

**[Sunday, March 19, 2017] The Luke Series, Luke chapter 4, verses 14-44 – Craig Thurman**

Temptation proves the Son of God. He was impeccable. Satan had nothing in Christ to draw Him into sin. Our Lord Jesus had no principle which lusted after the flesh, or after the eyes, or after the pride of life. (Jn.14.30)

Temptation proves the sons of God. But Satan has something in us, that is our sinful nature, to which he can appeal so that we might commit sin. But by the Word of God we are informed against all of his deceptive schemes. By knowing and applying the Word of God we can discern times when we should flee temptation or when we should resist the devil. Fleeing involve instances of fornication, idolatry, and youthful lusts. Resisting Satan, which coincides with fleeing, involves remaining subject to the will of God. Such activity on the part of the Christian is called being stedfast in the faith.

Satan has an end. The wicked have an end. Temptation has an end. One day Jesus Christ shall return and we shall be with Him forever. That is without end.

**14 ¶ *And Jesus returned in the power of the Spirit into Galilee:***

The Spirit of God, the Third Person of the Trinity had come upon our Lord at His baptism. He had suffering the temptation of Satan in the wilderness, and is now to enter into His ministry in the power of the Spirit. The other gospel accounts also reveal that at the end of His temptation the angels ministered to Him.

*Mt 4:11 Then the devil leaveth him, and, behold, angels came and ministered unto him.*

*Mr 1:13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.*

As our Lord received the support that He needed as the Son of man we can be sure that God has stationed about us these elect angels to help us through trial.

The primary work of the angels of God appears to be to reveal the will of God by revealing the Word of God. (Mt.1.20; 2.13, 19; Dan.8.16; 10.11, 14, 21); and with that *sometimes* gives us physical strength, or not. It does not appear by this that the angels do the work of illumination, but rather they bring before our minds the Word of God.

**Daniel receiving instruction and afterward falling ill:**

*Da 8:15 And it came to pass, when I, even I Daniel, had seen the vision, and **sought** for the meaning, then, behold, there stood before me as the appearance of a man.*

*16 And I heard a man's voice between the banks of Ulai, which called, and said, **Gabriel, make this man to understand** the vision.*

*17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but **he said unto me, Understand, O son of man: for at the time of the end shall be the vision.***

*18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.*

*19 And he said, Behold, **I will make thee know** what shall be in the last end of the indignation: for at the time appointed the end shall be.*

...

*26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.*

*27 And **I Daniel fainted, and was sick** certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.*

*Dan.9.21 Yea, whiles I was speaking in prayer, even the man **Gabriel**, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.*

*22 And he informed me, and talked with me, and said, O Daniel, **I am now come forth to give thee skill and understanding.***

*23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: **therefore understand** the matter, and **consider** the vision.*

Daniel strengthened to receive the instruction of God's Word:

*Dan.10.11 And he said unto me, O Daniel, a man greatly beloved, **understand** the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.*

...

*14 Now **I am come to make thee understand** what shall befall thy people in the latter days: for yet the vision is for many days.*

...

*17 For how can the servant of this my lord talk with this my lord? for as for me, straightway **there remained no strength** in me, neither is there breath left in me.*

*18 Then there came again and touched me one like the appearance of a man, and **he strengthened me,***

*19 And said, O man greatly beloved, fear not: peace be unto thee, **be strong, yea, be strong.** And when he had spoken unto me, **I was strengthened,** and said, Let my lord speak; for thou hast strengthened me.*

...

*21 But **I will shew thee that which is noted in the scripture of truth:** and there is none that holdeth with me in these things, but Michael your prince.*

During the 3 weeks of Daniel's fast he was strengthened without food, but there are instances where food is provided by the angels for a particular task at hand.

*1Ki 19:8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.*

We have a limited understanding of angels provided in the Word of God. Though they are presently of greater power than we, they are not to be worshipped as God.

*2Pe 2:11 Whereas angels, which are greater in \*power and might, bring not railing accusation against them before the Lord.*

\*ἰσχύι καὶ δυνάμει strength and capacity

They are the ministers of God and worship God.

*Heb 1:7 And of the angels he saith, Who maketh his angels spirits, and his \*ministers a flame of fire.*

\*λειτουργοῦς, a dedicated servant

They forbid worship, and recommend us to worship God.

*Re 19:10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. (cf. also Re.22.9)*

***and there went out a fame of him through all the region round about.***

Verse 23 tells us that our Lord had already been to other places before coming to Nazareth.

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

Christ's fame preceded His coming to Nazareth.

After His baptism, our Lord Jesus appears to have come to Cana of Galilee. There was a wedding feast. At this feast our Lord turned the water into wine.

*Jn.2.11 This **beginning** of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.*

From here He went to Capernaum, then to Jerusalem.

*Jn.2.12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.*

*13 And the Jews' passover was at hand, and Jesus went up to Jerusalem ...*

He purged the temple of those who made His Father's house an house of merchandise. (cf. Jn.2.14-16 the first cleansing in the beginning of His ministry; Mt.21.13; Mk.11.15; Lk.19.46 is the last cleansing at the end of His ministry) And then He met with Nicodemus. (John chapter 3)

Our Lord then leaves Judaea because the Pharisees have taken notice of Him. They have heard that His popularity has surpassed that of John the Baptist. So, He departs for Nazareth of Galilee. But in order to come there He must pass through Samaria.

*Jn.4. 1 ¶ When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,*

*...*

*3 He **left** Judaea, and departed again into Galilee.*

*4 ¶ And he must needs go through Samaria.*

This is the occasion where He meets with the Samaritan woman at the well. The results of this meeting was a great fame being spread abroad of the Lord.

*Jn.4.28 The woman then left her waterpot, and went her way into the city, and saith to the men,*

*29 Come, see a man, which told me all things that ever I did: is not this the Christ?*

*30 Then they went out of the city, and came unto him.*

*...*

*40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.*

*41 And many more believed because of his own word;*

Then returns to Galilee and Cana,

*Joh 4:46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.*

And Jesus healed the nobleman's son without going to Capernaum.

*Jn.4.50 Jesus saith unto him, Go thy way; thy son liveth.*

...

*54 This is again **the second miracle that Jesus did**, when he was come out of Judaea into Galilee.*

Then to the city of Nazareth.

*Jn.4.43 ¶ Now after two days he departed thence, and went into Galilee.*

So, I think that we can read the next verse, verse 15, as, everywhere that our Lord went He went to the synagogue.

14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ

**15 And he taught in their synagogues, being glorified of all.**

So, this fame (v.14) of our Lord came before Him as he returned to the place of His upbringing, Nazareth.

15 καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν δοξαζόμενος ὑπὸ πάντων

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

*brought up, τεθραμμένος, nom. sing. masc. pat. perf. pass. of τρέφω; brought up, fed, nourished.*

*custom, εἰωθὸς, acc, sing. neut. part. of εἴωθα; KJV, wont, custom, manner.*

What a grand privilege it is to be able to read. How much more is it a privilege to read the Word of God before others. Our Lord had this custom. It was a habit for Jesus to read Scripture whenever He came into the synagogue. As we shall see, He stood to read; he sat to teach.

16 Καὶ ἦλθεν εἰς τὴν Ναζαρέτ οὗ ἦν τεθραμμένος καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτοῦ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν καὶ ἀνέστη ἀναγνῶναι

***17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,***

*when ... had opened, ἀναπτύξας, nom. sing. masc. part. aor. act. of ἀναπτύσσω, ἀνά re-, again, above + πτύσσω Lk.4.20, closed;*

It might have been that Jesus had asked for this particular scroll. This is not said. But He did begin to teach those that were present.

*Mr 6: 1 ¶ And he went out from thence, and came into his own country; and his disciples follow him.*

*2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?*

*3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.*

Jesus begins to read the text of Isaiah the prophet, in our KJV Bible, chapter 61, verses 1-3.

17 καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαΐου τοῦ προφήτου καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον

**18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,**

On the other hand,

*Lk.6.24 But woe unto you that are rich! for ye have received your consolation.*

*25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.*

18 Πνεῦμα κυρίου ἐπ' ἐμέ οὗ ἕνεκεν ἔχρισέν με εὐαγγελίζεσθαι πτωχοῖς ἀπέσταλκέν με ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει

**19 To preach the acceptable year of the Lord.**

<p>KJV <i>Isa 61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek (Luke &amp; LXX <b>poor</b>); he hath sent me to bind up (Lk. &amp; LXX <b>heal</b>) the brokenhearted, to proclaim liberty to the captives, (LXX, inserts <b>boldened text</b>) and the opening of the prison to them that are bound (Luke, to set at liberty them that are bruised; LXX omits);</i></p> <p><i>2 To proclaim the acceptable year of the LORD,</i></p>	<p>LXX <i>1 ¶ The Spirit of the Lord is upon me, because he has anointed me; he has sent {1 } me to preach glad tidings to the poor, to heal the broken in heart, to proclaim liberty to the captives, <b>and recovery of sight to the blind</b>; {1} Lu 4:18 }</i></p> <p><i>2 to declare the acceptable year of the Lord,</i></p>
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The remaining goes beyond the immediate purpose of our Lord's first coming ...	
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*acceptable*, δεκτόν, acc. sing. masc. of the noun δεκτος; the verb form is δέχομαι, *to receive, take, accept*.

2Co 6: 1 ¶ We then, as workers together with him (that is Jesus Christ), beseech you also that ye **receive not the grace of God in vain**.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

Paul was telling the Corinthian saints that the time was now to show the working of the true grace of God. Since God heard each of them **in His accepted time** the grace of God would reflect in their lives.

*year*, ἐνιαυτόν, acc. sing.; always translated in the KJV with the English word *year*; LXX, Ge.1.14, *year*.

In so many words our Lord Jesus said to these in the synagogue that day, 'I am the One and this is the time. It couldn't have been stated any more clearly.

For Israel this was the time that God chose to deal with them. There was a space of time that God worked in the nation like He would not do at all times. At this time God by Jesus Christ was bringing some, not all, of Israel to faith in Christ. Christ would *preach*, in the main, to the poor or meek of the earth. Those broken for sin would be healed. Those whose lives were habituated to a life of sensuality, covetousness, and idolatry would be delivered instantly. Those who never understood the things of God would have understanding granted to them. Those whose lives had been crushed by abuse would be set free. Christ did that for some in Israel. This was the LORD's time for them. This was the acceptable year. However, it was not the time of Israel's salvation. It was the time of Israel's rejection of the

Christ of God. It was the time of their being temporarily set aside so that *all* of the elect of every nation might be brought to God through His only begotten Son. This was a great time for the people of God. Jesus always saw the cross of His crucifixion before Him.

The prophets foretold of Christ's crushing the head of the Serpent, of His birth, coming in flesh, rejection, death, and resurrection. None of these things are in question in the Lord's dealing with Israel. Christ must come and die to save them and us, all of the elect of God from the condemnation of sin. **This is the time of the ministry of the LORD's Messiah.** He will not come in such a manner again. That is why the remaining portion of the prophecy of Isaiah was not read by Jesus in the synagogue that day. It has to do with His second coming. (cf. Is.61.2b-4)

*Isa 61:2 To proclaim the acceptable year of the LORD,*

*and the day of vengeance of our God; to comfort all that mourn;*

*3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.*

*4 ¶ And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.*

The time for this wasn't until Christ's second coming.

19 κηρύξαι ἐνιαυτὸν κυρίου δεκτὸν

**20 And he closed the book, and he gave it again to the minister,**

'It means the officer or attendant appointed to take charge of the sacred writings.' *Expository Thoughts, Luke, J. C. Ryle, p.119*

ὑπηρέτης, most often translated with the English noun, *officer*; then *minister* (5), *servant* (4).

***and sat down. And the eyes of all them that were in the synagogue were fastened on him.***

*were fastened, ἀτενίζοντες, nom. pl. masc. part. pres. of ἀτενίζω; also, to earnestly look, look earnestly, looked steadfastly, to set the eyes, steadfastly behold or look.*

20 καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ

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

*this day, Σήμερον is also translated to day.*

21 ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσίν ὑμῶν

***22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.***

Either this means that Jesus' was as no other man's reading, or that it is in reference to other remarks which followed, but are not contained in our text, or both.

*Jn.7.32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him...*

*45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?*

*46 The officers answered, **Never man spake like this man.***

*47 Then answered them the Pharisees, Are ye also deceived?*

*48 Have any of the rulers or of the Pharisees believed on him?*

***And they said, Is not this Joseph's son?***

Israel came to despise the very manna which the LORD provided for them as they wandered in the wilderness simply because of the *frequency* with which they had gathered it. (cf. Nu.21.5) And the city of Christ's upbringing would despise His message because of the *familiarity* that they had with him as a lad. And they say, 'This can't be the Messiah. He's a carpenter's son.'

Sometimes it is very difficult for us to hear the truth from those that are closest to us. We need the wisdom of God to know what we should say or not to those who are nearest to us. But someone retorts, 'But we should be able to say all truth to all people, especially our loved ones.' Do we believe the Word of God which says, *No prophet is accepted in his own country*. As a general rule, the means of God would be that another will be heard instead.

22 Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ καὶ ἔλεγον Οὐχ οὗτος ἐστὶν ὁ υἱὸς Ἰωσήφ

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

*Mk.15.29 And they that passed by railed on him, wagging their heads and saying, Ah, thou that destroyest the temple, and buildest it in three days,*

*30 Save thyself, and come down from the cross.*

*31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.*

Jesus knew their hearts. He knew His destiny. He knew what they would say. He knows all things.

*Joh 21:17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all*

*things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.*

*1Jo 3:20 For if our heart condemn us, God is greater than our heart, and knoweth all things.*

23 καὶ εἶπεν πρὸς αὐτοῦς Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην Ἰατρέ θεράπευσον σεαυτὸν ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καπερναοῦμ, ποιήσον καὶ ὧδε ἐν τῇ πατρίδι σου

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

That is, they didn't receive a prophet until he was dead.

*Mt 23:29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,*

*30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.*

*31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.*

*32 Fill ye up then the measure of your fathers.*

24 εἶπεν δέ Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ

**25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;**

25 ἐπ' ἀληθείας δὲ λέγω ὑμῖν πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραὴλ ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν

**26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.**

(read 1Ki.17.1-16) Here was a Phoenician widow woman to whom the great prophet Elijah was sent. He was not sent to any widow in Israel. What did the LORD tell Elijah of her (and she didn't know it herself at the moment.)

*1Ki 17:9 Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.*

God is sovereign. He does what He will with whom He will at all times. This was a terrible time in the history of Israel. Their king was Ahab, and his wife a Sidonian named Jezebel. And here is a widow woman, a gentile, to whom the prophet of the LORD was sent, and she received the prophet. She believed the words of the prophet. Israel didn't do that. And God does whatever He wills. But most of Israel didn't understand that. God keeps His Word. Israel rejected that Word. And He rejected Israel. And being sovereign could keep His Word by using Israel to accomplish that will for His own glory. And the nations of the elect shall be saved, and so shall Israel be too. But these words offend the hearers of Christ's message that day.

*Mt 3:9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.*

26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας εἰ μὴ εἰς Σάρεπτα τῆς Σιδῶνος πρὸς γυναῖκα χήραν

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

(read 2Ki.5.1-19)

Here was a captain of the host of the king of Syria. He has taken Israel captives, and has a maiden of Israel serving his wife. Of all of the lepers in that day, the LORD has Elishah command the cleansing of this man. What we see is that he believes the Word of God through the prophet Elishah, and receives cleansing from his loathesome disease of leprosy. Naaman

came to the fear of the LORD. And that is something that Israel in that day certainly did not have. Israel and Judah with their kings had all but forsaken the LORD.

*2Ki 3:13 And Elisha said unto the king of Israel, What have I to do with thee? **get thee to the prophets of thy father, and to the prophets of thy mother.** And the king of Israel said unto him, Nay: for the LORD hath called these three kings (Jehoshaphat, Ahab, and the king of Edom) together, to deliver them into the hand of Moab.*

27 και πολλοι λεπροι ησαν επι ελισσαιου του προφητου εν τω Ισραηλ και ουδεις αυτων εκαθαρισθη ει μη Νεεμαν ο Συρος

**28 And all they in the synagogue, when they heard these things, were filled with wrath,**

Instead of rejoicing in the presence of Christ and hearing His words of truth they were offended in Him and hated Him. He told them the truth and it offended them.

28 και επλησθησαν παντες θυμου εν τη συναγωγη ακουοντες ταυτα

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

29 και ανασταντες εξεβαλον αυτον εξω της πολεως και ηγαγον αυτον εως της οφρους του ορους εφ' ου η πολις αυτων ωκοδομητο εις το κατακρημνισαι αυτον

**30 But he passing through the midst of them went his way,**

30 αυτος δε διελθων δια μεσου αυτων επορευετο

**31 ¶ And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.**

Our Lord Jesus now moves to the city of Capernaum. Here He remains for a little time.

*Mt 4:13 And leaving Nazareth, he came **and dwelt** in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:*

*14 That it might be fulfilled which was spoken by Esaias the prophet, saying,*

*15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;*

*16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.*

*17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.*

31 Καὶ κατήλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν

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

32 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ

**33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,**

There was something about this demon that affected the possessed in an unclean manner. This is a single devil.

33 καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου καὶ ἀνέκραξεν φωνῇ μεγάλῃ

**34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.**

The demon acknowledges by the use of the plural pronouns *,us* and *we*, that there are others beside him. But there is only one that possessed this poor man. *I know thee who thou art ...*



34 λέγων, Ἐὰ τί ἡμῖν καὶ σοὶ Ἰησοῦ Ναζαρηνέ ἦλθες ἀπολέσαι ἡμᾶς οἶδά σε τίς εἶ ὁ ἅγιος τοῦ θεοῦ

**35 And Jesus rebuked him, saying, Hold thy peace,**

*hold thy peace, Φιμώθητι, 2ps. aor. imper. pass. of Φιμάω; same instance in Mk.1.25; the Greek is used in 1Co.9.9; 1Ti.5.18, muzzle; Mt.22.12, speechless; 1Pe.2.15, put to silence.*

Here the authority of our Lord Jesus to command that the demon silence himself. In effect 'you put a muzzle on it!' Our Lord did not have to *strike* him dumb. The Lord Jesus' authority is over the spiritual realm. He will manifest his authority over the natural realm in the accounts which follow.

***and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.***

There is no child of God which can be possessed of Satan or any devil. Oppressed, in the sense of ensnared, yes; possessed no.

Oppressed, yes (enemies oppress):

*2Ti.2.24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,*

*25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;*

*26 And that they may recover themselves **out of the snare** of the devil, who are taken captive by him at his will.*

Possessed, no:

*1Jo 4:4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.*

Peter when preaching the gospel to Cornelius and those of his house said this:

*Ac 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.*

*oppressed, καταδυναστευομένους, acc. pl. masc. part. pres. pass. of καταδυναστεύω, κατά down, according to, at + δυναστεύω, LXX, queen, oppress, ruler, princes, oppression; Ja.21.6, oppress.*

35 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων, Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἔξῆλθεν ἀπ' αὐτοῦ μηδὲν βλάψαν αὐτόν

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

*amazed, θάμβος, KJV, also astonish, wonder.*

36 καὶ ἐγένετο θάμβος ἐπὶ πάντας καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες Τίς ὁ λόγος οὗτος ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν καὶ ἐξέρχονται

**37 And the fame of him went out into every place of the country round about.**

*report, ἦχος; KJV of the verb ἠχέω: the sounding, the roaring; the noun ἦχος: fame, sound.*

That is, the report of the works of Jesus Christ continued spreading about the country.

37 καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου

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

We do not know to whom the plural pronoun *they* refers. It could be, and very likely is the disciples. By disciples is meant those who have come to Christ and are of the church at the moment. The twelve, which shall be referred to as the twelve disciples or twelve apostles, have not as yet been appointed of the Lord to minister with our Lord. (cf. Lk.6.13; 9.1)

38 Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος ἡ πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς

**39 And he stood over her, and rebuked the fever; and it left her:**

*Mk.1.31 And he came and took her by the hand, and lifted her up, and immediately the fever left her, and she ministered unto them.*

**and immediately she arose and ministered unto them.**

39 καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ καὶ ἀφῆκεν αὐτὴν παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς

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

40 Δύνοντος δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιθείς, ἐθεράπευσεν αὐτούς

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

Of this it is written in Matthew's gospel:

*Mt 8:16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:*

17 *That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses. (Is.53.4)*

KJV,

*Is.53.4 ¶ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*

LXX,

*Is.53.4 ¶ He bears our sins, and is pained for us: yet we accounted him to be in trouble, and in suffering, and in affliction.*

41 ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κράζοντα καὶ λέγοντα ὅτι Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν ὅτι ἤδεισαν τὸν Χριστὸν αὐτὸν εἶναι

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

The people didn't deny that Jesus was a great man of God. But they rejected Him as the Messiah. They followed Him for the benefits they received by His presence.

*Jn.6.24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and **came to Capernaum**, seeking for Jesus.*

*25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?*

*26 Jesus answered them and said, Verily, verily, I say unto you, **Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.***

*27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.*

His work was that those that the Father gave to Him in the eternal covenant of redemption believe that He is the Christ of Israel and the Savior of the world.

*Jn.6.35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*

*36 But I said unto you, That ye also have seen me, and believe not.*

*37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.*

*38 For I came down from heaven, not to do mine own will, but the will of him that sent me.*

*39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.*

*40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.*

Otherwise men will remain in unbelief. They will not come to Christ.

42 Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον καὶ οἱ ὄχλοι ἐζήτουν αὐτόν καὶ ἦλθον ἕως αὐτοῦ καὶ κατεῖχον αὐτόν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν

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

43 ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ ὅτι εἰς τοῦτο ἀπεστάλμαι

**44 And he preached in the synagogues of Galilee.**

Have you believed in Christ?

44 καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας