

“JESUS AND THE COMING OF THE KINGDOM IN POWER AND AUTHORITY”

LUKE 4:14-44

REV. CHARLES R. BIGGS

And Jesus returned in the power of the Spirit to Galilee, and ***a report about him went out through all the surrounding country.*** ¹⁵ And he taught in their synagogues, being glorified by all. [Jesus was led by the Spirit into the wilderness to be tempted; now he returned to Galilee in the power of the Spirit; he is being well received and glorified by all]

¹⁶ And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. [Use of synagogues at this time in an overlapping time of redemptive-history]

¹⁷ And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written, ¹⁸ "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, ¹⁹ to proclaim the year of the Lord's favor." [Jesus' Divine Messianic Mission of redemption is foretold in the Prophet Isaiah, chapter 61: 1) The Spirit of the Lord is upon him "the Anointed One" or the Christ; 2) He has been anointed to preach good news to the poor (cf. Matthew 5: "Blessed are the poor in spirit..."); 3) He is to proclaim liberty to the captives and recovery of sight to the blind (We are in bondage and blind by nature); 4) To proclaim the year of the Lord's favor *in Him*]

²⁰ And he rolled up the scroll and 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." [Jesus self-consciously understood that he was the fulfillment of the Isaianic Prophecy; Jesus was the first Rabbi-Teacher to point to himself as the fulfillment of prophecy; the time of fulfillment was no longer future, but NOW- -in Him!]

²² ***And all spoke well of him and marveled at the gracious words that were coming from his mouth.*** And they said, "Is not this Joseph's son?"

²³ And he said to them, "Doubtless you will quote to me this proverb, 'Physician, heal yourself.' What we have heard you did at Capernaum, do here in your hometown as well." ²⁴ And he said, "Truly, I say to you, no prophet is acceptable in his hometown.

²⁵ But in truth, I tell you, there were many widows in Israel in the days of Elijah, when the heavens were shut up three years and six months, and a great famine came over all the land, ²⁶ and 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 the prophet Elisha, and none of them was cleansed, but only Naaman the Syrian."²⁸ When they heard these things, all in the synagogue were filled with wrath.²⁹ And they rose up and drove him out of the town and brought him to the brow of the hill on which their town was built, so that they could throw him down the cliff.³⁰ But passing through their midst, he went away [The original praise that Jesus receives (4:15a) turns to murderous anger when Jesus tells the people the truth about their hearts (4:24-29)].

³¹ And he went down to Capernaum, a city of Galilee. And he was teaching them on the Sabbath,³² and they were astonished at his teaching, for his word possessed authority [Contrast Nazareth with Capernaum: Jesus is initially well received in Nazareth, and he is received well also in Capernaum, but how will his prophetic ministry turn out here?].

³³ And in the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice,³⁴ "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."³⁵ 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.³⁶ 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!" [Jesus also executes his ministry as prophet by casting out demons, and "binding the strong man"]

³⁷ And reports about him went out into every place in the surrounding region.

³⁸ And he arose and left the synagogue and entered Simon's house. Now Simon's mother-in-law was ill with a high fever, and they appealed to him on her behalf.³⁹ And he stood over her and rebuked the fever, and it left her, and immediately she rose and began to serve them. [Jesus making "intimate house calls"]

⁴⁰ 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. [Jesus making available "public healing clinics"]

⁴¹ 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. [Dr. Luke narrates for us that Jesus is fulfilling successfully in the Spirit and with authority and power, the ministry he has been "anointed" to accomplish (cf. 4:17-22). He has taught with authority, cast out demons, and he has healed the sick, all as signs that the Kingdom of God has come in him because it is the "year of the Lord's favor".]

⁴² And when it was day, he departed and went into a desolate place. And the people sought him and came to him, and would have kept him from leaving them,⁴³ but he said to them, "I must preach the good news of the kingdom of God to the other towns as well; for I was sent for this purpose."⁴⁴ And he was preaching in the synagogues of Judea.

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Introduction

In Luke 3:20-21 Jesus was baptized by John in the Jordan, then when he was praying, the Holy Spirit anointed him for public ministry in order for him to accomplish his Divine Messianic Mission.

Dr. Luke then teaches us that Jesus is led in the Spirit to the wilderness to be tempted by the devil. Jesus stands immediately against his opposition, denying his temptations and taunts where Adam and Israel had failed. Jesus shows himself to be the True Second Adam (3:38), and True and Faithful Israelite in his standing firm on God’s Word. Luke 4:1-13 is the beginning of Jesus’ public ministry where he immediately begins his eschatological-kingdom task of “binding the strong man” and plundering his house.

Jesus’ public ministry as the “Anointed One”, the Christ, the Prophet of God in the power of the Spirit continues in Luke 4:14-44 as Jesus begins to teach and preach publicly and declare that the Kingdom of God has come. Jesus has been anointed with the power of the Spirit to teach with authority, to cast out demons, to release the prisoners from sickness, and to make known that in him the Kingdom of God has arrived in his person and ministry. The Old Testament eschatological expectation has dawned in Jesus and his ministry.

In our passage today, Dr. Luke constructs the narration with movement in that Jesus is teaching in Nazareth, Capernaum, and Judea. Jesus is moving in the power of the Spirit, teaching and preaching the Scriptures, casting out demons, and healing the sick showing to the world that the Messianic Kingdom Age has come in him. He is publicly being received and rejected as the Messianic Prophet of God. Luke 4:14-44 also summarizes Jesus’ ministry that will be nuanced and unpacked more fully in chapters 5-9.

Luke chapter 4:14-9:50 is a large section of Luke’s narrative that shows to us the ministry of Jesus Christ in his teaching and ministry. After the foundational groundwork has been laid by Dr. Luke in 1:1-4:13, Jesus is now fulfilling his calling, and obediently accomplishing his Divine Messianic Mission.

In this larger passage of 4:14-9:50, the people’s hearts are revealed as Simeon had prophesied (2:25-32), the rising and falling of many in Israel, and the question for all who hear Jesus’ authority as teacher, or see his power in casting out demons and healing diseases is “Who do you say that Jesus is?” In fact, at the end of this section in Luke chapter 9, Peter rightly and correctly confesses that Jesus is the “Christ of God” (9:18-

20), and God the Father again recognizes Jesus as his Son, and speaks again of his authority (9:35).

What is the Kingdom of God about? It is the dawning of the Messianic Age that was spoken of in the Old Testament. The Kingdom of God is about the power and authority of God in the Person and Work of Jesus Christ. We see this Kingdom *authority and power* revealed in Word (Jesus' interpretation and preaching) and Deed (Jesus' compassion in miracles, demonic exorcisms, healings, etc).

I. THE COMING OF THE KINGDOM IN WORD FULFILLMENT: Jesus the Teacher-Interpreter of Scripture- "Jesus returned to Galilee in the power of the Spirit to Galilee..." (4:14).

a. Significance of Galilee as the Beginning of Jesus' Ministry

- i. Galilee is Jesus' Home Region (4:16): Jesus begins his ministry in Galilee which is his home.
- ii. Galilean Ministry is Foundational for Disciple-Apostles: Being under Jesus' teaching and authority at this beginning Galilean stage would be a requirement for being an apostle later after Judas rejects and betrays him (Acts 1:21-22):

^{ESV} **Acts 1:22-23:** ...Beginning from the baptism of John until the day when he was taken up from us- one of these men must become with us a witness to his resurrection." ²³ And they put forward two, Joseph called Barsabbas, who was also called Justus, and Matthias.

b. What did Jesus do in the power of the Spirit?

- i. Jesus taught and preached the Scriptures (4:15a, 31, 44), cast out demons (4:33-36, 41), and healed the sick (4:37-40).
 1. Dr. Luke's narrative is formed so as to show Jesus' Messianic authority and power wherever he made the Kingdom of God known.
 2. Preaching, Demon Possession, and Sicknesses in Jesus' Day:
- ii. Jesus is initially well received for his interpretation and teaching of the Scriptures at Nazareth (4:15b).
 1. Jesus teaches about his ministry that is a fulfillment of the Old Testament Prophecy of Isaiah.

2. Jesus honors God and keeps the Sabbath. Dr. Luke wants us to understand that Jesus made a regular practice of worshipping God: “*And as was his custom, he went to the synagogue on the Sabbath day...*” (4:16).
3. The *Mishnah* on the Liturgy or Order of Service in the Synagogue of Jesus times (Taken from Darrell Bock, NIV Application Commentary on Luke, pgs. 135-36:

“To have a [synagogue worship] service, ten men must be present. The congregation recites the *Shema*, the confession recorded in Deuteronomy 6:4-9. Then they share in prayer—some of them set prayers, such as the *Tephillah*. Then comes a reading from God’s Law, the *Torah*, followed by a reading of the Prophets. These texts are read in Hebrew and translated into Aramaic, the dominant language of the region. Then follows an exposition that usually ties the readings together, and the service closes with a benediction.”

4. Isaiah 61 and 58:6 (4:17-19)- Contrast the Messianic Prophecy and the Messianic Fulfillment

Messianic Prophecy

^{ESV} **Isaiah 61:1-4:** The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; ²to proclaim the year of the LORD's favor, and the day of vengeance of our God; to comfort all who mourn; ³to grant to those who mourn in Zion— to give them a beautiful headdress instead of ashes, the oil of gladness instead of mourning, the garment of praise instead of a faint spirit; that they may be called oaks of righteousness, the planting of the LORD, that he may be glorified. ⁴They shall build up the ancient ruins; they shall raise up the former devastations; they shall repair the ruined cities, the devastations of many generations.

^{ESV} **Isaiah 58:6** "Is not this the fast that I choose: to loose the bonds of wickedness, to undo the straps of the yoke, to let the oppressed go free, and to break every yoke?"

This is an Isaianic Prophecy that speaks of the Last Days when Messiah shall come and be anointed (“Christ”) to preach, to bind up the brokenhearted, to proclaim liberty, to release prisoners, ***to proclaim the year of the LORD’s favor, and the day of vengeance of our God.***

Isaiah goes on to prophesy in this context that Messiah will be a Comforter to those who mourn (61:2b-3), and the hope of Zion (Jerusalem). Isaiah says that when this event occurs with Messiah's coming, then Zion-Jerusalem will be rebuilt from ruins (61:4), and Israel shall experience their full return from exile, living hopefully, peacefully, and safely in the land.

Messianic Fulfillment

^{ESV} **Luke 4:17-21:** And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written,¹⁸ "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed,¹⁹ to proclaim the year of the Lord's favor."²⁰ And he rolled up the scroll and 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."

5. Jesus' "Christ-Centered" Interpretation of Isaiah and the Old Testament (4:21)- the preaching of Jesus was to deliver those who believe "Today"- -that is, immediately. The redemption of Israel had come. We might remember Zechariah's *Benedictus* here:

"...That we, being delivered from the hand of our enemies, might serve him without fear,⁷⁵ in holiness and righteousness before him all our days." –Luke 1:74-75

6. Significance of Jesus' Interpretation of this Old Testament Passage
 - a. Jesus is Messiah with Spirit of the Lord, anointed to preach good news to the poor; he is sent to proclaim freedom for the prisoners and recovery of sight to the blind; to release the oppressed; to proclaim the year of the Lord's favor.
 - i. Jesus is the hope of the poor, the prisoners, the blind, and the oppressed.
 - ***Who are the poor?*** Poor in spirit, meek; truly the socially poor who have no hope or power in themselves.

- **Who are the prisoners?** Those both Jew and Gentile, dead in trespasses and sins, in bondage to death, the devil, their own sinful propensities.
 - **Who are the blind?** They are those who truly cannot see, but these represent all who are born blind and unable to see the goodness and grace of God in this world. Only in Jesus can we be given eyes to see!
 - **Who are the oppressed?** Those who live under oppressive, unjust rule. Only Jesus' rule is liberating eternally, and only in His Kingdom do we find the true realization of liberty, freedom, and justice for all!
- ii. Jesus is Messiah who has been anointed (“Christ” is the word for anointed; the aorist tense of the Greek verb **ΕCΡΙΣΕΝ** indicates that Jesus “has been anointed” that is, at his baptism; see Luke 3:20-21) to preach the gospel, proclaim freedom, recovery of sight, release from oppression, because it is the year of the Lord’s favor.
- iii. **“The Year of the Lord’s Favor” is the Messianic Kingdom Age**, and it is a fulfillment of what the Old Testament “Year of Jubilee” expectantly pointed forward to; Jesus is declaring the “Year of Jubilee” when our debts against God will be forgiven through faith in Jesus Christ.

^{ESV} **Leviticus 25:8-17:** "You shall count seven weeks of years, seven times seven years, so that the time of the seven weeks of years shall give you forty-nine years.⁹ Then you shall sound the loud trumpet on the tenth day of the seventh month. On the Day of Atonement you shall sound the trumpet throughout all your land.¹⁰ And you shall consecrate the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you, when each of you shall return to his property and each

of you shall return to his clan. ¹¹ That fiftieth year shall be a jubilee for you; in it you shall neither sow nor reap what grows of itself nor gather the grapes from the undressed vines. ¹² For it is a jubilee. It shall be holy to you. You may eat the produce of the field. ¹³ "In this year of jubilee each of you shall return to his property. ¹⁴ And if you make a sale to your neighbor or buy from your neighbor, you shall not wrong one another. ¹⁵ You shall pay your neighbor according to the number of years after the jubilee, and he shall sell to you according to the number of years for crops. ¹⁶ If the years are many, you shall increase the price, and if the years are few, you shall reduce the price, for it is the number of the crops that he is selling to you. ¹⁷ You shall not wrong one another, but you shall fear your God, for I am the LORD your God.

The Year of Jubilee was always a new start for the people of God, and Jesus is declaring a new start that is so much greater and significant 'in Him'!

- iv. Dr. Luke shows that Jesus is who he said he was by giving us examples of Jesus preaching good news, proclaiming freedom for prisoners, releasing the oppressed, etc. in the narration that follows.
- b. **"Already-Not Yet" in Jesus' Interpretation:** "the year of the Lord's favor...and the day of judgment ("vengeance of our God")?"
- i. In Jesus, this prophecy has come to fulfillment.

"Today this Scripture has been fulfilled in your hearing."

- ii. "Partial Fulfillment?"- Elements of Isaiah's prophecy have yet to come to pass, and other truths have yet to be fully realized.
- iii. Jesus is teaching that the Kingdom of God has dawned "IN HIM", yet this is the time of the Lord's favor- -to believe in Him because

this is the “day of salvation” (cf. 2 Cor. 6:1 ff; 2 Peter 3:3-9) – repent and believe!

- iv. Yet the way a person responds to Jesus (belief or unbelief) is like the eschatological Last Day judgment (“vengeance of our God”), coming forward to the present in the people’s reactions.
 - v. Remember what John the Baptist said: “Already the axe is laid at the root of the trees (Luke 3:9); his winnowing fork is in his hand (Luke 3:17)- How one responds to Christ reveals whether they are the elect sheep, or the reprobate goats (cf. Matthew 25:31 ff).
 - vi. The entire “Church Age” is called the Last Days in Scripture (Acts 2:16ff; 2 Timothy 3:1; 1 John 2:18).
 - vii. In our interpretation, we should recognize that Jesus was interpreting this passage rightly, and although all of the details of Isaiah’s prophecy in chapter 61 had not come to pass fully, they were indeed coming to pass “In Jesus” and it was important for the apostles to understand that he was the key to understanding the fulfillment of the Old Covenant (Luke 24:24ff, 44-48). This is one of Dr. Luke’s main concerns and themes in his gospel!
- iii. This praise that Jesus originally receives (4:16b) turns to murderous anger when he teaches them the truth that “no prophet is accepted in his own hometown (4:24-30).

The Gospel of Mark parallel is important here as to what happened in Nazareth:

^{ESV} **Mark 6:1-5:** He went away from there and came to his hometown, and his disciples followed him. ² And on the Sabbath he began to teach in the synagogue, and many who heard him were astonished, saying, "Where did this man get these things? What is the wisdom given to him? How are such mighty works done by his hands? ³ Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon? And are not his sisters here with us?" ***And they took offense at him.*** ⁴ And Jesus said to

them, "A prophet is not without honor, except in his hometown and among his relatives and in his own household." ⁵ **And he could do no mighty work there, except that he laid his hands on a few sick people and healed them.**

The people of Nazareth did not believe.

As Simeon had said:

"Behold, this child is appointed for the fall and rising of many in Israel, and for a sign that is opposed ³⁵ (and a sword will pierce through your own soul also), so that thoughts from many hearts may be revealed."

What Happened to Jesus' Popularity?

1. The people cannot understand how Jesus can be the fulfillment of Isaiah and yet be the son of humble Joseph of Nazareth (4:22).
2. The people are "astonished" by Jesus being able to teach with "gracious words" but this does not mean they accept what he has to say (there are many unbelievers who might think a sermon was "nice" or that the preacher was "eloquent" and so they might be "astonished" by the speaker, but more importantly, they may not be changed by the Spirit of God!).

And all spoke well of him and marveled at the gracious words that were coming from his mouth.

3. The people had heard of Jesus' miracles in Capernaum, so they are saying: "Show us your stuff! Do some miracles for us, too- -and we will believe that you are the fulfillment of Isaiah's prophecy!"
4. Jesus contrasts the lowest spiritual period in Israel's history with the present by reminding them of the spiritual degeneration and idolatry of the period of Elijah the Prophet (cf. 1 Kings 17:7-16; 2 Kings 5:11-12).
5. Jesus teaches the people that in this spiritually weak period, that the prophets were not welcome "in their hometown" of Israel anymore than Jesus will be, but actually ministered to and healed the Gentiles (A Sidonian widow and Naaman the Syrian).

Luke 4:24-27: And he said, "Truly, I say to you, no prophet is acceptable in his hometown. ²⁵ But in truth, I tell you, there were many widows in Israel in the days of Elijah, when the heavens were shut up three years and six months, and a

great famine came over all the land,²⁶ and 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 the prophet Elisha, and none of them was cleansed, but only Naaman the Syrian."

- a. As the widow trusted Elijah's words, apart from miraculous powers displayed, so Jesus is telling the people to trust his words and they will see his power.
- b. Elisha healed a Gentile, Naaman the Syrian, who trusted in God to heal him from leprosy.

When they heard these things, all in the synagogue were filled with wrath.- Luke 4:28

Sadly, this is exactly how many of the Jews would later respond to the Apostle Paul's preaching as well:

^{ESV} **Acts 13:46-50:** And Paul and Barnabas spoke out boldly, saying, "***It was necessary that the word of God be spoken first to you. Since you thrust it aside and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles.***"⁴⁷ For so the Lord has commanded us, saying, "I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth."⁴⁸ And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed.⁴⁹ And the word of the Lord was spreading throughout the whole region.⁵⁰ ***But the Jews incited the devout women of high standing and the leading men of the city, stirred up persecution against Paul and Barnabas, and drove them out of their district.***

- **Application:** This teaches us that people can be amazed by Jesus' teaching and authority, and yet still reject him- -and in fact desire to kill him!
- This incident shows sadly that these people who reject him are the ones who are not poor (they are self-satisfied), but they are blind, oppressed, and slaves.
- This reminds us that no matter how much respect a person might have for Jesus Christ (and the people

here had respect for him and knew him all his life so they knew he was without sin and blameless), they will nevertheless show hostility against him when called upon to believe him for salvation apart from the work of the Spirit of God.

- Jesus cut through the religious façade and hypocrisy of these “fine synagogue folks” in Nazareth. How dare Jesus say that we are poor, blind, captive and oppressed—needing liberation and redemption!
- You might say with the Apostle John “**He came to his own (in his own hometown), but his own (even in his own hometown) received him not.**”

Dr. Luke places this passage here theologically to show the priority of the gospel message and how the gospel is the good news about Jesus Christ.

Can you admit of your being poor, blind, captive and oppressed? Do you understand that Jesus is the hope of sinners and “fine synagogue folks” like this in Nazareth?

Oftentimes as Christians (especially after we have been followers of Christ for awhile), we tend to begin to think more highly of ourselves than we ought and snub our noses at “those sinners” out there in the world.

We must never forget that it was Jesus who sought us when we were poor, when we were blind, when we were enslaved and in bondage under oppression from the world, flesh, and the devil. Jesus has come to set all who believe free! As Charles Wesley wrote:

“Long my imprisoned spirit lay fast bound in sin and nature’s night; thine eye diffused a quick’ning ray; I woke, the dungeon flamed with light; my chains fell off, my heart was free; I rose, went forth, and followed thee...Amazing love, How can it be? That thou my God shouldst die for me?”

II. THE COMING OF THE KINGDOM IN JESUS’ PUBLIC WORD AND DEED PROPHETIC MINISTRY: First to Nazareth (4:16), then On to Capernaum (4:31)...then on to Judea (4:44)

- a. Contrast between Nazareth and Capernaum as Locations Jesus’ Prophetic Ministry
 - i. Nazareth, Jesus’ Hometown where he is rejected because his prophetic message and mission is for both Israel and the Gentiles (4:25ff). After Jesus is rejected from Nazareth, he never returns (I

am reminded of Isaiah's preaching: "Seek the LORD while he may be found; call upon him while he is near!")

- ii. Capernaum- a town on the Northern Shore of the Sea of Galilee, a few miles north east of Nazareth where Jesus makes his home and calls his first disciples.

The Kingdom is spreading out and expanding in the Person and Work of Christ.

- b. Jesus teaches the people in the power of the Spirit- Authority and Power (4:32): "...They were astonished at his teaching, for his word possessed authority."
 - WORD- Speech
 - DEED- Acts
- c. Jesus casts out demons in the power of the Spirit (4:33-36, 41)- "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!"***- Luke 4:36.
 - "And ***in the synagogue*** there was a man who had the spirit of an unclean demon..."
 - It is noteworthy that Jesus begins to destroy the kingdom of the devil within the visible Church (the synagogue where the visible people of God met to worship and learn the Word); Jesus finds a demonic man "in the synagogue".

Acts 10:36-42 summarizes Jesus' ministry and power of word and deed:

^{ESV} **Acts 10:36-42:** As for the word that he sent to Israel, preaching good news of peace through Jesus Christ (he is Lord of all), ³⁷ you yourselves know what happened throughout all Judea, beginning from Galilee after the baptism that John proclaimed: ³⁸ how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him. ³⁹ And we are witnesses of all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree, ⁴⁰ but God raised him on the third day and made him to appear, ⁴¹ not to all the people but to us who had been chosen by God as witnesses, who ate and drank with him after he rose from the dead. ⁴² And he commanded us to preach to the people and to testify that he is the one appointed by God to be judge of the living and the dead.

Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil.- 1 John 3:8

- i. We want to appreciate the heightening of prophetic miracles in the Person and Work of Jesus Christ at this time in redemptive-history. Jesus alludes to the Person and Work of Elijah (4:25ff), another time in redemptive-history where prophetic miracles were heightened to show forth the prophet's authority and power from God.
- ii. Dr. Luke wants us to appreciate the spread of the gospel through the reports concerning Jesus' ministry (two times he mentions this in our text in 4:14- "...And news about him spread through the whole countryside"; and in 4:37- "...And the news about him spread throughout the surrounding area."
- iii. We must again keep in mind here the distinction between the *historia salutis* and the *ordo salutis*. As we learned in the last few sermons, Jesus' Messianic Ministry is unique in that he is the God-Man, who is perfect Prophet, Priest, and King. Even though there are similarities in his office with prophets, priests, and kings who have come before him, Jesus' person is unique in that he is the Divine Son accomplishing his earthly task on behalf of his elect.

We must remember therefore, not to expect the kind of casting out of demons and healing of the sick that were present in Jesus' day. Although God still allows miracles, this was a particularly unique time period in redemptive-history when the Kingdom of God was dawning with power, and Jesus' authority and miracles testified to who he was- -the Divine Son of God- -the Messiah, and only hope of salvation for the world.

iv. Significance of the demons' recognition of Jesus (4:34)

1. Contrasted with the unbelief in Nazareth, the demons believe who he is.

The demon knows that the Kingdom is present in Jesus with all power and authority; he says: "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."- 4:34.

2. Jesus asserts his authority over them, telling the demon to "keep his peace", and he shrieks in painful obedience in response to Jesus' powerful and authoritative word.

ESV James 2:19 You believe that God is one; you do well. Even the demons believe- and shudder!

- v. Significance of Jesus' casting out demons: Authority and Power (4:35-36)
 - 1. Jesus reveals his authority to destroy the evil works of the wicked one.
 - 2. Jesus *rebukes* the demon because the demon has no right to inhabit one of God's creations.
 - 3. Jesus *commands* him out with his powerful word!
- vi. "Binding the strong man"

ESV Matthew 12:28-30: But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you. ²⁹ Or how can someone enter a strong man's house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house. ³⁰ Whoever is not with me is against me, and whoever does not gather with me scatters.

The whole world is born into the Kingdom of Satan, he is the "god of this age" or the "prince of the power of the air" as Paul describes him in Ephesians 2 (cf. Eph. 6:10-18).

The devil is a created being, not the Creator, yet he fools men into following him to destruction. He has no power to change us or to convert us to his way; yet we naturally follow his ways and impulses because of the lures of the world and the flesh. BUT as our Savior did in his confrontation with Satan- - so must we, entrust ourselves to God who is faithful and we must trust his Word whatever the circumstance.

ESV Ephesians 2:1-3: And you were dead in the trespasses and sins ² in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience- ³ among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.

ESV 2 Corinthians 4:3-4: And even if our gospel is veiled, it is veiled only to those who are perishing. ⁴ *In their case the god of this world has blinded the minds of the unbelievers*, to keep

them from seeing the light of the gospel of the glory of Christ, who is the image of God.

The Apostle John records Jesus speaking of the devil as the “ruler of this world” with authority that is demolished in Jesus’ death, resurrection and ascension:

^{ESV} **John 12:31-33:** *Now is the judgment of this world; now will the ruler of this world be cast out.* ³² And I, when I am lifted up from the earth, will draw all people to myself.” ³³ He said this to show by what kind of death he was going to die.

^{ESV} **John 14:30** I will no longer talk much with you, *for the ruler of this world is coming.* He has no claim on me...

^{ESV} **John 16:8-11:** And when he comes, he will convict the world concerning sin and righteousness and judgment: ⁹ concerning sin, because they do not believe in me; ¹⁰ concerning righteousness, because I go to the Father, and you will see me no longer; ¹¹ concerning judgment, *because the ruler of this world is judged.*

^{ESV} **Revelation 13:2** And the beast that I saw was like a leopard; its feet were like a bear's, and its mouth was like a lion's mouth. *And to it the dragon gave his power and his throne and great authority.*

- d. Jesus Heals in the Power of the Spirit (4:37-41)
 - i. Jesus’ Intimate “House Call”: Jesus goes to Simon’s home and heals his mother-in-law (4:38-39).
 - ii. Jesus’ Public “Healing Clinic: Jesus heals the sick who are brought to him (4:40)

Conclusion

Luke ends this pericope, this section of Scripture with the words:

"I must preach the good news of the kingdom of God to the other towns as well; for I was sent for this purpose..."

...And he was preaching in the synagogues of Judea..."

