SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES



DEEP DIVE

Luke

Chapter Four, Verses 1–44

The Spirit of the Lord Is upon Me — forty days with the devil, a sermon in Nazareth, a demon silenced, and a whole town at the door at sunset

NASB 1995 | VERSE BY VERSE | FOUR VOICES | WITH DIAGRAMS

The new Adam wins in the wilderness with "It is written"; in His hometown He reads Isaiah's promise of release and says, "Today," and they try to throw Him off a cliff; in Capernaum His word drives out a demon and a fever, and He will not stay — He must preach the kingdom to the other cities also. Read through four teachers — **David Guzik**, **R.C. Sproul**, **C.H. Spurgeon** and **Matthew Henry** — with the Greek behind Luke's key words.

THE PASSAGE

Luke 4:1–44

tested · anointed · rejected · authority · sent

THE METHOD

Verse by Verse

Color-coded by teacher

WHAT'S INSIDE

Contents

Four movements from the wilderness to the synagogues of the land

—	**How to Read This Study** · *the four voices & their colors*	3
—	**Before the Passage** · *from the Jordan to the wilderness, Nazareth and Capernaum*	3
I	**It Is Written** · *Luke 4:1–13 · the temptation*	5
II	**Today This Scripture Has Been Fulfilled** · *Luke 4:14–30 · the Nazareth sermon*	7
III	**With Authority and Power** · *Luke 4:31–37 · authority over demons*	10
IV	**I Must Preach the Kingdom** · *Luke 4:38–44 · healing and sent*	11
V	**The Passage in the Whole Bible** · *cross-references*	13
†	**At a Glance** · *the four voices side by side*	14
†	**Key Insights & Questions for the Table** · *discussion*	14
†	**Sources** · *where each voice comes from*	15



"Today this Scripture has been fulfilled in your hearing." — Luke 4:21

SECTION I · THE PASSAGE

Luke 4:1–44

The Spirit of the Lord Is upon Me — Full of the Spirit, Jesus beats the tempter with Scripture, announces the year of favor, and rules demons and disease by a word

† How to Read This Study

This study walks Luke 4 in 4 movements, in Luke's own order. Each movement opens with the full NASB 1995 text of those verses, marked with the Berean colors and shapes; then the Greek behind the key words; then the teachers, each in his own color — **David Guzik**, the pastor who walks the text verse by verse; **R.C. Sproul**, the theologian who presses every word for its doctrine; **C.H. Spurgeon**, the preacher who turns the doctrine into a call to the heart; and **Matthew Henry**, the Puritan commentator who gathers it into plain, practical counsel. The figures draw the passage so you can see where Luke is going. Read the Scripture first; then let each voice add its angle.

DAVID GUZIK · Enduring Word — R.C. SPROUL · Ligonier · St. Andrew's
C.H. SPURGEON · Metropolitan Tabernacle — MATTHEW HENRY · Commentary on the Whole Bible

HOW THIS STUDY IS MARKED — God — His character & actions; Command / instruction; Key repeated word; Sin / warning; Promise / blessing; Time / place / contrast

KEY VERSE · LUKE 4:18

"△ THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME ☆ TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME ☆ TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, ☆ TO SET FREE THOSE WHO ARE OPPRESSED,"

† Before the Passage

Luke 3 ended with the Father's voice at the Jordan — "You are My beloved Son" (3:22) — and a genealogy that climbs to "Adam, the son of God" (3:38). Chapter 4 begins with the devil's question: "If You are the Son of God …" (v. 3). Luke has set the scene on purpose. Sproul: "Even as the first Adam was tempted in the garden, so now the new Adam is tempted by Satan in the wilderness." The Spirit who came on Jesus at His baptism now fills Him (v. 1), leads Him (v. 1), empowers Him (v. 14) and anoints Him (v. 18).

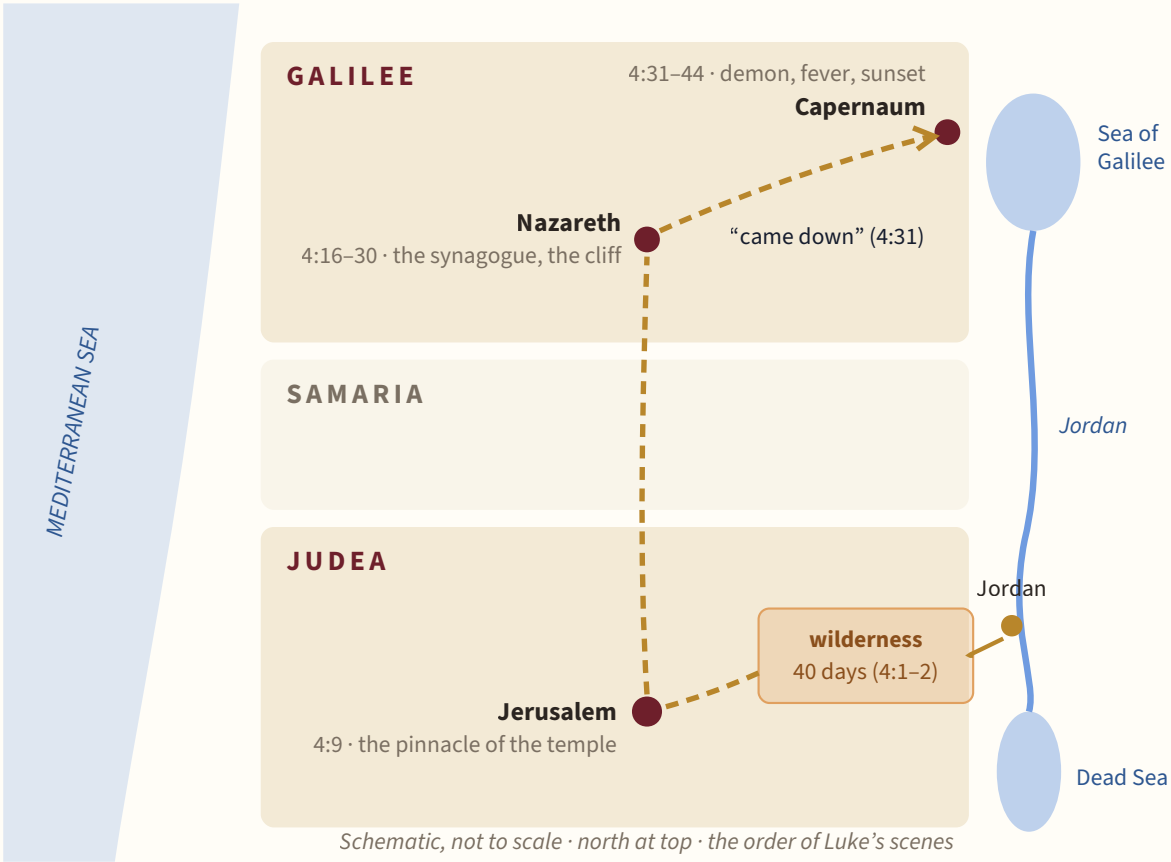
The forty days recall Israel's forty years in the wilderness, and all three of Jesus' answers come from Deuteronomy 6–8, Moses' sermon to that generation: "He humbled you and let you be hungry … that He might make you understand that man does not live by bread alone" (Deuteronomy 8:3). Where Israel

grumbled and tested God at Massah (Exodus 17:7), the true Son trusts and obeys. Moses (Exodus 34:28) and Elijah (1 Kings 19:8) had also gone forty days without ordinary food.

Nazareth was a small hill town in lower Galilee where Jesus "had been brought up" (v. 16). The synagogue service had prayers, readings from the Law and the Prophets, and a sermon; a visiting teacher could be handed the scroll. Sproul: "It was the custom in the synagogue to allow a visiting rabbi to give the meditation or exposition of the Word of God." Jesus read Isaiah 61:1–2, the promise of the Spirit-anointed Servant and "the favorable year of the LORD," language that echoes the Jubilee of Leviticus 25, when debts were cancelled and slaves set free.

Capernaum lay on the north shore of the Sea of Galilee, "down" from the hills of Nazareth (v. 31), and became Jesus' base. Simon lived there (v. 38) — Luke mentions him before telling of his call in chapter 5. The Sabbath ended at sunset, when people could carry the sick without breaking the rules (v. 40). The chapter ends with Jesus preaching "in the synagogues of Judea" (v. 44); the KJV, following other manuscripts, reads "Galilee," and Luke sometimes uses "Judea" for the whole land of the Jews (compare 1:5; 23:5).

FIGURE · FROM THE JORDAN TO CAPERNAUM



Schematic, not to scale · north at top · the order of Luke's scenes

Follow the dotted line through Luke's scenes: the Jordan, the wilderness, the temple in Jerusalem, Nazareth in the hills, and down to Capernaum by the lake.

I
MOVEMENT

LUKE 4:1–13

It Is Written

Full of the Spirit, hungry in the wilderness, and three answers from Deuteronomy

1 *Jesus, △ full of the Holy Spirit, returned from the Jordan and was △ led around by the Spirit in the wilderness* 2 *⚠ for forty days, being tempted by the devil. And He ate nothing during those days, and when they had ended, He became hungry.* 3 *And the devil said to Him, "⚠ If You are the Son of God, tell this stone to become bread."* 4 *And Jesus answered him, "🔁 It is written, '📜 MAN SHALL NOT LIVE ON 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 to Him, "I will give You all this domain and its glory; for ⚠ it has been handed over to me, and I give it to whomever I wish.* 7 *"Therefore if You worship before me, it shall all be Yours."* 8 *Jesus answered him, "🔁 It is written, '📜 YOU SHALL WORSHIP THE LORD YOUR GOD AND SERVE HIM ONLY.'"* 9 *And he led Him to Jerusalem and had Him stand on the pinnacle of the temple, and said to Him, "⚠ If You are the Son of God, throw Yourself down from here;* 10 *for 🔁 it is written, 'HE WILL COMMAND HIS ANGELS CONCERNING YOU TO GUARD YOU,'* 11 *and, 'ON their HANDS THEY WILL BEAR YOU UP, SO THAT YOU WILL NOT STRIKE YOUR FOOT AGAINST A STONE.'"* 12 *And Jesus answered and said to him, "It is said, '📜 YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST.'"* 13 *When the devil had finished every temptation, 🕒 he left Him until an opportune time.*

LUKE 4:1–13

"He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you understand that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the LORD."

DEUTERONOMY 8:3

"For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin."

HEBREWS 4:15

FIGURE · THREE TESTS, ONE ANSWER

THREE TESTS, ONE ANSWER · "IT IS WRITTEN" · LUKE 4:1–13

THE TEST	THE DEVIL SAYS	JESUS ANSWERS FROM
1 · BREAD vv3–4 · wilderness	"If You are the Son of God, tell this stone to become bread."	**Deuteronomy 8:3** Israel was humbled and fed
2 · KINGDOMS vv5–8 · a moment of time	"if You worship before me, it shall all be Yours."	**Deuteronomy 6:13** worship and serve God only
3 · THE PINNACLE vv9–12 · Jerusalem	"If You are the Son of God, throw Yourself down" (Ps 91)	**Deuteronomy 6:16** do not put God to the test

Adam fell in a garden with food all around; Israel grumbled forty years in the wilderness.
The Son of God, hungry after forty days, stands — with the same Book we hold.

Read across each row: the devil's offer, and the line from Deuteronomy Jesus answered with — every answer from the book about Israel in the wilderness.

πειράζω

PEIRAZŌ · "TEMPT, TEST" · G3985

The same word means "test" and "tempt"; context decides. God tests to prove and strengthen; the devil tempts to break. Here both are true at once: the Spirit led Jesus into the wilderness (v. 1), and the devil tempted Him there (v. 2). The present participle, "being tempted," suggests the pressure ran the whole forty days, with these three tests as its climax. Jesus answers the last one with the related *ekpeirazō*: "You shall not put the Lord your God to the test" (v. 12).

διάβολος

DIABOLOS · "DEVIL" · G1228

From *diaballō*, to throw across, to slander: the accuser. Thirty-eight New Testament uses. Luke names him four times in this scene (vv. 2, 3, 6, 13). His first move is to question what the Father had just said at the Jordan — "If You are the Son of God" (vv. 3, 9; compare 3:22). Jesus' weapon is *gegraptai*, "it is written" (G1125, vv. 4, 8, 10): a perfect tense, written and still standing. When the devil left, it was only "until an opportune time" (*kairos*, G2540, v. 13).

DAVID GUZIK · Enduring Word

Guzik insists the battle was real: "We sometimes think that Jesus' temptations were not real because they were not exactly like ours." In fact they were heavier, because Jesus never gave in to end the pressure. Each attack was met the same way — "Jesus countered Satan's suggestion with Scripture." The kingdoms were an offer of a crown without the cross, and the temple leap a misuse of Psalm 91, for the devil "is a Bible expert" who twists texts out of context. And the retreat was temporary: "The devil will always seek to come back at an opportune time, so we should never give him the opportunity."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's "The Temptation of Jesus" (18 March 2012) sets the two Adams side by side. "Adam was tempted on a full stomach," in a garden, with a companion; "Jesus was subjected to a fast that lasted forty days," alone in the desert. "It was the blitzkrieg of hell against our Savior." In both cases Satan attacked the trustworthiness of God's word, and Sproul hears the sneer: "If You are the Son of God, what are You doing here starving to death?" Jesus answered each time, "It is written," and refused Satan's misuse of Scripture, because Scripture interprets Scripture. "He passed it at every point."

C.H. SPURGEON · Metropolitan Tabernacle

In his exposition of Luke 4, Spurgeon notes that "The temptation of our Lord was not one to which he wantonly exposed himself," and that the devil "began his temptation with an 'if.'" Jesus' reply is "Christ's sword. See how swiftly he drew it out of its sheath." His sermon "Satan Departing, Angels Ministering" (MTP 39) on verse 13 warns that the devil fights to the end — "Satan will not go till he has shot the last arrow from his quiver" — yet comforts: "You are never so in the hand of Satan as to be out of the hand of God." And because he returns "for a season," Spurgeon pleads, "Watch and pray, that ye enter not into temptation."

MATTHEW HENRY · Commentary on the Whole Bible

Henry begins with the Spirit: "Those are well armed against the strongest temptations that are full of the Holy Ghost." He reads the hunger and the stone with faith — "God has many ways of providing for his people, without the ordinary means of subsistence." Christ let the tempter do his worst: "Christ gave him opportunity to say and do all he could against him." Beaten, the devil "departed with a resolution to attack him again," and Henry draws the promise for us: "If we resist the devil, he will flee from us."

II
MOVEMENT

LUKE 4:14-30

Today This Scripture Has Been Fulfilled

Isaiah 61 in Nazareth, gracious words, and a hometown that reaches for a cliff

14 *And Jesus returned to Galilee in the power of the Spirit, and news about Him spread through all the*
surrounding district. 15 *And He began teaching in their synagogues and was praised by all.* 16 *And He came to*
Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath,
and stood up to read. 17 *And the book of the prophet Isaiah was handed to Him. 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 THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND
RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED, 19 *TO PROCLAIM THE*

FAVORABLE YEAR OF THE LORD." [20] *And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him.* [21] *And He began to say to them, "Today this Scripture has been fulfilled in your hearing."* [22] *And all were speaking well of Him, and wondering at the gracious words which were falling from His lips; and they were saying, "Is this not Joseph's son?"* [23] *And He said to them, "No doubt you will quote this proverb to Me, 'Physician, heal yourself! Whatever we heard was done at Capernaum, do here in your hometown as well.'"* [24] *And He said, "Truly I say to you, no prophet is welcome in his hometown.* [25] *"But I say to you in truth, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when a great famine came over all the land;* [26] *and yet Elijah was sent to none of them, but only to Zarephath, in the land of Sidon, to a woman who 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 all the people in the synagogue were filled with rage as they heard these things;* [29] *and they got up and drove Him out of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff.* [30] *But passing through their midst, He went His way.*

LUKE 4:14–30

FIGURE · WHERE JESUS CLOSED THE BOOK

WHERE JESUS CLOSED THE BOOK · ISAIAH 61:1–2 IN LUKE 4:18–20

READ ALOUD — "TODAY … FULFILLED" (v21)

The Spirit of the Lord is upon Me … anointed Me
· to preach the gospel to the poor
· to proclaim release to the captives, sight to the blind
· to set free those who are oppressed
· to proclaim the favorable year of the LORD

,

NOT READ

"And the day of vengeance of our God" (Isa 61:2b)

His first coming — the year of favor, now

His return — judgment

He "closed the book" in the middle of a sentence; the comma between the two lines has lasted two thousand years.

Jesus read Isaiah 61 up to "the favorable year of the LORD" and stopped; the day of vengeance waits for His return.

ἔχρισεν

ECHRISEN · "HE ANOINTED" · G5548

From *chriō*, to anoint — the root of *Christos*, "Christ," the Anointed One, Hebrew *Messiah*. Sproul: Messiah "means literally, "the anointed one."" Prophets, priests and kings were anointed with oil; Jesus was anointed with the Spirit at the Jordan (3:22). Peter later preached it: "God anointed Him with the Holy Spirit and with power" (Acts 10:38). When Jesus read "He anointed Me," He was announcing who He is.

ἄφεσις

APHESIS · "RELEASE" · G859

A sending away, a release — the word for forgiveness throughout Luke (1:77; 3:3; 24:47) and the Greek Old Testament's word for the Jubilee "release." Here it appears twice in one verse: "release to the captives" and, literally, "to send away the oppressed in release." Sins forgiven and prisoners freed are one gospel. Verse 19's "favorable" is *dektos* (G1184), acceptable, welcome — the year God welcomes sinners. And verse 21 begins with *sēmeron* (G4594), "Today."

DAVID GUZIK · Enduring Word

Guzik notes that "Jesus came from His time of testing stronger than ever," returning in the Spirit's power. In Nazareth He read Isaiah 61 and stopped in the middle of a sentence, before "the day of vengeance of our God" — "a 2,000-year-old comma between the two phrases." The town admired Him and then turned when He spoke of God's mercy to a Gentile widow and a Syrian leper. "Their rejection said more about them than it did about Jesus." The brow of the hill was meant for murder: "Pushing someone off a small cliff was often the first step in the process of stoning."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul calls Isaiah 61 "perhaps the most important of over two thousand Old Testament prophecies that point to the coming Redeemer and Messiah" ("Jesus in the Synagogue," 25 March 2012). Jesus came "to proclaim liberty to all of us who by nature are enslaved to the impulses of sin," and the favorable year is "the year of Jubilee, the time when all debts are canceled" — "the greatest Emancipation Proclamation in the history of the world." In "Jesus Rejected" (22 April 2012) he presses the response: "The Scriptures make it abundantly clear that with Jesus, there is never neutrality." "If you are not His disciple, you are His enemy."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon's "Nazareth; or, Jesus Rejected by His Friends" (No. 753, 2 June 1867) notes that "Our Lord wisely ceased reading at those words." The people closest to Him were the hardest: "they did not feel themselves to be the persons to whom the Saviour claimed to have a commission." What enraged them was sovereign grace — "God holds the keys of the casket of grace, and distributes as he pleases." In his exposition he says the same: "when he came to that man-humbling and God-glorifying doctrine, they were filled with wrath." Eyes that wondered "now began to glare like the eyes of beasts," yet "Jesus Christ glides through the midst of his enemies uninjured."

MATTHEW HENRY · Commentary on the Whole Bible

Henry delights in the scene: "The reading of the scripture is very proper work to be done in religious assemblies." The text is pure good news — "The gospel is a proclamation of liberty, like that to Israel in Egypt and in Babylon," and Christ "came in God's name to discharge poor sinners that were debtors and prisoners to divine justice." "It was an acceptable time, for it was a day of salvation." But Nazareth stumbled on His ordinary roots — "Can any thing great, or worthy our regard, come from one so mean?" "Familiarity breeds contempt," and "They thrust from them the Saviour and the salvation."

III
MOVEMENT

LUKE 4:31–37

With Authority and Power

A Sabbath in Capernaum, a shrieking demon, and a word that commands

31 *And He came down to Capernaum, a city of Galilee, and He was teaching them on the Sabbath;* 32 *and they were amazed at His teaching, for* △ *His message was with authority*. 33 *In the* ⟲ *synagogue there was a man possessed by the spirit of an unclean demon, and he cried out with a loud voice,* 34 *"Let us alone! What business do we have with each other, Jesus of Nazareth? Have You come to destroy us? I know who You are—* △ *the Holy One of God!"* 35 *But Jesus rebuked him, saying, "* ▤ *Be quiet and come out of him!" And when the demon had thrown him down in the midst of the people, he came out of him without doing him any harm.* 36 *And amazement came upon them all, and they began talking with one another saying, "What is this message? For* △ *with authority and power He commands the unclean spirits and they come out."* 37 *And the report about Him was spreading into every locality in the surrounding district.*

LUKE 4:31–37

ἐξουσία

EXOUSIA · "AUTHORITY" · G1849

The right and power to act — delegated authority, the kind a king gives his officer. Luke uses it twice in this scene: His teaching was "with authority" (v. 32), and "with authority and power (*dynamis*, G1411) He commands the unclean spirits" (v. 36). Authority is the right; power is the ability. The devil had boasted that the kingdoms' "domain" (*exousia*, v. 6) was handed to him; now Jesus shows whose authority is real.

ἐπιτιμάω

EPITIMAŌ · "REBUKE" · G2008

To rebuke, to charge sharply. Luke uses it three times in a few verses: Jesus rebukes the demon (v. 35), the fever (v. 39) and the demons who shout His name (v. 41). He speaks to a fever the way He speaks to a demon — and later to wind and waves (8:24). Sproul hears the force of v. 35: "In effect, Jesus was saying, 'Shut up, and come out of him.'" The title the demon shrieks, "the Holy One of God" (v. 34), uses *hagios* (G40): set apart, wholly other.

DAVID GUZIK · Enduring Word

Guzik notes that Jesus' authority was not a style of speaking only: "The authority of Jesus was not only evident as He taught, but also in His life." The demon recognized Him and named Him "the Holy One of God," which Guzik reads as hell's own admission that the wilderness had failed — "The demons admitted that their wilderness temptations failed to corrupt Jesus." Jesus did not want testimony from that source; He silenced the demon and set the man free with a word.

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's "Jesus Meets a Demon" (6 May 2012) begins with the amazement: "The people were utterly amazed and astonished at His teaching because He spoke with such authority." Against Bultmann he insists that "The New Testament clearly propounds the reality of the demonic and angelic worlds," while distinguishing possession from mental illness. Demons have sound theology — "They know who Jesus is" — but "The problem with demons is not that they are ignorant of the truth but that they hate it with every fiber of their being." "Nothing recognizes the holy more clearly than the unholy." A believer may be harassed but not possessed: "Satan cannot inhabit the same space as the Holy Spirit."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon's exposition sees through the demon's praise: "That is an old trick of the devil, to acknowledge the excellence of the Preacher." Jesus would not accept it, and Spurgeon adds: "What a vile thing sin is, for it makes even good words to be evil when they come out of sinful lips!" The lesson for every pulpit follows: "The power of the gospel does not lie in the preacher, but in the truth which he proclaims."

MATTHEW HENRY · Commentary on the Whole Bible

Henry reads the demon's outcry as terror: "Unclean spirits are subject to continual frights." Its confession meant nothing — "It was a confession upon the rack, and therefore was not admitted in evidence." "Christ has the devil under check"; indeed, "Even the prince of the power of the air is his vassal, and trembles before him." So the people talked of nothing else: "Christ's power over devils was universally acknowledged and adored."

IV
MOVEMENT

LUKE 4:38–44

I Must Preach the Kingdom

A fever rebuked, a town at the door at sunset, and a Savior who will not be kept

38 *Then He got up and left the synagogue, and entered Simon's home. Now Simon's mother-in-law was*
suffering from a high fever, and they asked Him to help her. 39 *And standing over her, He rebuked the fever,*
and it left her; and she immediately got up and waited on them. 40 *While the sun was setting, all those who*
had any who were sick with various diseases brought them to Him; and laying His hands on each one of them,
He was healing them. 41 *Demons also were coming out of many, shouting, "You are the Son of God!" But*
rebuking them, He would not allow them to speak, because they knew Him to be the Christ. 42 *When day came,*
Jesus left and went to a secluded place; and the crowds were searching for Him, and came to Him and tried to
keep Him from going away from them. 43 *But He said to them, "I must preach the kingdom of God to the other*
cities also, for I was sent for this purpose." 44 *So He kept on preaching in the synagogues of Judea.*

LUKE 4:38–44

δεῖ

DEI · "I MUST" · G1163

The divine "must" that runs through Luke: the boy Jesus "had to be" in His Father's house (2:49); here He "must" preach the kingdom to other cities (v. 43); later the Son of Man "must suffer many things" (9:22), and at the end, "all things which are written about Me … must be fulfilled" (24:44). The crowds tried to keep Him; the Father's "must" moved Him on. "For I was sent for this purpose" — *apostellō*, the same sending as v. 18.

βασιλεία

BASILEIA · "KINGDOM" · G932

Reign, royal rule, kingdom. This is Luke's first use of "the kingdom of God" on Jesus' lips (v. 43), and the phrase will carry the whole Gospel. The devil offered "all the kingdoms of the world" (v. 5) for one act of worship; Jesus refused, and now announces God's kingdom — shown in demons cast out and the sick healed (vv. 35–41). It is present in the King, and it is still to come in fullness when He returns (Luke 21:31; 22:16).

DAVID GUZIK · Enduring Word

Guzik notes that the healing was complete — strength as well as health returned, so that Simon's mother-in-law rose and served at once. At sunset, when the Sabbath ended, the whole town came, and Jesus laid hands on each one: "Jesus worked very hard to serve the needs of others and put their needs before His." Yet at daybreak He went away alone, which shows "the value of solitude with God the Father." And when the crowds tried to hold Him, He chose preaching over staying for more miracles — His main work was the message of the kingdom.

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's "Healing & Preaching" (13 May 2012) says compassion moved Jesus to heal, but the miracles also did something larger. They do not mainly prove that God exists — creation and conscience already do that. Rather, "Miracles point to the attestation of God Himself to the person performing the miracle," as with Moses (Exodus 4) and the apostles (Hebrews 2:3–4). Sproul ties the extraordinary sign-miracles to the apostolic age while insisting that God still answers prayer and works in His providence today — a point on which other teachers differ.

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon's "Fever, and its Cure" (MTP 36) makes the sickbed a picture of the soul: "There is a fever of soul, which comes even upon gracious people, which only Christ can heal." The family did the right thing — "When Jesus came, they told him of her" — so "Make a practice of telling the Lord about all your family concerns." The cure was personal: "He stood over her; he rebuked the fever; he took her by the hand and lifted her up." And the proof was service: "Spiritual fever soon disappears before holy, unselfish activity."

MATTHEW HENRY · Commentary on the Whole Bible

Henry notes the tenderness — "Christ has a tender concern for his people when they are in sickness and distress" — and the reward of hospitality: "Christ is a guest that will pay well for his entertainment." Her serving teaches us: "Those that minister to Christ must be ready to minister to all that are his for his sake." At sunset "He had a remedy for every malady." And His leaving is grace: "It is well for us that our Lord Jesus has not tied himself to any one place or people."

V
THEME

CROSS-REFERENCES

The Passage in the Whole Bible

From Massah in the wilderness to the Son who destroys the works of the devil

> *"He named the place Massah and Meribah because of the quarrel of the sons of Israel, and because they tested the LORD, saying, "Is the LORD among us, or not?""*
>
> EXODUS 17:7

> *"Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted."*
>
> ISAIAH 53:4

> *"You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil, for God was with Him."*
>
> ACTS 10:38

> *"For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted."*
>
> HEBREWS 2:18

> *"You believe that God is one. You do well; the demons also believe, and shudder."*
>
> JAMES 2:19

> *"the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil."*
>
> 1 JOHN 3:8

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon ends "Satan Departing, Angels Ministering" where every passage on temptation must end — at the cross: "Look to Jesus; he can set you free."

SECTION II · STUDY HELPS

At a Glance

Four voices, one chapter

Four teachers, one chapter. Guzik walks the text and sees the pause in Isaiah 61; Sproul presses the doctrine — the second Adam, the reality of demons, the purpose of miracles; Spurgeon preaches sovereign grace and warns of the tempter's return; Henry draws comfort from every scene. They differ a little on miracles today (Sproul ties sign-miracles to the apostles) and agree that Jesus' word, not His wonders, is the center.

THE MOVEMENT	GUZIK · the text	SPROUL · the doctrine	SPURGEON · the heart	HENRY · the counsel
I · It is written	Real, heavier temptation; Scripture against a "Bible expert"; he comes back.	Adam on a full stomach, Jesus starving; He passed at every point.	Christ's sword drawn swiftly; never out of God's hand; watch.	Full of the Spirit, well armed; resist the devil and he flees.
II · Today fulfilled	A 2,000-year-old comma; their rejection said more about them.	The great Emancipation Proclamation; never neutrality with Jesus.	He ceased reading wisely; God holds the keys of grace.	Liberty for debtors; familiarity breeds contempt.
III · Authority	Authority in teaching and in life; hell admits He was not corrupted.	Demons know the truth and hate it; the unholy knows the holy.	An old trick — praising the Preacher; the power is in the truth.	A confession on the rack; the prince of the air trembles.
IV · Sent	Healed and serving; worked hard; solitude; preaching first.	Miracles attest the messenger; compassion moved Him.	Tell Him of her; soul-fever cured by unselfish service.	A guest who pays well; a remedy for every malady.

LUKE 4:1–44 · A COMPARATIVE READING

† Key Insights to Carry

- **The second Adam wins.** Sproul: "Adam was tempted on a full stomach." The genealogy ends "Adam, the son of God" (3:38), and the next line shows the true Son, hungry and alone, refusing every offer. SPROUL
- **Every answer from Deuteronomy.** Jesus answers with Deut 8:3, 6:13 and 6:16 — Moses' lessons for Israel in the wilderness. Where Israel tested God at Massah, the Son trusts Him. THE TEXT
- **"It is written" still stands.** *Gegraptai* is perfect tense — written and still in force. Spurgeon: "That is Christ's sword. See how swiftly he drew it out of its sheath." THE GREEK
- **The devil can quote the Bible.** Satan cited Psalm 91 (vv10–11). Guzik: he "is a Bible expert." Sproul: Scripture interprets Scripture. GUZIK
- **He leaves for a season.** "Until an opportune time" (v13). Spurgeon: "You are never so in the hand of Satan as to be out of the hand of God." SPURGEON
- **The comma that has lasted two thousand years.** Jesus stopped before "the day of vengeance" (Isa 61:2). The year of favor is now; the judgment waits for His return. GUZIK
- **Release is forgiveness.** *Aphesis* means release and forgiveness. Sproul: "the greatest Emancipation Proclamation in the history of the world." THE GREEK
- **Grace offends the proud.** Widow of Zarephath, Naaman the Syrian (vv25–27). Spurgeon: "God holds the keys of the casket of grace, and distributes as he pleases." SPURGEON
- **Demons know and hate.** Sproul: "Nothing recognizes the holy more clearly than the unholy." Right theology without love is a demon's faith (Jas 2:19). SPROUL

- **He must move on.** "I must preach the kingdom of God to the other cities also" (v43). Henry: "our Lord Jesus has not tied himself to any one place or people." HENRY

† Questions for the Table

1 **The devil attacked right after God said "You are My beloved Son." When have I been hit hardest right after a spiritual high?**

He left Him until an opportune time.

4:1–3, 13; 3:22

2 **Which of the three tests do I fall to most often — bread (my appetites), kingdoms (power and shortcuts), or the pinnacle (testing God)?**

Every answer came from Deuteronomy.

4:3–12; Heb 4:15

3 **What verse do I have ready, like a drawn sword, for the temptation I face most?**

It is written.

4:4, 8, 12; Eph 6:17

4 **Jesus said He came to proclaim release to the captives. What am I captive to, and do I believe He has come to set me free?**

The greatest Emancipation Proclamation (Sproul).

4:18–19; John 8:36

5 **The people of Nazareth were too familiar with Jesus to receive Him. Where has familiarity made me dull to Him?**

Familiarity breeds contempt (Henry).

4:22–24, 28

6 **Simon's mother-in-law got up and served. When Jesus has helped me, how have I turned it into serving others?**

Spiritual fever soon disappears before holy, unselfish activity (Spurgeon).

4:38–39; 1 Pet 4:10

Luke 4 opens with the Son alone and hungry and ends with Him walking away from a crowd that wanted to keep Him. In between, He beats the devil with the Book, reads His own job description from Isaiah, is nearly thrown off a cliff, and rules demons and fevers by a word. The favorable year is still open: take Him at His word, and let Him set you free.

Teaching the Word. Watching the Times. — Smith For Christ

† Sources

Each teacher's section summarizes the pages below in our own words; short quotations are verbatim from them. Matthew Henry (1662–1714) completed his *Commentary* himself through the Gospels and Acts. Henry's Commentary and C.H. Spurgeon (1834–1892) are in the public domain; Guzik and Sproul are summarized — consult each author's own work.

- Guzik, Enduring Word Commentary, Luke 4 — https://enduringword.com/bible-commentary/luke-4/
- Ligonier Scripture index, Luke 4 — https://learn.ligonier.org/scripture/luke-4
- Sproul, "The Temptation of Jesus" (Luke 4:1–13, 18 Mar 2012) — https://learn.ligonier.org/sermons/temptation-jesus
- Sproul, "Jesus in the Synagogue" (Luke 4:14–30, 25 Mar 2012) — https://learn.ligonier.org/sermons/jesus-synagogue

- Sproul, “Jesus Rejected” (Luke 4:20–30, 22 Apr 2012) — https://learn.ligonier.org/sermons/jesus-rejected
- Sproul, “Jesus Meets a Demon” (Luke 4:31–37, 6 May 2012) — https://learn.ligonier.org/sermons/jesus-meets-demon
- Sproul, “Healing & Preaching” (Luke 4:38–44, 13 May 2012) — https://learn.ligonier.org/sermons/healing-preaching
- Spurgeon, Commentary and Expositions, Luke 4 (sermonindex.net) — https://sermonindex.net/commentary/spurgeon/LUK/4
- Spurgeon, “Satan Departing, Angels Ministering” (Luke 4:13; Matt 4:11, No. 2326, MTP 39) — https://www.spurgeon.org/resource-library/sermons/satan-departing-angels-ministering/
- Spurgeon, “Nazareth; or, Jesus Rejected by His Friends” (Luke 4:28–30, No. 753, 2 June 1867, MTP 13) — https://www.spurgeon.org/resource-library/sermons/nazareth-or-jesus-rejected-by-his-friends/
- Spurgeon, “Fever, and its Cure” (Luke 4:38–39, No. 2174, MTP 36) — https://www.spurgeon.org/resource-library/sermons/fever-and-its-cure/
- Spurgeon sermon index for Luke (reformedbooksonline.com) — https://reformedbooksonline.com/luke-sermon-textual-index
- Matthew Henry, Commentary on the Whole Bible, Luke 4 — https://www.biblestudytools.com/commentaries/matthew-henry-complete/luke/4.html
- NASB 1995 — Isaiah 61:1–2 — https://biblehub.com/nasb95/isaiah/61.htm
- NASB 1995 — Deuteronomy 8:2–3 — https://biblehub.com/nasb95/deuteronomy/8.htm
- NASB 1995 — Exodus 17:7; Isaiah 53:4; Acts 10:38; Hebrews 2:18; 4:15; James 2:19; 1 John 3:8 (biblehub NASB95 chapter pages, cached) — https://biblehub.com/nasb95/
- Biblehub Interlinear, Luke 4 (Strong’s numbers) — https://biblehub.com/interlinear/luke/4.htm
- Strong’s G1228 διάβολος — https://biblehub.com/greek/1228.htm
- Strong’s G1125 γράφω — https://biblehub.com/greek/1125.htm
- Strong’s G1849 ἐξουσία — https://biblehub.com/greek/1849.htm
- Strong’s G1411 δύναμις — https://biblehub.com/greek/1411.htm
- Strong’s G1163 δεῖ — https://biblehub.com/greek/1163.htm
- Strong’s G932 βασιλεία — https://biblehub.com/greek/932.htm
- Strong’s G40 ἅγιος — https://biblehub.com/greek/40.htm

Scripture: New American Standard Bible® (NASB), © 1960–1995 The Lockman Foundation. Used by permission. Greek: SBL Greek New Testament; Strong’s numbers per biblehub.com. · Smith For Christ Publishing · Ed Smith