we read that Jesus repeatedly declared to have divine authority – authority that only God possess – and He demonstrated that authority in the miracles He performed. For example, we see that Jesus had the authority ...

### ♦ To forgive sins

Luke 5:24-25 ~ “‘But that you may know that the Son of Man has authority [*exousia*] on earth to forgive sins’ – he said to the man who was paralyzed – ‘I say to you, rise, pick up your bed and go home.’”<sup>25</sup> And immediately he rose up before them and picked up what he had been lying on and went home, glorifying God.”

### ♦ To judge sinners

John 5:26-27 ~ “For as the Father has life in himself, so he has granted the Son also to have life in himself.”<sup>27</sup> And he has given him authority [*exousia*] to execute judgment, because he is the Son of Man.”

### ♦ Over human government

John 19:10-11 ~ “So Pilate said to [Jesus], ‘You will not speak to me? Do you not know that I have authority [*exousia*] to release you and authority [*exousia*] to crucify you?’”<sup>11</sup> Jesus answered him, ‘You would have no authority [*exousia*] over me at all unless it had been given you from above. ...’”

### ♦ Over all flesh, to grant eternal life

John 17:1-2 ~ “When Jesus had spoken these words, he lifted up his eyes to heaven, and said, ‘Father, the hour has come; glorify your Son that the Son may glorify you,’<sup>2</sup> since you have given him authority [*exousia*] over all flesh, to give eternal life to all whom you have given him.”

### ♦ Over everything

Matthew 28:18~ “And Jesus came and said to them, ‘All authority [*exousia*] in heaven and on earth has been given to me.’”

➤ Throughout the Gospels, we read that Jesus performed countless miracles displaying and proving His divine authority over nature, disease, disability/deformity, death, and even demons. Many of those are on display in the passage before us this morning:

**Luke 4:31-37** ~ “And [Jesus] 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 possessed 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> ‘Ha! 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 their 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 about him went out into every place in the surrounding region.”

- From these verses, and from the parallel account in Mark's Gospel (1:21-28), I want to identify four ways in which Jesus' divine authority was on glorious display.

## The testimony of Jesus' divine authority ...

### 1. In His teaching (vs.31-32)

- It is interesting to note that after His miraculous escape from those who tried to kill Him (Lk.4:30) in Nazareth, Jesus returned *"to Capernaum"* (vs.31) – the place where He was well received and had performed many miracles (see Lk.4:23). Capernaum was the home of Peter and Andrew, James and John, and Matthew (see Matt.4:18, 21; 9:9). It was a small but important and prosperous fishing town, located on the trade route and on the northwestern shore of the Sea of Galilee (about 25 miles north of Nazareth). Jesus moved to Capernaum after the people of (His hometown) Nazareth tried to murder Him by throwing Him off a cliff (Lk.4:29). Consequently, Capernaum became known as the headquarters of Jesus' public ministry and even referred to as His *"home"* (Mk.2:1; Matt.9:1).
- As we saw last Sunday, a major part of Jesus' public ministry was teaching/preaching in the synagogues throughout (New Testament) Palestine (see Lk.4:15, 43). Here again, we see Jesus *"teaching"* (*didaskō*) in the synagogue of Capernaum *"on the Sabbath"* (vs.31). This may seem to us to be a rather ordinary (unamazing) event, but as we see in the next verse Jesus' teaching was anything but ordinary: *"and they were astonished at his teaching, for his word possessed authority"* (vs.32). The word *"astonished"* (*ekplēssō*) could literally be translated "to be struck with amazement." The crowd who heard Jesus teach were stunned, or even in shock at Jesus' teaching.

This was not because Jesus was theatrical or emotional in His preaching. The reason for this is stated clearly: *"for his word possessed authority"* (vs.32). Unlike *"the scribes"* (Mk.1:22), Jesus' authority did not come from any human (religious or political) governing body. He did not have to cite human sources or quote other rabbis. Jesus spoke as one speaking directly from God, as one speaking the very words of God, because He was speaking He was speaking the very words of God (see Jn.14:10; 17:8, 14; 1Pet.4:11).

**Matt 7:28-29** ~ "And when Jesus finished these sayings, the crowds were astonished [*ekplēssō*] at his teaching, <sup>29</sup>for he was teaching them as one who had authority [*exousia*], and not as their scribes."

- Jesus spoke with divine authority, because He is the Son of God. In theological terms, this is known as "divine fiat" (i.e., the authority of God's command alone; "fiat" Latin for "to be" or "be done"). As God (the incarnate Son of God), Jesus could literally and supernaturally speak things into existence or command something into being. Jesus possessed the divine ability to create, heal, resurrect, solely on the authority of His word.
- The best sermon illustrations are always biblical illustrations. In Luke chapter seven, we find an example of Jesus' divine ability to merely command (or will) something into being.

**Luke 7:1-10** ~ "After he had finished all his sayings in the hearing of the people, he entered Capernaum.

<sup>2</sup>Now a centurion had a servant who was sick and at the point of death, who was highly valued by him.

<sup>3</sup>When the centurion heard about Jesus, he sent to him elders of the Jews, asking him to come and heal his servant. <sup>4</sup>And when they came to Jesus, they pleaded with him earnestly, saying, 'He is worthy to have you do this for him, <sup>5</sup>for he loves our nation, and he is the one who built us our synagogue.' <sup>6</sup>And Jesus went with them. When he was not far from the house, the centurion sent friends, saying to him, 'Lord, do not trouble yourself, for I am not worthy to have you come under my roof. <sup>7</sup>Therefore I did not presume to come to you. But say the word, and let my servant be healed. <sup>8</sup>For I too am a man set under authority, with soldiers under me: and I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it.' <sup>9</sup>When Jesus heard these things, he marveled at him, and turning to the crowd that followed him, said, 'I tell you, not even in Israel have I found such faith.' <sup>10</sup>And when those who had been sent returned to the house, they found the servant well."

- Jesus Christ spoke the very words of God, with all the authority of God, because He is the (incarnate) Son of God (fully/truly God and fully/truly man; Col.1:19; 2:9). The prophets would declare, “Thus says the Lord ...” and Jesus essentially said, “Thus says Me!” As the Son of God, Jesus exhibited divine authority as He taught – the incarnate Word of God teaching the inspired and inerrant Word of God

**John 1:1-3, 14** ~ “In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>He was in the beginning with God. <sup>3</sup>All things were made through him, and without him was not any thing made that was made. ... <sup>14</sup>And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.”

- Before the incarnation, the Son of God was the divine agent of all God’s creation, and He created all things by the sheer authority of His divine word. The Son of God created the heavens and the earth “out of nothing” – without any materials or external resources – by the divine authority of His command.

**Col 1:15-17** ~ “He is the image of the invisible God, the firstborn of all creation. <sup>16</sup>For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things were created through him and for him. <sup>17</sup>And he is before all things, and in him all things hold together.”

**Heb 1:1-2** ~ “Long ago, at many times and in many ways, God spoke to our fathers by the prophets, <sup>2</sup>but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.”

**Gen 1:3** ~ “And God said, ‘Let there be light,’ and there was light.”

**John 11:43-44** ~ “When he had said these things, he cried out with a loud voice, ‘Lazarus, come out.’ <sup>44</sup>The man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Jesus said to them, ‘Unbind him, and let him go.’”

- Those who heard Jesus were in awe of His teaching – not because of His personality, His theatrics, His eloquence, or His humor but because of His authority as the Son (Word) of God. Here, it was not Jesus’ miracles that amazed the crowd but His teaching. The fact is, as we will see, miracles do not save anyone (see Lk.16:31). Miracles function to authenticate the messenger, and it is the message – the Word of God – that truly saves (see Rom.1:16; 10:17; 1Cor.1:18; 1Thess.2:13; Heb.4:12). We must never diminish nor neglect the saving and sanctifying power of the Word of God.

✓ Illust: “When He opened His holy mouth, all present were stopped in their tracks, filled with amazement, and pierced by a sense of dread to hear the truth proclaimed with such transcendent finality. That is how we should respond every time we hear the Word of God. We are not listening to the word of scribes, preachers, or theologians, so our hearts should be filled with a holy dread and awe when the Bible is proclaimed” (R.C. Sproul; *St. Andrew’s Expositional Commentary: Mark*; 1:22).

## 2. From a demon (vs.33-34)

- While all the people were in stunned amazement, we read that “*in the synagogue there was a man who had the spirit of an unclean demon*” (vs.33). In other words, in their “church” (perhaps even during their church service; as Mark recorded that this happened “*immediately*”; Mk.1:23) there was a man who was possessed by a demon. And this demon was not silent in the presence of the Son of God: “*he cried out with a loud voice, <sup>34</sup>‘Ha! 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.’*” (vs.33-34).

To be sure, the demon’s shrieking (“*cried out*”; *anakrazō*) voice was “*loud*” (*megas*), but more important than his volume was the words that he declared. Notice the titles that he uttered about Jesus: “*Jesus of Nazareth*” (vs.33) and “*the Holy One of God.*”” (vs.34). These descriptions affirm both the

humanity and the deity of Jesus Christ [the demon had better doctrine about Jesus (“Christology”) than many professing Christians today!]. The demon knew, as all demons know, exactly who Jesus was.

**Acts 19:11-18** ~ “And God was doing extraordinary miracles by the hands of Paul, <sup>12</sup>so that even handkerchiefs or aprons that had touched his skin were carried away to the sick, and their diseases left them and the evil spirits came out of them. <sup>13</sup>Then some of the itinerant Jewish exorcists undertook to invoke the name of the Lord Jesus over those who had evil spirits, saying, ‘I adjure you by the Jesus whom Paul proclaims.’ <sup>14</sup>Seven sons of a Jewish high priest named Sceva were doing this. <sup>15</sup>But the evil spirit answered them, ‘Jesus I know [*ginōskō*], and Paul I recognize [*epistamai*], but who are you?’ <sup>16</sup>And the man in whom was the evil spirit leaped on them, mastered all of them and overpowered them, so that they fled out of that house naked and wounded. <sup>17</sup>And this became known to all the residents of Ephesus, both Jews and Greeks. And fear fell upon them all, and the name of the Lord Jesus was extolled.”

- The demons never argued with Jesus, let alone attack Him. They knew that they were subject to His authority and power. In fact, it is interesting to note that while many people were unable or unwilling to see Jesus divine identity, the demons fully recognized Him – and were triggered by His very presence!

**Luke 4:40-41** ~ “Now when the sun was setting, all those who had any who 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.”

- This is undeniable truth that simply believing in Jesus is not sufficient for salvation. No one is saved by a mere (insincere) profession of faith. Simply saying you believe in Jesus is not true saving faith, it’s merely the faith of demons.

**James 2:19** ~ “You believe that God is one; you do well. Even the demons believe – and shudder [*phrissō*]!”

True saving faith is not lip-service about Jesus (e.g., reciting a “sinner’s prayer”); it is not a superficial belief in Christ; it is not adding Jesus to your sinful life or pantheon of other gods; it is not accepting Jesus as your savior and rejecting Him as Lord; and it is not trying to diminish Jesus as merely a good teacher, prophet of God. True saving faith is receiving Jesus Christ as your Lord and Savior, loving and serving Him above all.

### 3. Over the demonic realm (vs.34-35)

- Not only did the demon know who Jesus was, He also knew the authority Jesus possessed. It is important to notice that this one demon spoke about the whole demonic realm (plural “us”): “*What have you to do with us ...? Have you come to destroy us?*” (vs.34). Demons are terrified of the presence and power of the Son of God. They know they are no match for God, and therefore no match for Jesus Christ.

The phrase “*What have you to do with us?*” (vs.34) is an idiomatic expression (lit. “what to us and to you”) stating “we have nothing to do with one another” or “what do you have to do with us.” This demon is mortified and mystified by the very presence of Jesus. The demon senses he is in trouble, for the demon knows that Jesus is the Son of God.

The Greek word translated “*destroy*” (*apollymi*; vs.34) means to “bring to ruin or nothing”, “to abolish or demolish.” To whatever degree, demons know that Jesus will one day bring sentenced them to eternal condemnation (in hell; see Rev.12:9, 20:1-3, 10). Here, the demon’s question was only: “Is our destruction today?”

- ✓ **Illust:** “After the tribulation, as Jesus prepares for His thousand-year earthly reign, He will imprison Satan (and by implication the demons) in the abyss. The abyss is currently the temporary place of

imprisonment for some of the demons (those who sinned in Gen. 6; cf. 1 Peter 3:18-20; Jude 6). It is not their final place of punishment, which is the lake of fire (Matt. 25:41). The abyss will be the holding cell, so to speak, for Satan and all the demons during the millennium. After one last, desperate assault on God and His people (Rev. 20:7-9), Satan and the demons will be thrown into the lake of fire, where they will undergo eternal punishment (Rev. 20:10)” (John MacArthur; *The MacArthur New Testament Commentary: Luke*; 4:34).

- This demon is confused. While he knew that their days were numbered, they would be eternally damned by the Son of God, he did not think that day was this day. He apparently thought they had more time, to unleash Satan’s evil on the world. Demons do not deny the identity or reality of Jesus Christ, but they do hate Him. They do not disparage or challenge His divine authority, but they do rebel against it – and will face the consequence for their rebellion against God. Demons know, and are terrified by, the reality of the divine authority of Jesus Christ.

**Luke 8:26-37** ~ “Then they sailed to the country of the Gerasenes, which is opposite Galilee. <sup>27</sup>When Jesus had stepped out on land, there met him a man from the city who had demons. For a long time he had worn no clothes, and he had not lived in a house but among the tombs. <sup>28</sup>When he saw Jesus, he cried out and fell down before him and said with a loud voice, ‘What have you to do with me, Jesus, Son of the Most High God? I beg [*deomai*; cf. Lk.8:38] you, do not torment [*basanizō*; or “torture” (Rev.20:10)] me.’ <sup>29</sup>For he had commanded the unclean spirit to come out of the man. (For many a time it had seized him. He was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the desert.) <sup>30</sup>Jesus then asked him, ‘What is your name?’ And he said, ‘Legion,’ for many demons had entered him. <sup>31</sup>And they begged [*parakaleō*] him not to command them to depart into the abyss. <sup>32</sup>Now a large herd of pigs was feeding there on the hillside, and they begged [*parakaleō*] him to let them enter these. So he gave them permission. <sup>33</sup>Then the demons came out of the man and entered the pigs, and the herd rushed down the steep bank into the lake and drowned.

<sup>34</sup>When the herdsmen saw what had happened, they fled and told it in the city and in the country.

<sup>35</sup>Then people went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind, and they were afraid. <sup>36</sup>And those who had seen it told them how the demon-possessed man had been healed. <sup>37</sup>Then all the people of the surrounding country of the Gerasenes asked him to depart from them, for they were seized with great fear. So he got into the boat and returned.” (also Matt.8:28-34; Mk.5:1-20)

- Jesus “**rebuked**” (vs.35) the demon that possessed the man. The word “**rebuked**” (vs.35; *epitimaō*) means to “censure” or “admonish.” Only God’s authority, and authority given by God, can truly reprimand and punish demons (see Acts 19:13-16). We see here again Jesus’ divine authority on display in His spoken Word.

**Luke 4:39** ~ “And he stood over her and rebuked [*epitimaō*] the fever, and it left her, and immediately she rose and began to serve them.”

**Luke 4:41** ~ “And demons also came out of many, crying, ‘You are the Son of God!’ But he rebuked [*epitimaō*] them and would not allow them to speak, because they knew that he was the Christ.”

**Luke 9:37-43** ~ “On the next day, when they had come down from the mountain, a great crowd met him. <sup>38</sup>And behold, a man from the crowd cried out, ‘Teacher, I beg you to look at my son, for he is my only child. <sup>39</sup>And behold, a spirit seizes him, and he suddenly cries out. It convulses him so that he foams at the mouth, and shatters him, and will hardly leave him. <sup>40</sup>And I begged your disciples to cast it out, but they could not.’ <sup>41</sup>Jesus answered, ‘O faithless and twisted generation, how long am I to be with you and bear with you? Bring your son here.’ <sup>42</sup>While he was coming, the demon threw him to the ground and convulsed him. But Jesus rebuked [*epitimaō*] the unclean spirit and healed the boy, and gave him back to his father. <sup>43</sup>And all were astonished at the majesty of God.”



**Luke 18:15-17** ~ “Now they were bringing even infants to him that he might touch them. And when the disciples saw it, they rebuked [*epitimaō*] them. <sup>16</sup>But Jesus called them to him, saying, ‘Let the children come to me, and do not hinder them, for to such belongs the kingdom of God. <sup>17</sup>Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.’”

- Jesus not only possessed the authority to censure the demon, but He also possessed the authority to silence the demon. He commanded the demon to “*be silent*” (vs.35; *phimoō*). The demon knew that Jesus was the Son of God, the second person of the Trinity. While demons (and even the devil Himself) know very well who Jesus is, they are not fit evangelists and preachers.

**Luke 8:22-25** ~ “One day he got into a boat with his disciples, and he said to them, ‘Let us go across to the other side of the lake.’ So they set out, <sup>23</sup>and as they sailed he fell asleep. And a windstorm came down on the lake, and they were filling with water and were in danger. <sup>24</sup>And they went and woke him, saying, ‘Master, Master, we are perishing!’ And he awoke and rebuked [*epitimaō* (Lk.4:35)] the wind and the raging waves, and they ceased, and there was a calm. <sup>25</sup>He said to them, ‘Where is your faith?’ And they were afraid [*phobeomai*], and they marveled [*thaumazō*], saying to one another, ‘Who then is this, that he commands even winds and water, and they obey him?’”

Mark 4:35-41 ~ “On that day, when evening had come, he said to them, ‘Let us go across to the other side.’ <sup>36</sup>And leaving the crowd, they took him with them in the boat, just as he was. And other boats were with him. <sup>37</sup>And a great windstorm arose, and the waves were breaking into the boat, so that the boat was already filling. <sup>38</sup>But he was in the stern, asleep on the cushion. And they woke him and said to him, ‘Teacher, do you not care that we are perishing?’ <sup>39</sup>And he awoke and rebuked [*epitimaō*] the wind and said to the sea, ‘Peace [*siōpaō*; stop making noise]! Be still [*phimoō*; stop moving]!’ And the wind ceased, and there was a great calm. <sup>40</sup>He said to them, ‘Why are you so afraid? Have you still no faith?’ <sup>41</sup>And they were filled with great fear [*phobeomai megas phobos*] and said to one another, ‘Who then is this, that even the wind and the sea obey him?’”

The disciples were seemingly more afraid of Jesus’ authority (ability) to control weather than they were of the ferocious storm (see Lk.8:25; Mk.4:41)!

- Jesus’ divine authority is obvious in His dealings with both the natural (physical) and supernatural (spiritual) realms. He not only had the authority to censure the demon (vs.35), and silence the demon (vs.35), He also had the authority to exorcise the demon. Jesus simply, but authoritatively, said: “*come out of him!*” (vs.35). Notice again that Jesus did not rely on any ritual, incantation, or medicinal intervention. By divine fiat, Jesus commanded the demon and the demon immediately obeyed.

The demon immediately obeyed the command of Jesus: “*he came out of him, having done him no harm*” (vs.35). Jesus surgically removed the demon from the man, without hurting the man at all. There was no demonic tantrum; there was no struggle; there was no resistance. By the sheer command of Christ, the demon left.

- When exorcising the demon-possessed man, Jesus did not say (never said), “In the name of \_\_\_\_\_, I command you to come out of him!” As the (incarnate) Son of God, Jesus did not call upon any higher or greater authority because there is no higher or greater authority.

**Phil 2:9-11** ~ “Therefore God has highly exalted him and bestowed on him the name that is above every name, <sup>10</sup>so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, <sup>11</sup>and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”

**1 Peter 3:22** ~ “who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him.” (see Eph.1:20-23; Heb.1:4)

**Col 1:16-18** ~ “For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things were created through him and for him. <sup>17</sup>And he is before all things, and in him all things hold together. <sup>18</sup>And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent.”

- The Protestant Reformer Martin Luther was a prolific hymn writer. Arguably his most famous hymn is “A Mighty Fortress is Our God”, which he wrote in 1529 based on Psalm 46. Luther said, “We sing this psalm to the praise of God, because God is with us and powerfully and miraculously preserves and defends His church and His word against all fanatical spirits, against the gates of hell, against the implacable hatred of the devil, and against all the assaults of the world, the flesh and sin” (James M. Boice, (2005). Psalms 42–106: *An Expositional Commentary*; p. 388).

Verse 1

A mighty fortress is our God / A bulwark never failing  
Our helper He amid the flood / Of mortal ills prevailing  
For still our ancient foe / Doth seek to work us woe  
His craft and power are great / And armed with cruel hate  
On earth is not his equal

Verse 2

Did we in our own strength confide / Our striving would be losing  
Were not the right Man on our side / The man of God's own choosing  
Dost ask who that may be / Christ Jesus it is He  
Lord Sabaoth His name / From age to age the same  
And He must win the battle

Verse 3

And though this world with devils filled / Should threaten to undo us  
We will not fear for God hath willed / His truth to triumph through us  
The prince of darkness grim / We tremble not for him  
His rage we can endure / For lo his doom is sure  
One little word shall fell him

Verse 4

That word above all earthly pow'rs / No thanks to them abideth  
The Spirit and the gifts are ours / Through Him who with us sideth  
Let goods and kindred go / This mortal life also  
The body they may kill / God's truth abideth still  
His kingdom is forever

#### 4. From the crowds (vs.36-37)

- Still reeling from the authority of Jesus' teaching, the people witnessed (firsthand) Jesus' authority over demons: *“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!’”* (vs.36). They had never seen or heard anything like this before. They had no point of reference, nothing in which to compare. They were all *“amazed”* (*thambos*), which means to be utterly astonished or dumbfounded.

They were *“astonished”* (*ekplēssō*; vs32) by the authority of His teaching, and now they were all *“amazed”* (*thambos*; vs.36) by authority over demons.

- Consequently, *“reports about him went out into every place in the surrounding region”* (vs.37). The news about Jesus – His teaching, His miracles, and His identity – was spreading like a wildfire (see Lk.4:14; 5:15; 7:17).

#### Conclusion

- One might conclude that with all the miracles Jesus performed and all the authority that He displayed everyone would flock to Him as the Messiah, the Son of God. But that was simply not the case. The fact is that, as with those in Nazareth, many in Capernaum were unrepentant and rejected Jesus as the Christ:

**Luke 10:13-16** ~ Jesus said: “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. <sup>14</sup>But it will be more bearable in the judgment for Tyre and Sidon than for you. <sup>15</sup>And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades. <sup>16</sup>The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me.”

- They were all amazed by Jesus’ abilities, but they refused to believe in Him as Lord and God. They refused to believe what the demons know to be true; they refused to surrender their lives to Jesus as Lord of their lives; they refused to bow before Jesus in worship and obedience.

May we not make the same mistake – wanting Jesus’ miracles but not submitting to His authority. May we not be like the demons who believe in God but hate and rebel against God. May we not be like those in Capernaum who were astonished by Jesus but never received Him as their Savior and Lord. May we not be like so many today who want to “believe” in Jesus when it’s convenient or seems beneficial, but not truly worship Jesus as the one and only Son of God.

May we faithfully and courageously declare, with both our lips and our lives, that Jesus is “*The Holy One of God!*”