

Luke 4

written and compiled by Gary Kukis

Luke 4:1–44

Satan Tempts Jesus/The Lord's Early Galilean Ministry

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out. The intent is to make this particular study the most complete and most accurate examination of Luke 4 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although much of this chapter is based upon narrative from the book of Kings, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: There are a number of events which take place in this chapter: Satan tempts Jesus; Jesus appears to have a ministry which is primarily teaching in synagogues; Jesus speaks in the synagogue in Nazareth and tells them that He is the Messiah (after which, the people try to throw Him off a cliff); and Jesus proceeds to Capernaum, where He casts out a demon and cures an illness (which acts result in people bringing their sick to Him from all over).

Bible Summary: Jesus was tempted by Satan in the wilderness. In the synagogue he read out, "The Spirit of the Lord is on me." He healed all the sick.¹

This should be the most extensive examination of Luke 4 available, where you will be able to examine in depth every word of the original text.

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¹ From <https://biblesummary.info/luke> accessed September 15, 2019.

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Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms

1st and 2nd Advents of Jesus	When Jesus first came to walk on this earth, that was the 1 st Advent. When He returns to destroy the nations who are about to invade Israel, that will be the 2 nd Advent. David and the two advents of Jesus Christ (HTML) (PDF) (WPD). (Stan Murrell)
Age of Israel	This is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Age of the Patriarchs	This is the first increment of the Age of Israel, which begins with God making promises to Abraham and ends when Moses dies. Joshua will lead the people of Israel into Canaan and capture it after the death of Moses, thus establishing nation Israel (the second increment in the Age of Israel).
Canaan	Canaan is the land promised by God to Israel on a number of occasions. It is named <i>Canaan</i> after the <i>Canaanites</i> who live there. In modern terms, this would be the land between Egypt and Lebanon (roughly).
(The) Church	The church has several different meanings today: (1) Most often, today, we understand this to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were unimportant. (3) The church universal refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes "Church, the Body of Christ" (HTML) (PDF); Doctrine.org (The Church—the Body of Christ); Word of Truth Ministries (Church); Grace Bible Church of Baytown (The Church);
Church Age	The period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Dispensation	A period of time wherein God's plan for that period of time is very specific and different from other periods of time. That is, the rules for the Church Age are different than rules for the Age of Israel . See the doctrine of Dispensations (HTML) (PDF) (WPD).

Definition of Terms	
Divine Establishment	Also known as the <i>laws of divine establishment</i> . These are laws which are devised by God for the human race (for believers and unbelievers alike). The more aligned a country is with these laws, the greater freedom and prosperity that country will enjoy. Furthermore, there will be greater evangelism and Bible teaching which takes place. The further a country strays from these law results in greater tyranny and unhappiness among its population. See the Laws of Divine Establishment (HTML) (PDF) (WPD).
The Dispensation of the Hypostatic Union	This was a very short dispensation when the God-man, Jesus Christ, was on this earth. There were aspects of the Jewish Age and the Church Age which were true at this time. Jesus Christ test drove the spiritual life for us in the Church Age; His power was based upon the power of the Holy Spirit, just as ours is. Even though many of the animal sacrifices of the Old Testament were still occurring, they were in the background. What Jesus said and did took precedence over all Old Testament ritual. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Gospel	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: “Believe on the Lord Jesus Christ and you will be saved.” There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. (3) The gospels refer to the 4 biographies of Jesus the Messiah.
Intercalation	The 1 st and 2 nd advents of Jesus Christ was taught as one whole event in the Bible. However, intercalated (or, <i>inserted</i>) between these two events is the Church Age. See the Doctrine of Intercalation (HTML) (PDF) (WPD).
John the Herald	<i>John the Herald</i> is another designation for <i>John the Baptist</i> (also known as, <i>John the Baptizer</i>).
Kenosis	During the dispensation of the hypostatic union, the doctrine of kenosis tells us that our Lord Jesus Christ voluntarily restricted the independent use of His divine attributes in compliance with the Father's plan for the Incarnation and the First Advent. This means that Jesus Christ did not use the attributes of His divine nature to benefit Himself, to provide for Himself, to glorify Himself, or to act independently of the plan of God for the Church-age by any compromise of the spiritual life. For further reference: (Robert McLaughlin) (Charles Clough) (Josef Cherreguine) (Herman Mattox) (Joe Griffin)
Kingdom of God	The Kingdom of God is anywhere that God's reign is supreme. Since these words often refer to the Millennium, we further modify that definition to mean, God's discipline in His kingdom is reasonably quick and always certain. The Kingdom of God can refer to heaven and Jesus said, at one time, “The Kingdom of God is within.” (Don Samdahl on the Kingdom of God) (Spokane Bible Church on Kingdom Citizenship).

Definition of Terms	
Messiah	The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah ; Messiah's Birth was Unique ; Messianic Prophecies 1 ; Messianic Prophecies2)
Millennium	The Millennium is the dispensation of the 1000 year reign of Christ over the earth, following the Great Tribulation, where all unbelievers will be removed from the earth (which is known as the <i>Baptism of Fire</i>). (Grace Bible Church of Baytown: Millennial Facts , Millennial Life) (Grace Fellowship Church on the Millennium) (Maranatha Church on the Doctrine of the Millennium) (Spokane Bible Church Brief Summary of the Millennium)
Pentecost	<p>Pentecost comes from the Greek word Πεντηκοστή (Pentēkostē) meaning <i>fiftieth</i>. Pentecost is celebrated on the 50th day after the Passover (the seventh Sunday). The Feast of Pentecost is found only twice in the noncanonical intertestamental books, Tobit and 2 Maccabees, revered by the Catholics. This is the updated name for the Festival of Weeks, which is found in Leviticus 23:15–16 and Deuteronomy 16:9–10; also known as the feast of Harvest (Exodus 23:16) and the day of first fruits (Numbers 28:26).</p> <p>Because the Holy Spirit was given to the church on that day, this remembrance of Pentecost has overshadowed the purpose of that day as found in the Torah. See Pentecost in Wikipedia; Dr. Robert Dean, Jr. (Doctrine of Israel's Feasts); Grace Notes (HTML) (PDF); Maranatha Church (Feasts); Grace Bible Church of Baytown (Biblical Concept of Feasts); Grace Fellowship Church (7 Feasts).</p>
Post-Canon Period; Post-Canon Era	This is the period of the Church Age which takes place after the completion of the New Testament (approximately A.D. 90). Healings, tongues, and various sign gifts are found in abundance prior to this time, close to A.D. 33. As the writings of the Apostles (and others) are recognized as authoritative, the sign gifts (which establish one's authority from God) are no longer necessary.
Rapture	The rapture marks the time when all remaining believers on the earth are taken up to meet Jesus Christ in the air. This event marks the end of the Church Age. There are no prophecies to be fulfilled prior to the rapture, so it cannot be predicted with a date or time. The rapture is also called the <i>exit-resurrection</i> . (Rapture @ Grace Bible Church); (Pre-Tribulation Rapture @ Grace Bible Church); (Rapture @ Got Questions); (Rapture @ Theopedia).
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).

Definition of Terms	
Spiritual Life	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)
Synagogues	<p>Synagogues are consecrated spaces used for the purpose of prayer, the reading aloud of the Tanakh (the entire Hebrew Bible, including the Torah), the study of the Tanakh, and to assemble and worship.</p> <p>Most believe that synagogues were first formed during the Babylonian captivity (586–537 B.C.). One of the leaders at the end of the Second Temple era, promulgated the idea of creating individual houses of worship in whatever locale Jews found themselves.² It is reasonable to suppose that there were formal and informal gatherings prior to this.</p>
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, Description and Measurements (Grace Notes); Solomon’s Temple (Redeeming Grace); the Temple (Redeeming Grace).
The Tribulation	When the Church Age comes to its completion, and the body of believers is raptured from this earth, there is remain a shortened 7 years which time is known as the Tribulation. This is actually the end of the Jewish Age and has many names in the Bible (like <i>the time of Jacob’s trouble</i>). (Doctrine of the Tribulation —Pastor L.G. Merritt) (The Great Tribulation —Cherreguine Bible Doctrine Ministries) (Tribulation Time line [Chart]—Grace Bible Church of Baytown)
Verbal plenary inspiration	<i>God the Holy Spirit so supernaturally directed the human writers of Scripture, that, without waving their human intelligence, individuality, literary style, personal feelings or any other human factor, His own complete and coherent message to man was recorded in perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine authorship.</i> ³ The literary style of the human author would include a variety of literary devices and figures of speech. Furthermore, there is nothing in the definition of inspiration which precludes the human authors or even God the Holy Spirit from making use of literary devices. See the Basic Doctrine of Inspiration (HTML) (PDF) (WPD); the Doctrine of Inspiration (HTML) (PDF) (WPD); and the Study of Inspiration (HTML) (PDF) (WPD).
<p>Some of these definitions are taken from</p> <p>https://www.gotquestions.org/</p> <p>http://rickhughesministries.org/content/Biblical-Terms.pdf</p> <p>http://www.gbible.org/index.php?proc=d4d</p> <p>http://www.wordoftruthministries.org/terms-and-definitions/</p> <p>http://www.theopedia.com/</p>	

Chapter Outline

Charts, Graphics and Short Doctrines

² Quoted and paraphrased from [Wikipedia](#); accessed February 10, 2018.

³ Quoted and paraphrased from R. B. Thieme, Jr., *Canonicity*; ©1973 by R. B. Thieme, Jr.; p. 5, who in turn took this from Lewis Sperry Chafer, *Systematic Theology*; Abridged Edition; Victor Books, ©1984, Vol. Two, p. 71.

An Introduction to Luke 4

Introduction: Luke 4 picks up right where chapter 3 left off, where Jesus has made His first public appearance, before the disciples of John the baptizer. This public appearance, during which the Lord was baptized by John, began the Lord's public ministry. He would remain in front of the people of God for the next 3 or 4 years.⁴

It should not be lost on us the brevity of the Lord's actual public ministry; or the limited region wherein He taught. Just as we should not have any historical knowledge of many people named in the Scriptures (such as Abraham, a shepherd-traveler); it is surprising that we know, 2000 years later, about the very short ministry of a teaching prophet which took place in a very small region halfway around the world.

In Luke 3, we got a pretty extensive view of the ministry of John the baptizer. At the end of that narrative, John then baptizes Jesus, *and the heavens open, and the Holy Spirit descends upon Him like a dove, and God the Father, from heaven, said, "You are My Beloved Son in Whom I am most pleased."* (Luke 3:21b–22).

Interestingly enough, we do not know how many people were there. 10? 15? Perhaps even 50 or 100—but John baptizes Jesus, and John's ministry is thus eclipsed. As John himself said, *"I must decrease and He will increase."* John's very unusual ministry out in the desert-wilderness would no longer be the focal point of dynamic spiritual happenings. What John had been promising his followers out in the desert-wilderness, had come to pass. The **Messiah**, Jesus, had come.

With that, Jesus began His public ministry. *Jesus, when He began His ministry, was about thirty years of age...* (Luke 3:23a; ESV; capitalized)

No doubt you have heard the expression, *cannot see the forest for the trees*. That is, there are so many trees all around you that you have no real appreciation or overview of the entire forest. It might be an acre; and might be 100 sq. miles; there may be mountains, it may all be flat; there may be several rivers running through it. But there are just so many trees all around you that you cannot see anything but the trees in your immediate vicinity.

This expression describes much of Luke 4. There are many complex doctrines to be found here; and there will be times that, I explain what is going on in so much detail that you lose track of the narrative and/or the context. Therefore, periodically, I will stop and regroup, and remind you of the narrative itself.

Two doctrines occur to me immediately: the doctrine of **intercalation** (a doctrine many Christians know nothing about) and demonology (the study of demons). Many great and not so great books have been written about the latter doctrine.

Jesus will proclaim His Messiahship in this chapter; but He will also prevent demons from speaking of this. There will be other times when people want to talk about Him, and He will indicate that He would rather that they didn't. What is going on here? A false modesty? Since Jesus is only on earth for a very short time, does He not want every human being to know about Him? Does Jesus not believe that, *all publicity is good publicity*? If we have something that we want others to know about, we might say to those in our periphery, *and spread the word; tell your friends, neighbors and family*. But Jesus did not do that. At no time is Jesus recorded saying, "I want you to tell 5 friends and I want each of them to tell 5 friends."

My point is, there is a lot to explain and unpack in this chapter. For those of you who have to feel as if you are moving forward in any biography of Jesus; you will feel at times in Luke 4 as if your boots are in deep mud. But, for me as it should be for you, we consider the journey as every bit important as the destination itself.

⁴ The book of John records 3 Passovers which the Lord attended.

In this chapter, Jesus will face the temptations of Satan; and then He will formally begin His Galilean ministry. I have pointed this out before—the Galilean region, historically, was not known for its positive volition towards God and His plan. This is up in the northern region; and, even though there are many Jews living in this area, it is not even seen as being Israel (the region to the south, called Judæa, is more properly considered the successor to ancient Israel). However, Jesus spends the majority of his public ministry right here in the north. It is to this region that Jesus will primarily minister. He will not spend a lot of time in Judæa; He will not spend a lot of time at the **Temple** (He will go there on several occasions, but the majority of Jesus’s ministry will occur in Galilee).

About midway through this chapter, Jesus will go to a **Synagogue** in Nazareth and He will make the most powerful public statement that a man has ever made, clearly claiming to be the Messiah, upon Whom is the Spirit of the Lord. The response of the people is far different than we might expect—they will attempt to kill Him for blasphemy.

Throughout the remainder of the chapter, Jesus will heal and proclaim the **Kingdom of God**.

Right after being introduced to John’s disciples as the Messiah of God—which is confirmed by Luke’s genealogy—Jesus then is led into the desert-wilderness by God the Holy Spirit.

Interestingly enough, in the middle of Luke 3, the Holy Spirit descends upon Jesus; and here, at the beginning of Luke 4, the Spirit leads Jesus into the desert-wilderness. What makes this interesting to me is, even though the first two chapters of Luke mention the Holy Spirit; Jesus is not associated with the Holy Spirit until He is baptized by John.

This certainly suggests the question, was Jesus filled with the Holy Spirit prior to John’s baptism? Let’s consider this logically. Jesus has grown spiritually throughout His life. We know that because of Luke 2:40, 52. Was the Spirit a part of His life in some way prior to John’s baptism. It seems logical that He must be, since He grew spiritually (by studying the Word of God). So, what occurred before the disciples of John in chapter 3 was actually for their benefit. They were able to see a physical manifestation of the power of God being given to Jesus, the man.

There is a different sort of relationship between the Spirit of God and man in the Old Testament economy. I believe that it is referred to as enduement. I do not know that I could adequately distinguish between the filling and the enduement of the Holy Spirit. However, it seems fairly clear that Jesus sending the Holy Spirit (Acts 2) is far superior (perhaps what is far superior is the fact that all believers receive the Spirit?).

In any case, Jesus is filled with the Holy Spirit at the beginning of Luke 4. I believe that we are told that for our benefit, as the audience for Luke’s biography of Jesus. I do not think that Jesus being led by the Spirit is something new that had never happened before.

A title or one or two sentences which describe Luke 4.

Titles and/or Brief Descriptions of Luke 4 (by Various Commentators)

Chapter Outline

Charts, Maps and Short Doctrines

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Luke 4 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Luke 4

- How could Jesus fast for 40 days?
- When tempting the Lord, were there limitations placed upon Satan? What were they?
- What was wrong with Jesus turning stones into bread?
- What is the significance of Jesus referencing the book of Deuteronomy as authoritative?
- Was Satan's offer of all the kingdoms genuine?
- Could you explain in more detail why Satan's quoting of Scripture was wrong?
- Are the parallel passages for Jesus speaking Nazareth truly parallel?
- Why did Jesus only read a couple of verses and sit down?
- How did Jesus decide to reveal Himself at that time in Nazareth?
- When dealing with the negative response of the crowd, what did Jesus' words mean? What point (s) was He trying to make?
- What does the phrase, *Physician, heal yourself* mean; and how does this relate to Jesus?
- Why do the demons in the man in Capernaum sound worried that Jesus is about to destroy them?
- What about the two readings for the end of v. 44?

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It is important to understand what has gone before.

The Prequel of Luke 4

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We need to know who the people are who populate this chapter.

The Principals of Luke 4

Characters

Biographical Material

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The Principals of Luke 4

Characters	Biographical Material

Chapter Outline Charts, Graphics and Short Doctrines

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Luke 4

Place	Description

Chapter Outline Charts, Graphics and Short Doctrines

By the Numbers

Item	Date; duration; size; number

Chapter Outline Charts, Graphics and Short Doctrines

At this point, we begin to gather up more details on this chapter.

A Synopsis of Luke 4

A Synopsis of Luke 4

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Outlines and Summaries of Luke 4 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Shmoop tends to be somewhat irreverent. Also, the Shmoop summaries are not much shorter than the chapters themselves. He seems to have a desire, even in a summary, to provide editorial comment.

Shmoop Summary of Luke 4

GOSPEL OF LUKE CHAPTER 3:21-4:13 SUMMARY

Enter Jesus, All Grown-Up

- Jesus departs from the Jordan full of the Holy Spirit, which leads him into the wilderness.
- The Holy Spirit guides Jesus straight into the clutches of another supernatural being, the arch demon a.k.a. the devil or a.k.a. the "Slanderer," who puts Jesus through the grinder for forty days.
- Jesus eats nothing for nine-hundred and sixty hours straight. Apparently squaring off against a supernatural foe is not challenging enough.
- Jesus is starving. Clearly.
- The devil tries to take advantage: "If you are the Son of God, command this stone to become a loaf of bread" (4:3).
- Jesus responds with a quote from Deuteronomy 8:3. He's got soul-food, and that will suffice. Zing!
- The devil tries another tactic. Look, here's every kingdom of the known world. They're all for Jesus, if he wants them—after all, the devil controls who's in charge. (Yowza: what does this imply about Luke's view of the Roman empire?)
- The catch is that Jesus has to worship the devil in exchange.
- No thank you. God's the only God Jesus worships.
- The devil doesn't give up. He leads Jesus to a towering pinnacle of the temple's precinct in Jerusalem and double dog dares him to jump. After all, scripture does say that angels are supposed to protect the Son of God, even if he's about to stub his toe (the devil has read his Psalms; check out 91:11-12).
- By quoting scripture the devil tries to use Jesus's own logic in 4:4 and 4:8 against him. But it doesn't work, because Jesus fires back with Deuteronomy 6:16, "Do not put the Lord your God to the test" (4:12).
- The devil finally gives up—at least for the time being.

Shmoop Summary of Luke 4

From [Shmoop Summaries](#), accessed September 15, 2019. Shmoop Editorial Team. "Gospel of Luke Chapter 3:21-4:13 Summary." Shmoop. Shmoop University, Inc., 11 Nov. 2008. Web. 15 Sep. 2019.

GOSPEL OF LUKE CHAPTER 4:14-30 SUMMARY

Jesus Gets Busy

- Jesus returns to Galilee souped-up with V-12 Spirit-power. He's forced the retreat of the strongest demon, and now he's a kind of spiritual Lamborghini.
- Jesus teaches in local synagogues, and everyone gives him props.
- In Nazareth, where he grew up, he enters a synagogue on the sabbath and volunteers to read the scripture.
- Jesus unrolls the scroll to Isaiah 61:1-2.
- Heads up: Jesus is about to give a preview of his whole career. Every word is important. Ready? Set. Jesus.
- The Spirit of the Lord is upon him.
- He's destined to bring the poor good news, proclaim release to prisoners, grant sight to the blind, send the oppressed off in freedom, and proclaim "the acceptable year of the Lord" (4:19 KJV). The end.
- Jesus rolls the scroll back up, hands it to the attendant, and takes his seat, while everyone gawks at him.
- Jesus tells them that this scripture has come true today in their very presence. In other words, Isaiah is talking about yours truly.
- Everyone is on his side. After all, this is Joseph's boy. Evidently, they are unaware of everything that happened in chapters 1-2.
- Despite their initially positive response, Jesus picks a fight. It's your job to wonder why.
- Jesus argues that no prophet is accepted "in his own country" (4:24 KJV) or "in the prophet's hometown" (4:24 NRSV). The two translations reflect that Jesus is talking about Nazareth (his hometown) and Israel in general. Two birds, one Greek word.
- Jesus gives two examples as proof.
- Example #1: Although the prophet Elijah visited none of the widows in Israel during a devastating famine, he was sent by God to a widow at Zarephath in Sidon, a non-Israelite city. Fact check Jesus by reading his source in 1 Kings 17:1, 8-24.
- Example #2: Of all of those sick with leprosy in Israel, Elisha only healed Naaman, who was Syrian, not Israelite. Fact check Jesus again by reading 2 Kings 5:1-18.
- Sit back, prop your feet up, and try to tease out the logic. How do these examples support Jesus's thesis that a prophet's not accepted at home?
- Now everyone gets really mad at Jesus, and they behave exactly as Jesus said they would.
- They even try to force him off a cliff, but he gets away by miraculously walking straight through their midst.
- Let's dwell for a minute. This story picks up on Simeon's statement in Chapter 2 that Jesus will provoke conflict and it anticipates the rejection and opposition Jesus will face from his fellow countrymen.
- Yes, Isaiah is talking about Jesus as the one who will bring release, freedom, and good news, but it won't be easy.

From [Shmoop Summaries](#), accessed September 15, 2019. Shmoop Editorial Team. "Gospel of Luke Chapter 4:14-30 Summary." Shmoop. Shmoop University, Inc., 11 Nov. 2008. Web. 15 Sep. 2019.

GOSPEL OF LUKE CHAPTER 4:31-44 SUMMARY

A Day in Town

- Jesus departs for Capernaum, where he teaches during the sabbath.
- The people there are quite struck by his teaching, especially because of the "authority" (4:32) with which he speaks.
- In the synagogue, a person possessed by a demon disrupts class by shouting, "Let us alone! What have you to do with us, Jesus of Nazareth? Have you come to destroy us?" (4:34).
- This demon is pretty smart, being otherworldly and all. He knows that Jesus is "the Holy One of God" (4:34), while the people of Nazareth clearly do not.

Shmoop Summary of Luke 4

- But Jesus tells him to pipe down and get out.
- The demon chucks the poor guy right into the middle of the synagogue, which is proof of its departure. The narrator underlines that no random guys were harmed in the writing of this story. Jesus is already living up to his promises in 4:18.
- Everyone's excited, and they remark that Jesus's words have a lot of "authority" and "power." Just by talking, he is able to give supernatural opponents their marching orders.
- Next up, Jesus goes to the house of Simon. Don't worry, you're not forgetting something. Apparently, Jesus has already met Simon, even though we haven't read about it.
- Let's take a twenty second time-out to recognize that Luke does not seem to mind starting right in the middle of things or at least after some untold events have happened.
- Anyway, Simon's mother-in-law has a bad fever, but Jesus takes care of it—no chicken soup required. The detail that she immediately jumps up and starts to serve them is proof that she really does recover that quickly.
- The sun sets and marks the end of the sabbath, which lasts from sundown on Friday to sundown on Saturday. The stipulation is that no labor can be performed on the sabbath (check it out for yourself in Exodus 20:8-11 and Deuteronomy 5:12-15).
- People are now free to bring their sick friends and relatives to Jesus for a doctor's visit.
- Jesus heals them all by laying his hands upon each one.
- Jesus also exorcizes demons. As supernatural beings, they're privy to Jesus's identity as the Son of God and Messiah, but Jesus silences them. What's with all the hush hush?
- The next day, Jesus departs Capernaum for a secluded place, while the crowds hunt him down and insist that he stay.
- But Jesus sticks to his guns. After all, it's his job to spread the good news of God's kingdom in other cities, too.
- Jesus does what he says he will in the synagogues of Judea, which is south of Galilee.

From [Shmoop Summaries](#), accessed September 15, 2019. Shmoop Editorial Team. "Gospel of Luke Chapter 4:31-44 Summary." Shmoop. Shmoop University, Inc., 11 Nov. 2008. Web. 15 Sep. 2019.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This summary could be improved upon.

A Synopsis of Luke 4 from the Summarized Bible

Luke 4:1-44

Contents:	Temptation of Jesus. Jesus in the synagogue at Nazareth. Casting of demons out of man at Capernaum. Healing of Peter's wife's mother and others.
Characters:	Jesus, Holy Spirit, Satan, Joseph, Elias, Eliseus, Naaman.
Conclusion:	Our Savior was victorious over Satan by the power of the Holy Ghost and the use of the divine Word as His sword and those are well armed who are thus equipped. The words of Christ's mouth were attended with a power which pricked the consciences of men, dispersed evil spirits and drove away disease.
Key Word:	Temptation, Luke 4:2. Fame, Luke 4:14, Luke 4:32, Luke 4:36, Luke 4:37, Luke 4:40.
Strong Verses:	Luke 4:4, Luke 4:8, Luke 4:12.
Striking Facts:	Luke 4:17–19. It is interesting to notice that Jesus stopped His quotation in the middle of a passage from Isaiah. He stopped with "the acceptable year of the Lord"—which is His first advent, but He knew His coming rejection. "The day of vengeance of our God" has to do with His second advent, and He therefore omitted it at the time.

Chapter Outline

Charts, Graphics and Short Doctrines

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Luke 1–5)

Scripture	Text/Commentary
Luke 1	The Birth of John the Herald
Luke 2	The Birth of Jesus the Messiah
Luke 3A	The Ministry of John the Herald
Luke 3B	The Genealogy of Jesus
Luke 4A	The Temptation of Jesus
Luke 4B	Jesus Begins His Public Ministry
Luke 5A	Jesus Calls 4 disciples
Luke 5B	Jesus Heals a Leper and a Paralytic
Luke 5C	Jesus Calls Levi
Luke 5D	Jesus Speaks About Fasting

Chapter Outline

Charts, Graphics and Short Doctrines

The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. Sometimes, it strict speaks of the first section.

Paragraph Divisions of Modern Translations for Luke 4

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

From www.biblegateway.com/passage/?search=Luke%205&version=NASB;NKJV;NRSV;CEB;CEV; concept inspired by Dr. Bob Utley.

Changes—additions and subtractions:

This is the first time I am doing a New Testament book, so there are additional translations which I tried to put into reasonable categories—but I may change my mind about that later; and I may even remove some of them.

I have taken up the format and structure of Ecclesiastes model, which I am hoping is appropriate.

I have added one more classification of translations—those which have a number of footnotes. The NET Bible always has a lot of footnotes; and there are several others which tend to have 2 or 3 footnotes per passage. As is true of most translations, those placed in this category could reasonably be placed in 1 or 2 other categories as well. This change occurs a little more than halfway through this chapter.

I have retained the *weird English* section which was begun in the previous chapter.

What I may do, on occasion, is move some individual translations around. Most of the time, they may be found under the footnote classification; but I may move them to their original position if they are lacking in footnotes.

I have just noticed that the New Century Version appears to be equivalent to the Expanded Bible, but without all the expansions.

After the each exegesis box, there is a translation of that phrase or passage. I will now skip two lines before writing any commentary.

One change that I have made in formatting, without mentioning it, is, at the end of the translation of each verse, I insert my nearly (or almost) literal translation. At the end of each passage (which may be 1 or more verses), I will place my paraphrased approach for that passage.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

I ought to say something about how these lessons are prepared. I begin in this document, and translate each verse and write some commentary as I do. Then I transfer all of this writing (without the original translations) in the weekly Bible study which I write. I may rewrite some of these paragraphs 3, 4 or even 10 times. Also, because these lessons are sent out separately (each week, I send out 4 or 5 pages of my work in the book of Luke), I have a tendency to repeat some information. I have noticed here that I have spoken about fasting 3 or 4 times. On the weekly lessons, this may be less noticeable because these lessons are received and read (hopefully) once a week. But then, as a chapter is completed, I take this expanded study and place it back into the chapter analysis. Here, in this document, when a particular topic is repeated, it is more noticeable.

In any case, the size of this particular document (the single chapter study), from my initial translation and commentary to my final commentary may increase by a factor of 2.

Matthew 4:1–11 Mark 1:12-13

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

And Jesus, full of a Spirit of Holy, returned from the Jordan; and He was being led in the Spirit in the desert-wilderness. Days forty he is being tested by the devil and He had not eaten nothing in the days those, and of a completing of them He was hungered.

Luke
4:1–2

Kukis moderately literal:

Jesus, full of the Holy Spirit, returned from the Jordan [Valley]. He was being led by the Spirit in the desert-wilderness. He was tested [for] 40 days by the devil, but had not eaten anything [lit., *nothing*] in those days. Having completed this 40-day fast [lit., *them*], He was hungry.

Kukis paraphrase

Jesus, filled with the Holy Spirit, returned from the Jordan Valley, being led by the Spirit in the desert-wilderness. He was tested for 40 days by the devil, but had not eaten anything in those days. As a result, He was quite hungry.

Here is how others have translated this verse:

Ancient texts:

Note: I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁵ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

⁵ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Ancient texts:

Westcott-Hort Text (Greek)	And Jesus, full of a Spirit of Holy, returned from the Jordan; and He was being led in the Spirit in the desert-wilderness. Days forty he is being tested by the devil and He had not eaten nothing in the days those, and of a completing of them He was hungered.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And Jesus being full of the Holy Ghost, returned from the Jordan, and was led by the Spirit into the desert, For the space of forty days; and was tempted by the devil. And he ate nothing in those days; and when they were ended, he was hungry.
V. Alexander's Aramaic T. James Murdock's Syriac NT	. And Jesus, being full of the Holy Spirit, returned from the Jordan. And the Spirit led him into the wilderness, forty days, to be tempted by the Calumniator. And during those days, he ate nothing; and when he had completed them, he was at last hungry.
Original Aramaic NT ⁶	But Yeshua, being full of The Spirit of Holiness, returned from the Jordan and The Spirit led him into the wilderness To be tempted by The Devil for forty days, and he ate nothing in those days, and when he had finished them, at the end he was hungry.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. NOW Jesus, full of the Holy Spirit, returned from the Jordan, and the Spirit carried him away into the wilderness, Forty days, in order that he might be tempted by the adversary. And he did not eat anything in those days; and when they were over, at last he became hungry.

Significant differences:

English Translations: I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English	And Jesus, full of the Holy Spirit, came back from the Jordan, and was guided by the Spirit in the waste land For forty days, being tested by the Evil One. And he had no food in those days; and when they came to an end, he was in need of food.
Bible in Worldwide English	Jesus was full of the Holy Spirit. He left the Jordan River, and the Spirit led him into the desert for forty days. The devil tried to make him do wrong. Jesus did not eat in those forty days. Then he was very hungry.
Easy English	The devil tries to cause Jesus to do wrong things Jesus was now full of the Holy Spirit. When he returned from the river Jordan, the Holy Spirit led him into the desert. He stayed there for 40 days and he did not eat anything. At the end of 40 days, he was very hungry. During this time the devil tried to cause Jesus to do wrong things. They were things that God did not want him to do. The devil is an angel that refused to obey God. He also tries to cause people to do bad things. Jesus was starting to do the work that God sent him to do.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Jesus Is Tempted by the Devil

⁶ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

Now filled with the Holy Spirit, Jesus returned from the Jordan River. And then the Spirit led him into the desert. There the devil tempted Jesus for 40 days. Jesus ate nothing during this time, and when it was finished, he was very hungry.

God's Word™
 Good News Bible (TEV)
 The Message

Tested by the Devil

Now Jesus, full of the Holy Spirit, left the Jordan and was led by the Spirit into the wild. For forty wilderness days and nights he was tested by the Devil. He ate nothing during those days, and when the time was up he was hungry.

NIRV

Jesus Is Tempted in the Desert

Jesus, full of the Holy Spirit, left the Jordan River. The Spirit led him into the desert. There the devil tempted him for 40 days. Jesus ate nothing during that time. At the end of the 40 days, he was hungry.

New Life Version

Jesus Was Tempted

Jesus was full of the Holy Spirit when He returned from the Jordan River. Then He was led by the Holy Spirit to a desert. He was tempted by the devil for forty days and He ate nothing during that time. After that He was hungry.

New Simplified Bible
 The Spoken English NT⁷

Jesus is Tested by Satan (Mt. 4:1-11; Mk 1:12-13)

Jesus came back from the Jordan full of the Spirit. And he was being led by the Spirit in the wilderness for forty days, being tested by the devil. He didn't eat anything during that time, and at the end of it he was hungry.^a

^a. Lit. "And he didn't eat anything in those days, and when they were wrapped up he was hungry."

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

When Jesus returned from the Jordan River, the power of the Holy Spirit was with him, and the Spirit led him into the desert. For forty days Jesus was tested by the devil, and during that time he went without eating. When it was all over, he was hungry.

The Living Bible

Then Jesus, full of the Holy Spirit, left the Jordan River, being urged by the Spirit out into the barren wastelands of Judea, where Satan tempted him for forty days. He ate nothing all that time and was very hungry.

New Berkeley Version
 New Century Version

Jesus Is Tempted by the Devil

Jesus, filled with the Holy Spirit, returned from the Jordan River. The Spirit led Jesus into the desert where the devil tempted Jesus for forty days. Jesus ate nothing during that time, and when those days were ended, he was very hungry.

New Living Translation

The Temptation of Jesus

Then Jesus, full of the Holy Spirit, returned from the Jordan River. He was led by the Spirit in the wilderness, [Some manuscripts read *into the wilderness*] where he was tempted by the devil for forty days. Jesus ate nothing all that time and became very hungry.

The Passion Translation

Jesus Tested in the Wilderness

From the moment of his baptism, Jesus was overflowing with the Holy Spirit. He was taken by the Spirit from the Jordan into the lonely wilderness of Judea^[a] to experience the ordeal of testing^[b] by the accuser^[c] for forty days.^[d] He ate no food during this time and ended his forty-day fast very hungry.

^[a] Luke 4:1 The Holy Spirit's leading is not always into comfort and ease. The Spirit may lead us, as he did Jesus, into places where we will be proven, tested, and strengthened for our future ministry. After Jesus' greatest affirmation from heaven came a great time of testing.

⁷ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

^[b] Luke 4:1 The Greek word here means “to test with a sinister motive.” This test was more than proving that Jesus could overcome this ordeal. It proved that Satan was defeated by Christ’s appearing.

^[c] Luke 4:1 The words accuser and devil are used interchangeably in this translation.

^[d] Luke 4:1 Jesus’ baptism and the forty days of wilderness temptations that followed evoke parallels with the historical narrative of the Hebrew exodus through the Red Sea and the forty years of wilderness testing.

Unlocked Dynamic Bible

Then Jesus, filled with the Holy Spirit, left the Jordan River, and the Holy Spirit led him into the wilderness. The Holy Spirit led him around in the wilderness for forty days. While he was there, the devil kept tempting him. During the entire time Jesus was in the wilderness he did not eat anything, so when the forty days were over, he was very hungry.

Williams’ New Testament⁸

Then Jesus, full of the Holy Spirit, returned from the Jordan, and for forty days He was led about in the desert under the Spirit’s guidance, while He was being tempted by the devil. During that time He ate nothing, and so at the end of it He felt hungry.

Partially literal and partially paraphrased translations:

American English Bible

[Well after this happened], Jesus became filled with the Holy Breath. Then he left the Jordan, and [God’s] Breath led him into the desert, where he was tempted by the Slanderer for forty days. But because he hadn’t eaten anything during that entire period, he became very hungry.

Beck’s American Translation
Breakthrough Version

Jesus, full of the Sacred Spirit, returned from the Jordan River and was being led in the Spirit in the backcountry forty days as He experienced trouble under the Accuser. And He did not eat anything in those days. And when they were totally finished, He was hungry.

Common English Bible

Jesus’ temptation

Jesus returned from the Jordan River full of the Holy Spirit, and was led by the Spirit into the wilderness. There he was tempted for forty days by the devil. He ate nothing during those days and afterward Jesus was starving.

International Standard V
Len Gane Paraphrase⁹

.

A. Campbell’s Living Oracles

.

New Advent (Knox) Bible

Jesus returned from the Jordan full of the Holy Spirit, and by the Spirit he was led on into the wilderness, where he remained forty days, tempted by the devil. During those days he ate nothing, and when they were over, he was hungry.

NT for Everyone

Temptation in the Wilderness

Jesus returned from the Jordan, filled with the spirit. The spirit took him off into the wilderness for forty days, to be tested by the devil. He ate nothing during that time, and at the end of it he was hungry.

20th Century New Testament

On returning from the Jordan, full of the Holy Spirit, Jesus was led by the power of the Spirit through the Wilderness for forty days, tempted by the Devil. All that time he ate nothing; and, when it was over, he became hungry.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible

JESUS, FULL OF THE HOLY BREATH, RETURNED FROM THE JORDAN AND WAS LED AROUND BY THE SPIRIT IN THE DESERT FOR FORTY DAYS, BEING TEMPTED BY THE DEVIL. AND HE ATE NOTHING DURING THOSE DAYS, AND WHEN THEY HAD ENDED, HE BECAME HUNGRY.

Christian Standard Bible

.

⁸ William’s New Testament - 1937 by Charles B. Williams.

⁹ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus

Conservapedia Translation	<p>Filled with the Holy Spirit, Jesus returned from the Jordan and was led by God's Spirit into the desert,...</p> <p>use "force of God" for "Holy Ghost" here? "Desert" rather than "wilderness"? Though using "force of God" first and then "God'S Spirit" as translations for the same word (πνευμα) is quite confusing..And flat-out wrong. The Holy Spirit is not a force. Any doctrinally sound branch of Christianity would regard that description as heresy. The Holy Spirit is a divine person, the third person of the Trinity. Why is "God's Spirit" capitalized, but "force of God" not - it's the same entity. That adds to the confusion.</p> <p>"The Jordan" is appropriate here, not "Jordan," since Jesus was returning from the Jordan River.</p> <p>...for forty days of temptation by the devil. Jesus ate nothing, and was very hungry at the end.</p> <p>sorry, the devil should not be honored with capitalization</p>
Evangelical Heritage V.	<p>The Devil Tempts Jesus</p> <p>Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, where he was tempted by the Devil for forty days. He did not eat anything during those days. When they came to an end, he was hungry.</p>
Ferrar-Fenton Bible	<p>The Temptation in the Desert.</p> <p>And Jesus, full of the Holy Spirit, went away from the Jordan, and was carried by the Spirit into the desert, to be tried under the Devil for forty days. And He ate nothing during that time ; but on their completion He at last was hungry.</p>
Free Bible Version ¹⁰	<p>Jesus, full of the Holy Spirit, returned from the Jordan and was guided by the Spirit in the desert, where he was tempted by the devil for forty days. He didn't eat anything during that whole time, so in the end he was starving.</p>
God's Truth (Tyndale)	<p>Jesus then full of the holy ghost returned from Jordan, and was carried of the spirit into wilderness, and was forty days tempted of the devil. And in those days ate he nothing. And when they were ended, he after ward hungered.</p>
Jubilee Bible 2000 Montgomery NT	<p>.</p> <p>Then Jesus, full of the Holy Spirit, came back from the Jordan, and was led by the Spirit into the desert for forty days, all the time tempted by the devil. He ate nothing during these days, and at the close of them he was hungry.</p>
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT Unlocked Literal Bible Urim-Thummim Version	<p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>And Jesus being full of the Sacred Spirit returned from Jordan, and was led by the Spirit into the uninhabited places for 40 days being tested of the Devil. And in those days he did not eat anything and when that time ended, he afterwards was hungry.</p>
Weymouth New Testament	<p>Then Jesus, full of the Holy Spirit, returned from the Jordan, and was led about by the Spirit in the Desert for forty days, tempted all the while by the Devil. During those days He ate nothing, and at the close of them He suffered from hunger.</p>
Wikipedia Bible Project Wilbur Pickering's New T.	<p>.</p> <p>Jesus tested by Satan</p> <p>Then Jesus, full of Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness, where He was tested for forty days by the devil. He ate nothing at all during those days, so after they were completed He was hungry.¹</p> <p>⁽¹⁾This episode was ordained by the Holy Spirit. Jesus had to confront Satan when He was physically the weakest He would ever be (40 days without food!). When Satan failed to defeat this weakened Jesus, he was probably filled with despair—he now knew that he could never defeat Him (but he would still try to kill Him).</p>

¹⁰ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

Heb. 2:18; Heb. 4:15–16 give at least part of the reason why Jesus had to undergo this experience.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)¹¹
The Heritage Bible

And Jesus full of the Holy Spirit returned from Jordan, and was led in the Spirit into the wasteland, Being tempted forty days by the Devil. And he absolutely did not eat one thing in those days, and their being entirely finished, afterward he hungered.

New American Bible (2002)
New American Bible (2011)

The Temptation of Jesus. * [4:1–13] Mt 4:1–11; Mk 1:12–13.

1 a Filled with the holy Spirit,* Jesus returned from the Jordan and was led by the Spirit into the desert for forty days,* to be tempted by the devil. He ate nothing during those days, and when they were over he was hungry. Heb 4:15.

* [Matt. 4:1–11] Jesus, proclaimed Son of God at his baptism, is subjected to a triple temptation. Obedience to the Father is a characteristic of true sonship, and Jesus is tempted by the devil to rebel against God, overtly in the third case, more subtly in the first two. Each refusal of Jesus is expressed in language taken from the Book of Deuteronomy (Dt 8:3; 6:13, 16). The testings of Jesus resemble those of Israel during the wandering in the desert and later in Canaan, and the victory of Jesus, the true Israel and the true Son, contrasts with the failure of the ancient and disobedient “son,” the old Israel. In the temptation account Matthew is almost identical with Luke; both seem to have drawn upon the same source.

* [4:1] **Filled with the holy Spirit:** as a result of the descent of the Spirit upon him at his baptism (Lk 3:21–22), Jesus is now equipped to overcome the devil. Just as the Spirit is prominent at this early stage of Jesus’ ministry (Lk 4:1, 14, 18), so too it will be at the beginning of the period of the church in Acts (Acts 1:4; 2:4, 17).

* [4:2] **For forty days:** the mention of forty days recalls the forty years of the wilderness wanderings of the Israelites during the Exodus (Dt 8:2).

New English Bible–1970

The Temptation of Jesus (Wilderness of Judæa) [Lk.4.1-13 -] - Mt.4.1-11, Mk.1.12-13

Full of the Holy Spirit, Jesus returned from the Jordan, 2and for forty days was led by the Spirit up and down the wilderness and tempted by the devil.

All that time he had nothing to eat, and at the end of it he was famished.

New Jerusalem Bible
New RSV

Revised English Bible–1989

The temptation of Jesus

FULL of the Holy Spirit, Jesus returned from the Jordan, and for forty days he wandered in the wilderness, led by the Spirit and tempted by the devil. During that time he ate nothing, and at the end of it he was famished.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Then Yeshua, filled with the *Ruach HaKodesh*, returned from the Yarden and was led by the Spirit in the wilderness for forty days of testing by the Adversary. During that time he ate nothing, and afterwards he was hungry.

exeGesés companion Bible

THE TESTING OF YAH SHUA

And Yah Shua, full of the Holy Spirit, returns from Yarden and is led in the Spirit into the wilderness; being tested forty days by Diabolos: and in those days he eats naught:

¹¹ From <https://www.bibliacatolica.com.br/christian-community-bible/luke/>

Hebraic Roots Bible	and after they complete, he famishes. And full of the Holy Spirit, Yahshua returned from the Jordan, and was led by the Spirit into the wilderness, forty days being tempted by the Devil. And He ate nothing in those days, and they being ended, He afterwards hungered.
The Israel Bible (beta) <i>The Scriptures</i> 1998	. And עשוהי, being filled with the Set-apart Spirit, returned from the Yardën and was led by the Spirit into the wilderness, being tried for forty days by the devil. And in those days He did not eat at all, and afterward, when they had ended, He was hungry.
Tree of Life Version	Temptation in the Wilderness <i>Yeshua</i> , now filled with the <i>Ruach ha-Kodesh</i> , returned from the Jordan. He was led by the <i>Ruach</i> in the wilderness for forty days, being tested by the devil. Now He ate nothing during those days, and when they had ended, He was hungry.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The Devil Tempts Jesus Now Jesus, full of [and in perfect communication with] the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness for forty days, being tempted by the devil. And He ate nothing during those days, and when they ended, He was hungry.
An Understandable Version	Then Jesus, full of the Holy Spirit, returned from the Jordan River [<i>i.e.</i> , where He had been immersed. See 3:21] and was led by the Holy Spirit [See Matt. 4:1] into the desert. During the forty days He was being put to the test by the devil, He did not eat anything; then after it was over He was [<i>very</i>] hungry.
The Expanded Bible	Jesus Is Tempted by the Devil Jesus, filled with the Holy Spirit, returned from the Jordan River. The Spirit led Jesus into the ·desert [wilderness] where the devil ·tempted [or tested] Jesus for forty days [° like Israel's forty years of testing in the wilderness]. Jesus ate nothing during that time, and when those days were ended, he was very hungry [Ex. 34:28].
Jonathan Mitchell NT	So Jesus, full of a set-apart spirit and attitude (or: a set-apart Breath-effect; [the] Holy Spirit; [the] sacred Breath), turned back away from the Jordan [River] and began being led within the (or: that) Breath-effect (or: in union with the Spirit; in that attitude) within the midst of [other MSS: into] the wilderness (desert; desolate and uninhabited place) – [for] forty days being constantly examined and tested (or: tried and proved) by, and under, the one who thrusts or hurls [things; thoughts] through [us] (or: the adversary). And He did not eat anything within those days, and so, at their being brought together to the purposed goal, and concluded, He became hungry.
NET Bible®	<i>The Temptation of Jesus</i> Then ¹ Jesus, full of the Holy Spirit, returned from the Jordan River ² and was led by the Spirit ³ in ⁴ the wilderness, ⁵ where for forty days he endured temptations ⁶ from the devil. He ⁷ ate nothing ⁸ during those days, and when they were completed, ⁹ he was famished.

¹tn Here δέ (de) has been translated as “then” to indicate continuity with the previous topic.

²tn “River” is not in the Greek text but is supplied for clarity.

³sn The double mention of the Spirit in this verse makes it clear that the temptation was neither the fault of Jesus nor an accident.

⁴tc Most mss (A Θ Ξ Ψ 0102 Ë1,13 33 İ lat) read εἰς τὴν ἔρημον (ei" thn erhmon, “into the wilderness”), apparently motivated by the parallel in Matt 4:1. However, the reading behind the translation (ἐν τ ἔρ μω, en th ejrhmw) is found in overall better witnesses (I4vid,7,75vid x B D L W 579 892 1241 pc it).

⁵tn Or “desert.”

⁶tn Grk “in the desert, for forty days being tempted.” The participle πειραζόμενος (peirazomeno") has been translated as an adverbial clause in English to avoid a run-on

sentence with a second “and.” Here the present participle suggests a period of forty days of testing. Three samples of the end of the testing are given in the following verses.

^{7th} Grk “And he.” Here kai (kai) has not been translated because of differences between Greek and English style.

^{8th} The reference to Jesus eating nothing could well be an idiom meaning that he ate only what the desert provided; see Exod 34:28. A desert fast simply meant eating only what one could obtain in the desert. The parallel in Matt 4:2 speaks only of Jesus fasting.

^{9th} The Greek word here is συντελεσθείσων (suntelesqeiswn) from the verb συντελέω (suntelew).

^{sn} This verb and its cognate noun, sunteleia, usually implies not just the end of an event, but its completion or fulfillment. The noun is always used in the NT in eschatological contexts; the verb is often so used (cf. Matt 13:39, 40; 24:3; 28:20; Mark 13:4; Rom 9:28; Heb 8:8; 9:26). The idea here may be that the forty-day period of temptation was designed for a particular purpose in the life of Christ (the same verb is used in v. 13). The cognate verb teleiō is a key NT term for the completion of God’s plan: See Luke 12:50; 22:37; John 19:30; and (where it has the additional component of meaning “to perfect”) Heb 2:10; 5:8-9; 7:28.

P. Kretzmann Commentary
Syndein/Thieme

{Verses 1-13: The Three Temptations of Jesus}

Then Jesus, full {pleres} of the Holy Spirit, returned from the Jordan {River} and was led by the Spirit in the desert/'uninhabited region, where for forty days He was 'constantly put to the test'/'endured temptations' by the devil {diabolos - word means the 'accuser'. From the time of Job, Satan is in heaven accusing believers of being sinners. Jesus Christ is our defense attorney}. He ate nothing during those days, and when they {the days} were completed, He was famished.

Translation for Translators

Luke 3:1-20

What John the Baptizer preached.

As Jesus left the Jordan River valley, the Holy Spirit was completely controlling him. For forty days the Spirit led him around in the desolate area. During that time Jesus was being tempted by the devil {the devil was tempting him}, and Jesus did not eat anything. When that time ended, he was very hungry.

The Voice

When Jesus returned from the Jordan River, He was full of the Holy Spirit, and the Holy Spirit led Him away *from the cities and towns* and out into the desert. For 40 days, the Spirit led Him from place to place in the desert, and while there, the devil tempted Jesus. Jesus was fasting, eating nothing during this time, and at the end, He was terribly hungry.

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament¹²

Jesus but Full [of] spirit pure returns from the jordan and [He] was led in the spirit in the [one] deserted days forty Being Tested by the devil and not [He] eats no [thing] in the days those and being completed them [He] hungers.

Awful Scroll Bible

Moreover Jesus, full of the Awful Breath, turned-back-by from the Jordan, and keeps to come to be led by-within the Breath, into the wilderness, coming to be tempted forty days, a coming to be tempted by the Caster-through. Even from-within those days He ate nothing, yet-not-one thing, and they being came about concluded-together, afterwards He hungered.

Concordant Literal Version

Now Jesus, full of holy spirit, returns from the Jordan, and was led in the spirit in the wilderness" forty days, undergoing trial by the Adversary. And He did not eat of anything in those days, and subsequently, at their being concluded, He hungers."

The Disciple's Bible
Orthodox Jewish Bible

Now Rebbe Melech HaMoshiach, full of the Ruach Hakodesh, returned from the Yarden, and was being led by the Ruach Hakodesh bamidbar

¹² The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Where for ARBAIM YOM Rebbe, Melech HaMoshiach was undergoing nisayon by Hasatan. And he had no okhel in those yamim. And when the yamim had been completed, he was famished.

Rotherham's Emphasized B. .
Third Millennium Bible .
Webster's Translation .

Literal, almost word-for-word, renderings:

Analytical-Literal Translation . Charles Thompson NT	Now Jesus being full of a holy spirit, returned from the Jordan, and was led by the spirit into the wilderness; and being forty days tempted by the devil, he ate nothing during those days. And when they were ended, he at length was hungry.
Context Group Version	And Jesus, full of the Special Spirit, returned from the Jordan, and was led in the Spirit in the wilderness during forty days, being loyalty-tested of the slanderer {trad. "devil"}. And he ate nothing in those days: and when they were completed, he was hungry.
Disciples' Literal New T.	In The Wilderness, Jesus Is Tempted By Satan To Act Contrary To His Father's Will And Jesus, full of the Holy Spirit, returned from the Jordan. And He was being led in the Spirit in the wilderness for forty days while being tempted by the devil. And He did not eat anything during those days. And they having been completed, He was hungry.
English Standard Version Far Above All Translation ¹³	. Then Jesus, <i>who was</i> full of holy spirit, returned from the Jordan, and was led by the spirit into the desert, and was tempted by the devil for forty days, and did not eat anything in those days. Then when they were completed – after <i>all this</i> – he was hungry.
Green's Literal Translation Literal New Testament Modern English Version Modern Literal Version Now full of the Holy Spirit, Jesus returned from the Jordan, and was being led by the Spirit into the wilderness, being tempted by the Devil for forty days. And he ate nothing in those days, and being completed, later he hungered.
Modern KJV New American Standard B.	. The Temptation of Jesus Jesus, full of the Holy Spirit, returned from the Jordan and was led around by [Or <i>under the influence of</i> ; lit <i>in</i>] the Spirit in the wilderness for forty days, being tempted by the devil. And He ate nothing during those days, and when they had ended, He became hungry.
New European Version	<i>The wilderness temptations</i> And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness, being tempted by the devil for forty days. And he ate nothing in those days; and when they were completed, he was hungry.
New King James Version	Satan Tempts Jesus Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into [NU <i>in</i>] the wilderness, being tempted [<i>tested</i>] for forty days by the devil. And in those days He ate nothing, and afterward, when they had ended, He was hungry.
NT (Variant Readings)	And Jesus, full of the Holy Spirit, returned from the Jordan, and was °led in the Spirit in the wilderness during forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he [afterward] hungered.

¹³ Online: <http://www.faraboveall.com/> by Graham Thomason.

Niobi Study Bible	°Byz.-led by the Spirit...
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	And Jesus, full of the Holy Spirit, turned back from the Jordan, and was brought in the Spirit to the wilderness, forty days being tempted by the Devil, and he did not eat anything in those days, and they having been ended, he afterward hungered,...
A Voice in the Wilderness	.
World English Bible	.
Young's Updated LT	.

The gist of this passage: Jesus leaves the Jordan valley and ventures into the desert-wilderness where He fasts for 40 days.

Luke 4:1a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
îêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
plêrês (πλήρης) [pronounced PLAY-race]	<i>complete, full, covered over; fully permeated with</i>	masculine singular adjective; nominative case	Strong's #4134
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; genitive/ablative case	Strong's #40
hupostrephô (ὑποστρέφω) [pronounced hoop-os-TREF-oh]	<i>to turn back; to turn about; to return</i>	3 rd person singular, aorist active indicative	Strong's #5290
apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Iordanês (Ἰορδάνης) [pronounced ee-or-DAN-ace]	<i>the descender; transliterated Jordan</i>	masculine singular proper noun/location; genitive/ablative case	Strong's #2446

Translation: Jesus, full of the Holy Spirit, returned from the Jordan [Valley].

Jesus had been in the Jordan Valley being baptized by John. This is what we studied in the previous chapter.

Whereas, John has a full-blown ministry in the desert-wilderness—which ministry continues on at this point—Jesus begins His public ministry. However, His public ministry does not begin as we might think it would. There is a crowd, gathered there to see John, but Jesus does not take it over. Jesus did not look out over John’s disciples and say, “You have been following John; now you will follow Me.” The herald announces the King and the King is before His people; but, at a point where we might expect an inspiring inauguration speech—nothing is recorded by any of the disciples. In fact, for a short time, Jesus will disappear from the public’s radar for 40 days.

Luke 4:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532
ἀγὼ (ἄγω) [pronounced <i>AHG-oh</i>]	<i>to go, to lead, to follow</i>	3 rd person singular, imperfect passive indicative	Strong’s #71
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong’s #1722
τῷ (τῷ) [pronounced <i>toē</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong’s #3588
πνεῦμα (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong’s #4151
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong’s #1722
τῇ (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong’s #3588
ἐρημος (ἐρημος) [pronounced <i>EHR-ay-moss</i>]	<i>desert-wilderness, a solitude, an uninhabited region [land, area], a waste</i>	feminine singular adjective used as a substantive; dative case; irregular form	Strong’s #2048

Translation: He was being led by the Spirit in the desert-wilderness.

Jesus is said to be filled with the Spirit; and here, He is led by the Spirit. This is all true, but the information is given to us for our benefit.

I mentioned the doctrine of **kenosis** at the end of Luke 3. What we read here helps us to better understand how the Lord’s ministry operated. Jesus did not, by means of His omniscience, decide, “Next on My agenda is going off to the desert-wilderness to be tested.” Instead, He is being led there by God the Holy Spirit. As God, Jesus would have had direct access to the plan of God. He would know, this is #1 event, #2 event, etc. And he would go wherever based upon God’s plan. However, as a man, Jesus has this understanding only through the doctrine in His human spirit combined with the guidance of God the Holy Spirit. Just like you and I.

Jesus was very much like us, inasmuch as, He did not know what was going to happen over the next day, week or month. Now and again, this is going to explain His words or behavior. Because Jesus voluntarily functioned within the confines of His humanity, setting aside His access to His Own Deity, exactly what the future held for Him on any given day was not known to Him. Where He was to go next was not known to Him, except when guided by God the Holy Spirit.

Jesus is here in the desert-wilderness being led by God the Holy Spirit. One of the remarkable things regarding Jesus—and I rarely see any of these being emphasized—He spent a considerable amount of time alone. He took time out to get away from the crowds. I can totally relate to that.

At this point in time, there were no crowds, apart from those who were gathered to see John. Jesus was a part of that crowd; but He was then baptized by John. Interestingly enough, Jesus does not say to John, “What you did was great; now I will take it from here.” and then He turns to teach the crowds. Jesus did not do that at all. Insofar as we know, He exchanged a few words with John and did nothing else. Interestingly enough, Jesus did not stand before the crowd and begin to speak (insofar as we know). John baptized Him, told the people Who He was; but I do not believe that Jesus even addressed the people there. He does not appear to have even lifted His hand in a friendly gesture, as if to say, “Hey, how’s it going?” With no real commentary in between, we go from Jesus’ baptism out to the middle of the desert-wilderness to being led by the Spirit, even further into the uninhabited regions of Judæa.

He was being guided at this time, by God the Holy Spirit.

One of the many doctrines developed by R. B. Thieme, Jr. is, Jesus Christ test-drove the **spiritual life** for the believer in the **Church Age**. The spiritual life which you and I live was first lived by Jesus (*not* by Abraham, *not* by Moses, *not* by David). At the second birth, we are given the same resources that the Lord had. Even though He was minus a sin nature, we function without sin during the periods of time that we are filled with the Holy Spirit. This time may be 5 seconds, 5 minutes, and even, for some people at some times, 5 hours (at least until the time you have to enter into *rush* traffic).

One possible option is that Jesus had the enduement of the Spirit from birth to around age 30—thus having exactly the same spiritual assets as the Old Testament saints; but, at the beginning of His public ministry, he is filled with the Holy Spirit, having the same spiritual assets of the Church Age believers. Was there a difference between Jesus prior to His public ministry and Jesus during His public ministry? I don’t know that there was exactly; and, at this point, I don’t believe that I could quantify this difference in any way. We can differentiate between believers in the Church Age and believers in the **Age of Israel**; but I don’t know that I can do that with Jesus.

Luke 4:1 Jesus, full of the Holy Spirit, returned from the Jordan [Valley]. He was being led by the Spirit in the desert-wilderness.

Jesus is relying upon the Spirit of God to guide Him. We do not know the mechanics for this, exactly; apart from Jesus Christ being in fellowship and being steeped in the Word of God. However, as we moved further through this chapter, there will be come things which occur that help us to understand some of the ways that the Lord was guided in His humanity.

Jesus Christ grew spiritually in His humanity (**And the Child grew, and became strong in spirit, being filled with wisdom. And the grace of God was upon Him.** —Luke 2:40; LitV)

We do not know if Jesus knows that He is going out in the desert-wilderness in order to be tested by the devil; but that is what is about to happen. It is my opinion that He does not know what is about to happen.

Jesus, in His Deity, was omniscient; however, in His humanity, His knowledge was limited. The doctrine of Kenosis tells us that Jesus set aside the use of His divine assets, and He used only that which Church Age believers will be given. Again, He test-drove the spiritual life for us believers in the Church Age. In my opinion, He understood where the Spirit was guiding Him; but He did not know what would happen next.

We have just begun to study Luke 4. We have completed the first verse:

Luke 4:1 **And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness...** (ESV; capitalized)

We do not know exactly where Jesus returned to. Given that particular word (*returned*) and given what He will do in the second half of this chapter, it appears that Jesus returned to His home (or hometown) in the Galilean region.

We have just begun to study Luke 4. We have completed the first verse:

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Luke 4:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hēmerai (ἡμέραι) [pronounced hay-MEH- ra]	days; time; years, age, life	feminine plural noun; accusative case	Strong's #2250
tessarakonta (τεσσαράκοντα) [pronounced tes-sar- AK-on-tah]	forty	Indeclinable numeral adjective	Strong's #5062
peirazō (πειράζω) [pronounced pi-RAD- zoh]	being tempt, being entice; testing (objectively), scrutinizing, assaying, examining, going about, the one proving; trying; endeavoring to	masculine singular, present passive participle; nominative case	Strong's #3985
hupō (ὑπό) [pronounced hoop-OH]	under, beneath, through; by	preposition with the genitive	Strong's #5259
του (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	masculine singular definite article, genitive/ablative case	Strong's #3588
diabolos (διάβολος) [pronounced dee-AB- ol-oss]	devil, [false] accuser, slanderer; Satan (compare [H7854])	masculine singular adjective (often used as a substantive); genitive/ablative case	Strong's #1228

Translation: He was tested [for] 40 days by the devil,...

This will be the topic of the first 13 verses of this chapter; Jesus will be tested by Satan while in this state of hunger. This would represent Jesus at His weakest, humanly speaking.

What appears to be the case to me is, Jesus is tempted/tested for 40 days by Satan—we do not know how or with what; and we read about the final temptations on the 40th day. The text does not state this specifically, but idea of just 3 temptations over a period of 40 days seems rather light.

Satan is a genius; so we may trust that, having been given to go-ahead, was able to tempt the Lord for a long period of time. If you are familiar with the book of Job, and Satan appearing before God and asking to be able to take a number of liberties with Job—let me suggest that, as Jesus grew older, Satan continually petitioned to become a stumbling block in the life of the Lord. Just as God allowed some access to Job by Satan; God will grant some access to Jesus by Satan.

Interestingly enough, this appears to be the only direct interaction between Jesus and Satan. God appears to have given Satan some specific parameters to remain within, with the warning (apparently), “I will allow you to test My Son; but You may not physically harm Him; and you will have no direct contact after this time.” (This is speculation on my part.)

There will be 3 temptations recorded here and in Matthew (a parallel passage); and based upon the language, these were not the only tests; they were just the final 3 on the final day.

Luke 4:1–2a *And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness for forty days, being tempted by the devil.*

This first verse + 2a gives us the setup for the first 13 verses of this chapter.

What is Jesus doing in the desert-wilderness for much of this time? He is thinking about the Word of God. He has, by this time, memorized the entire Bible. However, His mind must continue to digest and consider what He knows, and compare Scripture with Scripture. Jesus was not born knowing all of the Scriptures. He functioned in this life in a fully human way, from start to finish (fully human, but without a sin nature).

Not only must the Scriptures be learned, but they must be placed side-by-side as Jesus continues learning and growing spiritually in His humanity. When someone learns the Scriptures, there is a point at which their spiritual understanding suddenly blossoms. So many things in Scripture interlock and make so much sense.

R. B. Thieme, Jr. taught the Scriptures continually for about 15 or 20 years, and then, suddenly, everything began to fall into place. Starting in the mid-1960's, R. B. Thieme, Jr. began to have one of the most productive ministries in world history. Everything began to fit into place. So, for 10 or 15 years, Bob would teach a half a chapter or even a chapter each night. Then he would go back to that same book and chapter, and teach it again. And, at some point, the amount of spiritual information that he began to teach ballooned—almost magically. It was all there all of the time, but he began to put so much of it together and understand really what was being said.

This is going to be hard for some of you to believe and understand, but Jesus grew spiritually in His humanity. He learned the Word of God from a very early age. He continued to study it; and, at some point, it all came together as a marvelous whole.

Luke 4:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756

Luke 4:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phagô (φάγω) [pronounced FAG-oh]	<i>to eat; to consume (a thing); to take food, to eat a meal; metaphorically to devour, to consume</i>	3 rd person singular, aorist active indicative	Strong's #5315
oudeís (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; accusative case	Strong's #3762
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hêmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2250
ekeinai (ἐκείναις) [pronounced ehk-Ī-nice]	<i>them, those; to those [them]; in those [them]; by those [them]</i>	3 rd person feminine plural pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565

Translation: ...but had not eaten anything [lit., *nothing*] in those days.

In the Greek, this reads, *and He did not eat nothing...* In the English, a double negative is a positive; but in the Greek, a double negative means, that the negative is emphasized much more than a single negative.

Jesus, in His humanity, has gone for 40 days without eating. For you or I, this would be impossible. However, for Jesus, this is not impossible because His body is without sin. Recall that Adam lived for over 900 years. This is because his body, even though he had sinned, was closer to the perfect state of a physical body. As mankind continued in life, his length of life decreased, because of sin's effects on our genetics. Jesus, because He lacked a sin nature, had perfect genetics.

Personally, I am a very healthy guy. God has greatly blessed me with wonderfully good health. But there will come a time when my body begins to fail due to aging. This may occur a few days from now; or a few years from now. Obviously, at age 70, I have noticed some changes and have found there to be some restrictions as to what I am able and not able to do (I used to be able to easily run 3 miles without stopping; now it seems to be a greater effort to run those same 3 miles—and sometimes, I find myself running and walking them). But in terms of serious aging problems, I have been blessed not to suffer those things yet. But it will happen. There is no doubt about that.

Personally, I have fasted before, in my secular life; and, if memory serves, I went for 3 or 4 days without eating. I am not sure what the physical limitations actually are, but my guess is, after about a week or so, fasting could lead to death.

Jesus, even though He has a human body just like ours, His body is not corrupted by sin. His body could not only live for a long time (indefinitely, actually); but he is able to withstand, in His human body, great physical punishment without succumbing. So, His body is able to endure 40 days of fasting. No one else, apart from Adam (and others from the antediluvian era) perhaps, could do something like this. However, there is no doubt that the Lord, in His humanity, was very hungry.

Most people do not understand what fasting is. They see it as a sacrifice for God; or as a discipline of the mind over the body. However, the true understanding of fasting is, you set aside legitimate things in life (in this case, eating) in order to pursue or accomplish spiritual goals (such as, take in the Word of God).

We are so focused on the Deity of our Lord and upon His perfection that we do not fully appreciate that, in His humanity, he grew both physically, mentally and spiritually. He was about to launch His public ministry, and Jesus was preparing Himself through knowledge of the Word of God and fellowship with His Father.

Luke 4:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
sunteleō (συντελέω) [pronounced <i>soon-tel-EH-oh</i>]	<i>ending; completing entirely; generally executing (literally or figuratively); finishing, fulfilling, making</i>	feminine plural, aorist passive participle; genitive/ablative case	Strong's #4931
αὐτῶν	<i>their, theirs; of them; from them; same</i>	3 rd person feminine plural pronoun; ablative/genitive case	Strong's #846
πειναῶ (πεινάω) [pronounced <i>pi-NAH-oh</i>]	<i>to hunger, be hungry; to suffer want; to be needy; metaphorically: to crave ardently, to seek with eager desire</i>	3 rd person singular, aorist active indicative	Strong's #3983

Translation: *Having completing this 40-day fast [lit., them], He was hungry.*

This verse is literally translated, *and completing them, He was hungry*. *Completing them* means that Jesus had come to the end of these 40 days of prayer and fasting. Jesus is about to begin His public ministry and He is preparing Himself for it.

Many believers do not understand the concept of fasting and they often see the act of fasting as the focus of that spiritual experience. We do not necessarily set aside a day or a few days and decide, *now, I am going to fast*. Fasting is not an end in itself. Fasting is *not* you testing yourself and your control over your body. Fasting is where you set time aside for spiritual matters so that you do not have time to eat. You are setting aside a normal non-sinful activity in order to engage in spiritual growth or to do something related to the plan of God.

No doubt, you have worked on a project (for work or school) and you either skipped lunch or put off your lunch for an hour or two. That would be fasting—not a spiritual fast, but it is still a fast. People for their work, have forgone meals and sleep in order to complete whatever task is set before them. They have to complete a project before they are done for the day, and everyone continues to work on it until it is complete—sometimes forgoing their dinner (or putting it off for a few hours). That is a form of fasting.

The point that I am making is, fasting is not an end to itself. Fasting is not all about skipping a meal or three; but fasting is all about what is being done during that time instead of eating (or sleeping or whatever).

R. B. Thieme, Jr. used to have as many as 9 classes a week at **church**, and some people attended all of them or most of them. I can guarantee you that, during any one of those classes, 50 or 100 or more people had missed a meal to be there. Some did not have time to eat before class, and were starving—but they understood that spiritual food was more important; and so they showed up to class hungry, in order to take in spiritual food. Then, after class, they went home to enjoy some physical food. That is spiritual fasting. You set aside normal human activities, which are not sinful or forbidden, and use that time in order to achieve a spiritual goal (such as, taking in doctrine for an hour or more in Bible class). Something might be very important to you and you pray for it. For me, although I pray, I don't tend to go on for very long. Typically, I might pray for a few minutes and name some specific things, and I am done. On occasion, I will speak to God for a longer period of time. But a 15 or 20 minute prayer? However, there are people who have very specific concerns and they will speak to God about these concerns, putting off a meal because they believe their concerns to be more important.

I write this in 2021 and we have witnessed the first change of presidency in the United States where it is clear that the voting was rigged; and that the person who did not actually win the election is now serving as president. I can guarantee you that many people (including myself), took this to God in prayer. Christians should be able to recognize that life in the United States has been unlike life anywhere else in the world; and that God has greatly blessed us in this. However, what has taken place is also a clear sign of discipline (along with the COVID disease). I would not be surprised if hundreds, if not thousands of people, prayed fervently to God over this, missing or putting off a meal to let their petitions be known to Him.

Personally, I don't miss many meals. I will not win any awards as a great faster; but, in the mornings, I am hungry, but I will spend 30 minutes or an hour studying and writing first, and then I take my morning meal. That is fasting. Eating is legitimate and not sinful; but I am setting it aside—momentarily—and devoting myself to exegeting a passage and then explaining that passage. That is fasting, albeit limited to a very short period of time.

Luke 4:2c **And when they were ended, He was hungry.** (ESV; capitalized)

Jesus felt hunger, even as we all do. His body was telling him that it needed nutrients. This is clearly the humanity of Jesus which is functioning.

Luke 4:2 **He was tested [for] 40 days by the devil, but had not eaten anything [lit., *nothing*] in those days. Having completed this 40-day fast [lit., *them*], He was hungry.**

Jesus goes out in the desert-wilderness and He is fasting and being tempted by the devil. Was He tempted by Satan for the entirety of those 40 days? It is not clear; I would guess that the Lord had interactions with Satan perhaps several times each day. But what else occurred during that 40 days? My only logical guess would be that Jesus was considering the Scriptures. Perhaps He was reading them from memory. Perhaps He was praying to God the Father. Obviously, in the desert-wilderness, if you are not eating (and, therefore, not looking for food), there are a very limited number of things that you might do. Jesus apparently concentrated on the Word of God during this time.

The text sounds as if Jesus is out in the desert-wilderness and the devil is tempting/testing Him *while* He is there, apparently fasting.

Or is Jesus there, fasting, but the testing does not occur until after 40 days?

One of the things which I learned under the ministry of R. B. Thieme, Jr. is, the action of the aorist participle precedes (or is coterminous with) the action of the main verb. There are actually 2 aorist participles in v. 2 and two main verbs. The problem I have seen with most translation is, they continue v. 1 into v. 2, which confuses the issue. In order to show this in English, a translator would have the first aorist participle followed later by the main verb, and the sentence would be ended. The second sentence would be the second aorist participle and it would

be followed by the main verb. I looked over about 60 translations and, do you know how many actually followed that pattern? None. Two of them came close: the Contemporary English Version (which is known more for its paraphrasing and thought-for-thought translation) and the Douay-Rheims Bible (the Latin translation from the Greek; which Latin is then translated into English).

So, if our interest here was establishing a timeline, we would adhere to this pattern of two separate sentences in v. 2. The other approach would be to have a compound sentence, where these two sub-sentences are separated by a semi-colon:

He was tested [for] 40 days by the devil, but had not eaten anything [lit., *nothing*] in those days. Having completed this 40-day fast [lit., *them*], He was hungry. (Kukis mostly literal translation)

More accurately, this would read: **Having been tested** [for] 40 days by the devil, He had not eaten nothing in those days; and **they being completed**, He was hungry. I have bolded the participles and underlined the main verbs. The action of the aorist participle (the bold text) occurs prior to (or is coterminous with) the main verb (in both phrases, I have underlined the main verbs).

The first participle has Jesus being tested for 40 days. After that or coterminous with that, Jesus is *not eating nothing*. So, while being tested by the devil, Jesus is not eating. Whether these temptations continue constantly, several a day; or whether Satan shows up every few days with a new temptation, we do not know. Logically, God has limited Satan (but to what degree, we do not know).

But the testing took place over 40 days; and Jesus fasted during the testing. I would suggest to you that Jesus filled up whatever time was open to Him with prayer and the study of the Scriptures (Jesus did not need to have a physical Bible with Him; He would have heard and remembered the words of God; so let me suggest that was thinking Scripture this entire time).

The second participle refers to the 40 days, which are completed. After these days are completed or during the time that they are coming to their completion, Jesus is hungry. Does Jesus think about this? Although this is purely conjecture, I would suggest that the temptations combined with the prayer and consideration of Scripture are so intense that, for the most part, He does not. As the 40 days come to a close, Jesus begins to realize that He is hungry. Let me suggest that this is more of a pressing concern to Him at this point.

In any case, we should understand what fasting is all about. Fasting is where you set aside normal and non-sinful activity in your life, in order to do something else—specifically to engage in spiritual activity. Although we are not told *what else* Jesus was doing, let me suggest that He was spending this time studying (or meditating upon) the Scriptures. And when I said *meditating upon*, what I mean is, He is thinking about passages which He has memorized and He considers what they mean.

Did Jesus, in His humanity, read the Scriptures, and immediately understand them? Or, did He add Scripture upon Scripture, precept upon precept, advancing spiritual and He learned more?

In order to follow the plan of God, Jesus was able to turn off or set aside His Deity. By choice, he kept His Deity and humanity separate. In some way, that had to happen. We have Him speaking sometimes from His humanity (*I thirst; the Father is greater than Me*); and sometimes He speaks from His Deity (*Before Abraham lived, I existed eternally*). It should be clear that, these sets of statements clearly proceed from His humanity or His Deity, specifically.

Jesus setting aside the attributes of Deity is known as kenosis. An illustration that occurs to me is, you are playing football with your young daughters, and you are carrying the ball, and you are running, but they grab you and pull you down. Quite obviously, if your daughters are under 10 years old, then you have the ability to smash right through them, and take that football wherever you want to, leaving those little girls lying on the field. But you don't do that; you would never do that. You withhold whatever skills, power and strength that you have, and you let

them enjoy taking you down. This is how a normal father behaves. He sets aside his prowess as a football player and adjusts himself to the situation at hand (which is giving in to two pint-sized daughters who want to tackle him).

Luke 4:1–2 Jesus, filled with the Holy Spirit, returned from the Jordan Valley, being led by the Spirit in the desert-wilderness. He was tested for 40 days by the devil, but had not eaten anything in those days. As a result, He was quite hungry. Kukis paraphrase

Jesus is about to begin His public ministry. Let me suggest that He is, so to speak, preparing for the exam. He is clearly well-taught up to the point; and now, He spends time in concentrated study, out in the wilderness.

Another reason to take the position that Jesus is studying the Word of God that is, every time that Jesus is tempted by Satan, He has the same response. He quotes the Word of God. That suggests to me that study of the Word of God occurred prior to these temptations. Jesus does not need to have a written Bible with Him, or a book or two of commentary with Him. Although Jesus is fully a man, let me suggest that He is perfect and without sin. Therefore, He could hear a verse, once or twice, and it would be committed to His memory.

Let's consider the three temptations of this passage. Did all of the temptations occur at once? Did Satan tempt the Lord throughout the 40 days? Are these 3 instances of many? We simply do not know the answer to these questions. Even though the parallel passage in Matthew has the exact same 3 temptations, that is not proof positive that there were only 3 temptations. Luke may be referencing the book of Matthew right here. That book has 3 specific temptations, so Luke records the same 3.

If we consider the literal translation of this passage, it appears that Jesus was tempted throughout those 40 days. We have gone over the exact translation of v. 2, which seems to indicate that Satan continued tempting and testing the Lord for those full 40 days. Therefore, we will read about three temptations; but there were, very likely, far more than just those three.

Luke 4:1–2 Jesus, filled with the Holy Spirit, returned from the Jordan Valley, being led by the Spirit in the desert-wilderness. He was tested for 40 days by the devil, but had not eaten anything in those days. As a result, He was quite hungry. Kukis paraphrase

There is another topic which is generally left undiscussed and, that is, *how did Matthew or Luke know about this?* This testing probably took place before all angelic creation; but there do not appear to be any people there besides the Lord. Therefore, we may only speculate. Jesus would have had to have revealed this and I suspect that He revealed these temptations either to His disciples or directly to Matthew. Another alternative is, Matthew was given this information directly from God the Holy Spirit (which is not my position on this matter). Luke, very likely, read this in Matthew's account and recorded it here. It is quite a phenomenal thing that, the first thing that Jesus does after being baptized by John is to fast and face temptation. It does not appear that He did any teaching between these two incidents.

Before discussing this narrative any further, let me deal with a more trivial matter. Let's say that Luke is writing his **gospel**, and he refers back to Matthew and to this parallel passage. Why doesn't Luke say, "Matthew has already written about this, so I won't"? You may not realize this, but that is an excellent question. If Luke reads the book of Matthew, why does he repeat this series of events in his own gospel?

The writers of the biographies of Jesus did not think, *these biographies will be gathered up and placed into one big book, and that book will be distributed all over the world!* These writers did not think this because they had no idea that was going to happen to their writings. I don't believe that most of them thought of their writings as being inspired or as *the Scriptures* (as we do). Luke was sending this information to a friend (and, I am sure he expected it to be shared with other believers). However, Luke did not necessarily think, "Well, these people have already read Matthew, so I don't need to repeat it." Luke did not expect for a believer to read both his and the other gospels. The person Luke was writing this to may even have been completely outside the circle of the Jewish disciples. Remember, Luke is a gentile; and Theophilus (to whom this is written), is certainly a Greek name.

Whatever the reason, Luke sees this event as being quite noteworthy; and so he includes it in his gospel. That is likely because the recipient of his gospel is not the same group as the recipient of Matthew or Mark's gospels.

Along these same lines, recall that John writes a gospel (biography of Jesus) long after the other three have been published and sent throughout the world. We don't know how widely that they were distributed, but my logical guess is, John was aware of the other 3 gospels before he wrote his (and he probably read them). Furthermore, by this time, it is clear to John that these writings which will make up the New Testament are widely distributed. Matthew, Mark and Luke would not have known this.

John's gospel, however, is a different story. It is my opinion that John felt that were some topics and incidents which needed to be explored logically. John knows what writings exist out there, and I believe he just sees a place for the things which he remembers. Therefore, when he writes his gospel, it is the least derivative of the others. His gospel narrative is the most complementary to the others. That is, if you are going to study two gospels, make one of them *the book of John*.

Luke 4:1–2 Jesus, filled with the Holy Spirit, returned from the Jordan Valley, being led by the Spirit in the desert-wilderness. He was tested for 40 days by the devil, but had not eaten anything in those days. As a result, He was quite hungry. Kukis paraphrase

I want to suggest something else which took place in the desert-wilderness at this time, during these 40 days. Fasting is not about *not* eating. Fasting is all about what you do *instead* of eating. Fasting is taking time from doing legitimate things and devoting that time to spiritual activity. What spiritual activity was Jesus involved in at this time? Did Satan tempt Him nonstop? Or, was Jesus doing something else? Let me suggest that Jesus had the Scriptures with Him in the desert-wilderness. Now, He may not have had the scrolls physically in His possession, but He is a man very much like Adam, born without a sin nature.

Let me suggest that Jesus was capable of things that we would find to be impossible for us. What we read about here is, He fasted for 40 days. We know that man cannot survive without food. I don't know the time frame, whether it is a week or two, but no other man could physically endure going 40 days without food.

I believe that Jesus not only prayed, during this time, but he spent this time going over the Scriptures in His mind. I believe that Jesus was capable not only of reading and understanding the Word of God; but also that He was capable of *remembering* all of it. I need to emphasize that this is conjecture on my part; but I believe that the mentality of created man was far greater than we could imagine today. Even after man had fallen, even after the flood, let me suggest that many people learned and could recite the book of Genesis—even the genealogies.

Today, there are people who remember every day of their lives. There are people who are unable to forget much of their lives. People put up with me and I put up with other people because our memories fade. When I recall my childhood, I recall primarily pleasant memories. However, I know in my youth, there were times when I was very unhappy. I know that intellectually, but not emotionally. My emotions from that period of time have been smoothed over.

Now, there were interactions that I had with other people which were quite bad. But, because my memories have faded over the years, all of that is in the past and mostly forgotten; and I hold no one responsible for anything that was done to me (and I hope that they feel the same way about me). As normal human beings, our life is like that. Our past fades and we are able to forgive people that we thought, at the time, we could never do. But, there are people who cannot do that. If you have ever had someone who has done you wrong, it is hard to forgive them right then and there; and it is even hard to forgive them a day later or a week later, because the memory is so fresh in your mind. A year or two or five, and that memory fades enough for you to let bygones by bygones.

Surely you have known of estranged families. It is not unusual for two sisters to have a falling out, or a father and son; and this may continue for a period of several years. However, there will come a point when, whatever set this off, fades from memory; and so family members are able to reunite (despite being at odds with one another for years).

However, do you know that there are people who cannot do this? Their memories of 5 years ago are as fresh today as they were the day that it happened. It is a bizarre mental condition (I saw a [special](#) on *60 Minutes* on this¹⁴). So, you can give these people a date—December 27th, 1992—and they can remember what happened on that specific day, what they did, what the weather was like and how they felt about it. They also know who they interacted with that day, and if it was an emotional interaction, they remember the situation and emotions as if it were yesterday. And this is with them their entire lives. For me, at this time in my life, upon walking into a room, the first thing that occurs to me is, “Why did I just walk into this room?” But the people with hyper-memory (my designation)—their memories are much more cogent.

I say this because I believe that man has mental capabilities that would almost seem like super powers to us—one of those capabilities being a perfect memory. Let me suggest to you that Jesus had a perfect memory and that, by this time in His life, He knew the Scriptures thoroughly. In his mind, He could mentally google anything in the Scriptures, and instantly come up with the pertinent Scriptures and what they mean. Therefore, considering all of the Old Testament is what I believe that Jesus was doing in the desert-wilderness for those 40 days. In between times, He was praying and being tempted. This is speculation on my part, but I believe it to be fundamentally accurate.

In American society today, we have actually an update to the person who has a tough time forgiving an old friend or a family member for something that happened a year ago or 5 or 10 years ago. That sort of thing is common among family and friends (unfortunately). But the update is this: people think about what other ancestors did to their ancestors, and they cannot forgive that; and they are angry about that. This occurs in two specific areas today: slavery and appropriating land from the American Indians. There are some Blacks in the United States who are actually mad at present-day white people for something that took place nearly 200 years ago. Some of them are just angry; angry a lot of the time over that. Something which is less prevalent, but it does exist, is there are some Indians who are angry are white people today because their land was taken from them. As the Spanic Boys said, [“It’s a strange world that we live in.”](#)

There is one more thing to be discussed, and that is the doctrine of Kenosis. This is where Jesus voluntarily restricts His Divine Nature. Although there were times when Jesus was in touch with Himself as God (at least, theoretically); most of the time, it appears that He was not. How do we explain this? How does God stop being God, even for a second? Or, how is it possible, if Jesus is God, for Him to set that Essence aside for a period of time (I believe this could have been for His entire earthly life)?

The best I can do here is to propose an analogy. Your body does a massive number of things that you are unaware of, but these things are programmed by your brain. You breathe, your heart beats, your blood flows, your food is digested; and these things all take place without you actually thinking about it. At no time in the day do you say, “Okay, for the next minute, my heart will beat 50 times and for the next minute, it will beat 70 times.” We can’t do that. At most, we can exercise vigorously and increase our heart rate. But, even though our brains in closely involved with the beating of our hearts, this is not something that we consciously determine and will. You may be able to hold your breath until you pass out, but, your brain will take over and restore your normal breathing function after you are passed out.

So, let me suggest that the Godly qualities of Jesus—His Divine Nature—are sort of placed on auto-pilot. He may access these things from time to time, only as per the Father’s plan; but His Divine Functions are carried out but somehow separate from His conscious mind. Much as our physical functions occur throughout the day, every day, without our having to contribute any conscious thought to them (and there are a huge number of things which our brain seems to direct throughout the day which bypasses our volition). Throughout most of Jesus’ life, He functions with the same mind and the same bodies that we have; subject to similar limitations. His lacking sin allows Him to be able to do some things which we cannot (having a complete memory; being able to go long periods of time without food); but we should also bear in mind that, these things are not necessarily better, in the strict sense.

¹⁴ The link is to an Australian version; but there is also a *60 Minutes* story on this same thing.

If you or I had a perfect memory, then there would be people that we could never forgive (possibly every person we have known). The wrong which they did to us would always be fresh in our minds. We could not let go of it. I know someone who had an event take place in his past, and he could not let go of it; and eventually, he took his life as a result (combined with, in my opinion, taking psychotropic drugs at the same time).

My point being, having a perfect memory is not necessarily an asset. If our memories were perfect, we might not forgive anyone at anytime for what they have done to us. We might not ever get over love that is lost. I have lost a few girlfriends; but in retrospect, the emotion and the friendship are things which I remember without actually having the emotion affect me. There is a point at which, the highly charged emotional aspect of a lost relationship is filtered out of my conscious mind. I cannot even bring a re-experience of those emotions, if enough time has transpired.

Jesus, on the other hand, could not do this. When He heard something, He could not un-hear it; nor was He capable of forgetting it. Throughout His entire life, people said mean and hateful things to Jesus—and these are people for whom Christ would die—and unlike problems we have had in interactions with other, Jesus could not simply set these things aside and forget them. I believe that these things stayed with Jesus all of His earthly life (and probably still).

Again, I am speculating here; but I believe that these are reasonable and logical conclusions which we can make about our Lord in His humanity.

At v. 3, we look at the first temptation:

And said the to Him devil, “If a Son You are of the God, speak to a stone—this [one] that he might become bread.”

Luke
4:3

The devil said to Him, “If You are the Son of the God [and You are], [then] command this stone to become a loaf [of bread].”

The devil, knowing that He is hungry, challenged Him, saying, “If You really are the Son of God, then command this stone right here to become a loaf of bread.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And said the to Him devil, “If a Son You are of the God, speak to a stone—this [one] that he might become bread.”
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the devil said to him: If thou be the Son of God, say to this stone that it be made bread.
V. Alexander’s Aramaic T.	.
James Murdock’s Syriac NT	And the Calumniator said to him: If thou art the Son of God, command this stone to become bread.
Original Aramaic NT	And The Devil said to him, "If you are the Son of God, tell this stone to become bread.”
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And the adversary said to him, If you are the Son of God, command this stone to become bread.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Evil One said to him, If you are the Son of God, give orders to this stone to become bread.
Bible in Worldwide English Easy English	The devil said to him, If you are Gods Son, tell this stone to be changed into bread. 'If you are the Son of God', the devil said, 'change this stone into food.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
God's Word™	.
Good News Bible (TEV) <i>The Message</i>	The Devil, playing on his hunger, gave the first test: "Since you're God's Son, command this stone to turn into a loaf of bread."
NIRV	.
New Life Version	.
The Spoken English NT	And the devil said to him, "If you're the Son of God, tell this stone here to turn into a loaf of bread."

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V. The Living Bible	.
New Berkeley Version	.
New Century Version	The devil said to Jesus, "If you are the Son of God, tell this rock to become bread."
New Living Translation	.
The Passion Translation	It was then the devil said to him, "If you are really the Son of God, command this stone to turn into a loaf of bread for you."
Unlocked Dynamic Bible	Then the devil said to Jesus, "If you really are the Son of Yahweh, command these stones to become bread for you to eat!"
William's New Testament	Then the devil said to Him, "If you are God's Son, order this stone to turn to a loaf of bread."

Partially literal and partially paraphrased translations:

American English Bible	So the Slanderer came to him and said: 'If you are a son of The God, tell these stones to become loaves of bread!'
Beck's American Translation	.
Breakthrough Version	The Accuser said to Him, "If You are a son of God, say to this stone that it should become bread."
Common English Bible	.
International Standard V	The Devil told him, "Since [Or " <i>If, as is the case,</i>] you are the Son of God, tell this stone to become a loaf of bread."
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	Then the devil said to him, If thou art the Son of God, bid this stone turn into a loaf of bread.
NT for Everyone	.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND THE DEVIL SAID TO HIM, "IF YOU ARE THE SON OF THEOS (<i>The Alpha & Omega</i>), TELL THIS STONE TO BECOME BREAD."
Christian Standard Bible	.

Conservapedia Translation	The devil said to Him, "If you are the Son of God, turn this stone into bread." "command ... it be made ..." seems like overkill, or does it have additional meaning? - Indeed, it has: it stresses the power of the Lord's word: He doesn't perform only party tricks, he has the command over the whole world. The Greek original uses the very basic word λέγω (speak) for this, and it reminds us of John 1:1.: $\nu \acute{\alpha}\rho\chi\eta \nu \acute{\omicron} \lambda\acute{\omicron}\gamma\omicron\varsigma, \kappa\alpha\iota \acute{\omicron} \lambda\acute{\omicron}\gamma\omicron\varsigma \nu \pi\rho\acute{\omicron}\varsigma \tau\acute{\omicron}\nu \theta\epsilon\acute{\omicron}\nu, \kappa\alpha\iota \theta\epsilon\acute{\omicron}\varsigma \nu \acute{\omicron} \lambda\acute{\omicron}\gamma\omicron\varsigma.$
Evangelical Heritage V. Ferrar-Fenton Bible Free Bible Version God's Truth (Tyndale)	. . . And the devil said unto him: if you be the son of God command this stone that it be bread.
Jubilee Bible 2000 Montgomery NT NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT Unlocked Literal Bible Urim-Thummim Version	. . . Then the Devil said to him, if you are the Son of Elohim command this stone that it be made bread.
Weymouth New Testament Wilbur Pickering's New T.	. So the devil said to Him, "Since you are Son of God,² tell this stone to become bread!" ⁽²⁾ There are several kinds of conditional clause in Greek, among them 'of doubt', 'of fact' and 'contrary to fact'—Satan was not so crude as to express doubt about Christ's identity, 'if', he was more subtle; he granted the fact, 'since', and appealed to His pride.
Wikipedia Bible Project	"If you're the Son of God, tell this stone to become bread," the devil told him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	The devil then said to him, "If you are son of God, tell this stone to turn into bread." And the Devil said to him, If you are Son of God, say to this stone that it becomes a loaf.
New American Bible (2002) New American Bible (2011) New English Bible—1970 New Jerusalem Bible New RSV	. . . Then the devil said to him, 'If you are Son of God, tell this stone to turn into a loaf.' The devil said to him, 'If you are the Son of God, command this stone to become a loaf of bread.'
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The Adversary said to him, "If you are the Son of God, order this stone to become bread."
exeGesés companion Bible	And Diabolos says to him, If you are the Son of Elohim, say that this stone become bread.
Hebraic Roots Bible	And the Devil said to Him, If You are Son of Elohim, speak to this stone that it become bread
Israeli Authorized Version <i>The Scriptures</i> 1998 Tree of Life Version	. . . The devil said to Him, "If You are <i>Ben-Elohim</i>, tell this stone to become bread."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	.
The Expanded Bible	.
Jonathan Mitchell NT	So the one who thrusts through [folks] (the adversary) said to Him, "Since (or: If) you are (exist being) God's son, speak to this stone with the result that it can (may; would) come to be a loaf of bread."
NET Bible®	The devil said to him, "If ¹⁰ you are the Son of God, command this stone to become bread." ¹¹ ¹⁰ tn This is a first class condition: "If (and let's assume that you are) the Son of God..." ¹¹ tn Grk "say to this stone that it should become bread."
P. Kretzmann Commentary Syndein/Thieme	. {Satan's First Temptation of Jesus} The devil said to him, "If {ei} you are the Son of God - and You are - command this stone to become bread." {Note: There are 4 conditional If statements in the Konia Greek. The 1st Class condition means 'if and it is true'. It is the supposition from the viewpoint of reality. It can be identified by the Greek 'ei' plus the indicative in the Protasis - which is what we have here. The devil knew Jesus Christ to be the Son of God.)}
Translation for Translators	Then the devil said to Jesus, "Because you <i>claim that you</i> ◀ <i>have a relationship with God as a son has with his father</i> [MET]/are the man who is both God and man▶, <i>prove it by telling these stones to become bread so that you can eat them!</i> "
The Voice	Devil: Since You're the Son of God, You don't need to be hungry. Just tell this stone to transform itself into bread.

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament	says but [to] him The Devil if Son [You] are [of] the god say! [to] the stone this that [He] may become Bread
Awful Scroll Bible	Then the Caster-through said to Him, "If You is the Son of God, be spoke this-same stone, in order that, itself shall became bread."
Concordant Literal Version	Now the Adversary said to Him, "If you are God's son, speak to this stone that it may be becoming bread."
The Disciple's Bible	.
Orthodox Jewish Bible	And Hasatan said to Rebbe Melech HaMoshiach, If you are the Ben HaElohim, command this even (stone) that it become lechem.
Rotherham's Emphasized B.	.
Third Millennium Bible	.
Webster's Translation	And the devil said to him, If thou art the Son of God, command this stone that it be made bread.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	.
Charles Thompson NT	.
Context Group Version	And the slanderer {trad. "devil"} said to him, if you are the Son of God, command this stone that it become bread.
Disciples' Literal New T.	And the devil said to Him, "If You are ^[a] God's Son , say ^[b] to this stone that it should become bread". ^[a] Luke 4:3 That is, Assuming You are, as God said in 3:22. ^[b] Luke 4:3 That is, prove it by exercising Your creative power.
English Standard Version	.
Far Above All Translation	.

Green's Literal Translation	And the Devil said to Him, If You are Son of God, speak to this stone that it become a loaf.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	And the devil said to Him, "If You are the Son of God, tell this stone to become bread."
New European Version	And the devil said to him: If you are the Son of God, command these stones that they become bread.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	...and the Devil said to him, 'If Son you are of God, speak to this stone that it may become bread.'
A Voice in the Wilderness	.
World English Bible	.
Young's Updated LT	.

The gist of this passage: Satan knows that Jesus is hungry and offers the simple solution, "Just turn these stones over here into bread."

Luke 4:3a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
diabolos (διάβολος) [pronounced dee-AB-ol-oss]	<i>devil, [false] accuser, slanderer; Satan (compare [H7854])</i>	masculine singular adjective (often used as a substantive); genitive/ablative case	Strong's #1228
ei (εἰ) [pronounced I]	<i>if</i>	conditional conjunction	Strong's #1487

With the indicative mood, this expresses a 1st class condition, which is *if [and it is true]...* or *if [and we are assuming that this is true]...*

Luke 4:3a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huios (υἱός, οὐ, ό) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
ei (εἶ) [pronounced <i>ī</i>]	<i>you are, thou art</i>	2 nd person singular, present indicative	Strong's #1488 (second person singular present of #1510)
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun; genitive/ablative case	Strong's #2316

Translation: The devil said to Him, "If You are the Son of the God [and You are],...

Satan is right there with Jesus, aware of His hunger, and he challenges Him. "If you truly are the Son of God..." is the first half of the devil's challenge.

This is a 1st class condition, which means that the speaker is either recognizing the truth of his own statement or is simply assuming the truth in order to make a point. I believe this to be the 1st class condition of a logical argument. A translation could convey this with the words *given, truly* or *really*. Those words are implied. Some translators did not use the word *if*, but the word *since*. Wilbur Pickering translated this verse: **So the devil said to Him, "Since you are Son of God, tell this stone to become bread!"** Satan understood Jesus to be the Son of God as a reality, and he began with that as his assumption.

Luke 4:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epō (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	2 nd person singular, aorist active imperative	Strong's #2036
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
lithos (λίθος) [pronounced <i>LEE-thos</i>]	<i>a stone; of small stones; of building stones; metaphorically of Christ</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3037

Luke 4:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
toutō (τούτῳ) [pronounced TWO-toh]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; masculine singular; dative, locative or instrumental case	Strong's #3778 (also #5129)
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle subjunctive	Strong's #1096
artos (ἄρτος) [pronounced AR-toss]	<i>bread, loaf, loaves</i>	masculine singular noun; nominative case	Strong's #740

Translation: ...[then] command this stone to become a loaf [of bread].”

The devil provides a simple solution: “You are hungry and You are the Son of God; so just command this stone to become a loaf of bread. Obviously, You are able to do that.” And Jesus is. How do I know that He is capable of doing that? The first miracle that Jesus does in the book of John is turn water into wine. He is actually turning one element into another element (I know that is not the proper usage of the word *element*).¹⁵

Now, all of this is true. Jesus is the Son of God and He is able to command that stone to become bread so that He might eat it. Surely, there is no sin in that! That is Satan’s argument.

Question: *why can't Jesus just do this? He has the power, so why not exercise this power? What is the big deal?*

Why Can't Jesus Simply Command the Stone to Become Bread?

1. Is this some sort of a contest? Since Satan is the first to suggest, “Make this stone into a loaf of bread” is that why Jesus cannot do it?
2. Is there a problem that Satan suggests this? Is there a sin involved with doing this?
3. Not exactly; *not exactly* is the answer those questions.
4. However, we ought not think that this is some sort of a contest where Satan says, “Do this,” and, therefore, Jesus cannot do that thing. The situation is far more subtle than that.
5. Recall that Jesus is executing the spiritual life; the same spiritual life that we will execute. He is test-driving the Christian life. So, Jesus must remain within the boundaries of that spiritual life. He cannot step outside of these boundaries. God has a plan for His life, and that plan cannot include starvation. Therefore, Jesus does not depend upon His Own Deity to resolve this situation (since we are unable to do that). Jesus, instead, depends upon God the Father.
6. We are related to God and God has given us the ability to pray to Him. Does this mean that we can pray to God when we are hungry and then, suddenly, there will be a perfectly cooked meal sitting before us?

¹⁵ Jesus turns a compound into a mixture; and it is a completely different combination of ingredients.

Why Can't Jesus Simply Command the Stone to Become Bread?

- 1) People confused about the Christian life think that, with enough faith, this could happen.
- 2) So, either the problem is with our faith or God's ability, right?
- 3) But in the modern-day Christian life, we do not pray for miracles when this is something that we are able to do ourselves.
- 4) I may not be in the mood to cook tonite, but God has provided me with money, with food (which I purchased with that money) and everything necessary in order to cook it. How arrogant would it be of me to tell God, "Make the food for me!"
- 5) Much of the Angelic Conflict is all about making decisions and doing things. Our daily life, which includes eating and drinking, is the result of us making decisions and us doing things.
- 6) At the same time, we can be in a hopeless situation where we have nothing that we can depend upon except for God's grace and power; and then, prayer for some sort of divine intervention is legitimate. I am praying about one of those things right now. I know, if it is in God's plan, He can answer my prayer. I am also aware that it may not be a part of His plan to answer my prayer.
7. Jesus cannot use His relationship with God to do a miracle simply to benefit His Own pleasure or need.
8. Jesus cannot choose to access His Own Deific nature; that would be outside of God's plan for Him.
9. Since Jesus is test-driving the Christian life, He cannot, under duress decide to turn stones into bread. We are not capable of doing this; therefore it would be wrong for Jesus to do this.
10. If Jesus did what Satan called upon Him to do, He would be telling us, "It is good and wonderful to follow the plan of God; but, there are times where you cannot do that."
11. Jesus cannot act outside of the plan of God, which is what this would be doing. God the Father has made provision for all that Jesus would need; so going *ahead of God* like this would be outside of God's plan.
12. Remember, even though Jesus has access to His omniscience, He is not accessing it either. He certainly knows that He is hungry; and He also knows that God will provide for Him when that becomes necessary. He does not know when this is going to happen or in what form it will happen; but He trusts that it will happen.
13. There will not be a situation where God forgets to feed one of His Own.
14. The NET Bible explains this far more succinctly than I have: *Jesus will live by doing God's will, and will take no shortcuts.*¹

¹ From <https://bible.org/netbible/index.htm?luk4.htm> (footnote); accessed November 15, 2018.

I send out a Bible lesson each week. That involves a great deal of study and writing—much more than the recipients realize. My choosing to do this—whether or not anyone actually reads the lesson—is part of my divine production during my life. If I were to pray to God, "You do the lesson this week and email it out," that would be short-circuiting the plan of God. God made us so that we take part in His plan.

I do not close my eyes, start typing, and decide, that's good, and then send that lesson out. There are times when I may go back and rework a lesson 5 or 10 times. Once and awhile, the day before I sent a lesson out, I may do a wholesale change on the lesson itself. My point is, my mind is at work considering the material that I have before me, and how best to communicate what it says.

A quarterback works out a play with his coaches; and during the big game, the coach tells him, "Now, it's time to run this play." Does the quarterback say, "Why not let Charlie Brown run this play?" Of course not! As a team member, the quarterback is called to do a job, and he goes out there and does it. He might be hurting in ways that we cannot even imagine, and yet he will get out there and execute that play flawlessly (or very nearly so). That is what he has been trained to do.

Similarly, as believers in Jesus Christ, we have been prepared to run various plays; and some of these are mundane and some of them are rather exotic; but God expects us to do what we have been trained to do. If God steps into the picture and does thus and so, then our volition is set aside, and our purpose for being alive is set aside.

If you are a new believer, this may be hard to understand, but, when you are functioning within the plan of God, it is a great thing. That is, it is something that you will enjoy doing, whatever it is that God has planned for you.

If there is a sport or some sort of legitimate activity that you are good at, then you often enjoy doing that thing. This is what we are allowed when functioning within the plan of God.

Chapter Outline

Charts, Graphics and Short Doctrines

Luke 4:3 The devil said to Him, "If You are the Son of the God [and You are], [then] command this stone to become a loaf [of bread]."

Quite obviously Jesus is the Son of God and He is capable of turning the stones before Him into bread, that He might eat.

This temptation is interesting to me because Jesus has probably not performed any miracles yet to this point in His life. He is able to do this, but Satan has never seen Him do anything that is amazing, as far as miracles are concerned. But Satan knows enough that He understands Who Messiah is and how powerful Messiah is.

Is it possible that Satan is just curious; and he would like to see just what the Messiah can do? I would think that Satan's purpose is more nefarious than that. After all, if Jesus uses His Deity to do something He feels is necessary, He has stepped outside of the plan of God; *and* He has just proven that the plan of God combined with the power of the Spirit and the Word of God is not sufficient.

Luke 4:3 The devil, knowing that He is hungry, challenged Him, saying, "If You really are the Son of God, then command this stone right here to become a loaf of bread."

And answered face to face with him, Jesus, "It is written that, not by bread only will live the man (but upon every utterance of God)."

Luke
4:4

Jesus answered him directly [lit., *face to face with him*], "It stands written that, man cannot live by bread alone but upon every utterance of God."

Jesus answered him directly, saying, "It stands written that man cannot live by bread alone but upon every word of God."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And answered face to face with him, Jesus, "It is written that, not by bread only will live the man (but upon every utterance of God)." Found in the Byzantine Greek text and in Scrivener Textus Receptus, but not in the Westcott Hort text.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And Jesus answered him: It is written, that Man liveth not by bread alone, but by every word of God.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	Jesus replied, and said to him: It is written, Not by bread only, doth man live; but by every thing of God.
Original Aramaic NT	Yeshua answered and said to him, "It is written: 'a man does not live by bread alone, but by every utterance of God.'"
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	Jesus answered and said to him, It is written, That it is not by bread alone that man can live, but by every word of God.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Jesus made answer to him, It has been said in the Writings, Bread is not man's only need.
Bible in Worldwide English Easy English	Jesus answered him, The holy writings say, "Man cannot live on bread only." 'No!' Jesus replied, 'the book of God says that food alone cannot cause people to live.'
	The devil knew that Jesus was very hungry, so he gave him the idea to make stones into food. Jesus knew that he had power to do anything. But he wanted only to obey God. He could make stones into food. But that was not what God wanted. Our bodies are not the most important part of us. Jesus came to give us food for our spirits. That part of us is more important. Jesus knew what God said in his book. And he answered the devil with words from Deuteronomy 8:3.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Jesus answered, "The Scriptures say, 'It is not just bread that keeps people alive.'"
God's Word™	.
Good News Bible (TEV)	But Jesus answered, "The scripture says, 'Human beings cannot live on bread alone.'"
The Message NIRV	Jesus answered by quoting Deuteronomy: "It takes more than bread to really live." Jesus answered, "It is written, 'Man must not live only on bread.' " (Deuteronomy 8:3)
New Life Version	.
New Simplified Bible	.
The Spoken English NT	Jesus said back to him, "Scripture says: ^b A human being is not only to live on bread. ^c ^b Lit. "it is written." This formula is a way of appealing to the undisputed authority of the scriptures. ^c Or "food." The same word means both in Greek. Deut. 8:3.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V. The Living Bible	.
	Jesus answered, "The Scriptures say, 'No one can live only on food.' " But Jesus replied, "It is written in the Scriptures, 'Other things in life are much more important than bread!'" <i>Other things in life are much more important than bread,</i> literally, "Man shall not live by bread alone," compare Deuteronomy 8:3.
New Berkeley Version	.
New Century Version	.
New Living Translation	But Jesus told him, "No! The Scriptures say, 'People do not live by bread alone.' [Deut 8:3.]"
The Passion Translation	Jesus replied, " I will not! ^[e] For it is written in the Scriptures, ^[f] 'Life does not come only from eating bread but from God. Life flows from every revelation from his mouth.' " ^[g]
	^[e] Luke 4:4 Jesus refused to turn stones to bread, yet today he transforms the stony hearts of human beings and converts us into living bread to give to the nations. ^[f] Luke 4:4 Jesus, the living Word, is quoting from the written Word (Deut. 8:3). If the living Word used the written Word against the enemy's temptations, how much more do we need the revelation of what has been written so we can stand against all his snares? ^[g] Luke 4:4 This is implied by both the Greek and Aramaic texts. Although this last clause is missing in some Greek manuscripts, it is included in the Aramaic.

Unlocked Dynamic Bible	Jesus replied, "No, I will not do that, because it is written in the scriptures, 'People need more than just food in order to live.'"
William's New Testament	But Jesus answered him, "The Scripture says, 'Not on bread alone does man live.'"

Partially literal and partially paraphrased translations:

American English Bible	But Jesus told him, 'It is written: <i>People can't live on just bread... they also need the Word of God.</i> '
Beck's American Translation	.
Breakthrough Version	And Jesus responded to him, "It has been written in <i>Deuteronomy 8:3</i> , 'The person will not live on bread alone.'"
Common English Bible	Jesus replied, "It's written, <i>People won't live only by bread.</i> " Deut 8:3
International Standard V	Jesus answered him, "It is written, 'One must not live on bread alone, but on every word of God.'" Cf. Deut 8:3; Other mss. lack but on every word of God
Len Gane Paraphrase	.
A. Campbell's Living Oracles	Jesus answered him, saying, <i>It is written, "Man does not live by bread only, but by whatever God pleases."</i>
New Advent (Knox) Bible	Jesus answered him, It is written, Man cannot live by bread only; there is life for him in all the words that come from God. Deut. 8.3.
NT for Everyone	'It is written,' replied Jesus, ' "It takes more than bread to keep you alive." '
20 th Century New Testament	And Jesus answered him: " <i>Scripture says--'It is not on bread alone that man is to live.'</i> "

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND JESUS ANSWERED HIM, "IT IS WRITTEN, 'MANKIND SHALL NOT LIVE ON BREAD ALONE.'" †(<i>Deut. 8:3</i>)
Christian Standard Bible	But Jesus answered him, "It is written: Man must not live on bread alone." Other mss add <i>but on every word of God</i> Dt. 8:3
Conservapedia Translation	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	In reply to him, however, Jesus said, IT IS WRITTEN, MAN SHALL NOT LIVE UPON BREAD ALONE, BUT BY EVERY DECREE OF GOD. Deut. viii.3
Free Bible Version	"It is written in Scripture, 'You shall not live on bread alone,'" Jesus answered.
God's Truth (Tyndale)	And Jesus answered him saying: It is written, man shall not live by bread only, but by every word of God.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	And Jesus answered him saying, <i>It is written, that man will not live by food alone, but by every Word of Elohim.</i>
Weymouth New Testament	.
Wilbur Pickering's New T.	Jesus answered him saying, "It is written: 'Man shall not live by bread alone, but by every word of God'." ³
	⁽³⁾ See Deut. 8:3. Less than half a percent of the Greek manuscripts, of objectively inferior quality, omit "but by every word of God" (as in NIV, NASB, LB, TEV, etc.).
Wikipedia Bible Project	"Scripture says, 'You don't live by eating bread only.'"

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	But Jesus answered, "Scripture says: People cannot live on bread alone." And Jesus answered to him, saying, It has been written that, Man shall absolutely not live upon bread alone, but upon every spoken word of God. Deu 8:3
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	But Jesus replied, 'Scripture says: Human beings live not on bread alone.'
New RSV	Jesus answered him, 'It is written, "One does not live by bread alone."'
Revised English Bible–1989	Jesus answered, "Scripture says, 'Man is not to live on bread alone.'"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yeshua answered him, "The Tanakh says, ' Man does not live on bread alone. '" Deuteronomy 8:3
exeGesés companion Bible	And Yah Shua answers him, wording, It is scribed, Humanity lives not by bread alone, but by every rhema of Yah Veh. Deuteronomy 8:3
Hebraic Roots Bible	And Yahshua answered to him, saying, It has been written: "Man shall not live by bread alone, but by every Word of YAHWEH." (Deut. 8:3)
Israeli Authorized Version <i>The Scriptures</i> 1998	. But עשוהי answered him, saying, "It has been written, 'Man shall not live by bread alone, but by every word of Elohim.'" Mt. 4:4, Dt. 8:3.
Tree of Life Version	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Jesus replied to him, "It is written and forever remains written, ' MAN SHALL NOT LIVE BY BREAD ALONE. '" Late mss add "but by every word of God."
An Understandable Version	But Jesus answered him, "It is written [<i>Deut. 8:3</i>], ' A person is not to live by [eating] bread only. '"
The Expanded Bible	Jesus answered, "It is written in the Scriptures: ' A person does not live on bread alone [Deut. 8:3]. '"
Jonathan Mitchell NT	And then Jesus gave a decided reply to him, "It has been written, 'Humanity (or: The Man; or: The human being) will not continue living upon bread alone, but rather upon God's every gush-effect (or: on every result of God's flow, spoken word or declaration).'" [Deut. 8:3]
NET Bible®	Jesus answered him, "It is written, ' Man¹² does not live by bread alone. '" ¹³ ¹²ⁿ Or "a person." The Greek word ὁ ἄνθρωπος (Jo anqrwpo") is used generically for humanity. The translation "man" is used because the emphasis in Jesus' response seems to be on his dependence on God as a man. ^{13tc} Most mss (A [D] Θ Ψ [0102] Ë1,13 33 İ latt) complete the citation with ἀλλ ἐπὶ παντὶ ῥματι θεο (ajll' ejpi panti rJhmati qeou, "but by every word from God"), an assimilation to Matt 4:4 (which is a quotation of Deut 8:3). The shorter reading is found in κ B L W 1241 pc sa. There is no good reason why scribes would omit the rest of the quotation here. The shorter reading, on both internal and external grounds, should be considered the original wording in Luke. ^{sn} A quotation from Deut 8:3. Jesus will live by doing God's will, and will take no shortcuts.
P. Kretzmann Commentary Syndein/Thieme	. Jesus answered him, "It is written, ' Man does not live by bread alone. '" {Note: Satan is the ruler of this world. Jesus does not disrespect him nor physically attack him. Nor does He go against the plan of God for Him in His 1st incarnation and use His own deity to resolve His problems. One reason, Jesus came to the earth was to proto-type for us how to Walk in the More Excellent Way. A higher

form of Walking in the Righteous Way of God. He operated off the filling of God the Holy Spirit. In the Church Age, a mystery was revealed. EACH believer in Him was also permanently indwelled with God the Holy Spirit! By taking in doctrine and replacing our human viewpoint with His divine viewpoint, we also can imitate Him and Walk by means of the Spirit - allowing Him to produce divine good through us.} {Note: Jesus is quoting from Deuteronomy 8:3. The rest of the verse says 'but by every word that proceeds out of the mouth of Jehovah/God does man live'. Bible doctrine is the food that sustains the real you - your soul. So, Jesus is telling Satan that the Plan of God as revealed to Him by the Father is more important to Him than physical food. Jesus is using the Word to fight the devil . . . as we must all do! It is the only way to contest with him while he remains the ruler of this world.}

Translation for Translators

Jesus replied, " *No, I will not change stones into bread, because it is written { Moses wrote} in the Scriptures that eating food sustains people physically, but it does not sustain them spiritually. They also need food for their spirits.*"

The Voice

Jesus: It is written in the Hebrew Scriptures, "People need more than bread to live." Deuteronomy 8:3

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament

and answers to him The Jesus [It] has been written for not at bread only will live The Man

Awful Scroll Bible

However Jesus Himself resolved-out with respects to him, confirming, "It has occurred to be written, certainly-of-which he of the aspects-of-man himself will not live, a living on bread merely, notwithstanding on every spoken Word of God."

Concordant Literal Version

And Jesus answered him, saying, "It is written that, 'Not on bread alone shall man be living, but on every declaration...of God.'"

The Disciple's Bible

.

Orthodox Jewish Bible

And Rebbe Melech HaMoshiach answered Hasatan, It has been written, LO AL HALECHEM LVADOH YCHE-YEH HAADAM, (Not by bread alone will man live Dt 8:3).

Rotherham's Emphasized B.

And Jesus made answer unto him—It is written: Not, on bread alone, shall, man, live.

Third Millennium Bible

.

Webster's Translation

.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

And Jesus answered to him, saying, "It has been written, '{The} person will not live on bread only, but on every word of God.'" [Deut 8:3]

Charles Thompson NT

And Jesus answered him, saying, It is written, that man can live, not by bread only, but by whatever God appointeth.

Context Group Version

.

Disciples' Literal New T.

.

English Standard Version

And Jesus answered him, "It is written, 'Man shall not live by bread alone.'"

Far Above All Translation

.

Green's Literal Translation

And Jesus answered to him, saying, It has been written: "Man shall not live on bread alone, but on every Word of God." Deut. 8:3

Literal New Testament

AND ANSWERED JESUS TO HIM, SAYING, IT HAS BEEN WRITTEN, THAT NOT ON BREAD ALONE SHALL LIVE MAN, BUT ON EVERY WORD OF GOD.

Modern English Version

.

Modern Literal Version

.

Modern KJV

.

New American Standard B.

And Jesus answered him, "It is written, 'MAN SHALL NOT LIVE ON BREAD ALONE.'"

New European Version

.

New King James Version	But Jesus answered him, saying, "It is written, 'Man shall not live by bread alone, but by every word of God.'" NU omits <i>but by every word of God</i>
NT (Variant Readings)	And Jesus answered unto him, It is written: Man shall not live by bread alone, [but by every word of God]. Deu. 8:3
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	And Jesus answered him, saying, 'It has been written, that, not on bread only shall man live, but on every saying of God.'
A Voice in the Wilderness	.
World English Bible	Jesus answered him, saying, "It is written, 'Man shall not live by bread alone, but by every word of God.'"
Young's Updated LT	.

The gist of this passage: Jesus points out the man lives not only by bread but by every word of God.

Luke 4:4a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
αποκρίνομαι (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i>]	<i>to answer, to reply; to speak [after someone else]; to continue [speaking, a discourse]</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #611
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative case	Strong's #4314
αυτον (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ἰησους (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Translation: Jesus answered him directly [lit., face to face with him],...

Jesus speaks directly to Satan. There is no doubt that there are millions of angels watching this interaction take place.

Luke 4:4b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
graphō (γράφω) [pronounced <i>GRAF-oh</i>]	<i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i>	3 rd person singular, perfect passive indicative	Strong's #1125

Luke 4:4b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
epí (ἐπί) [pronounced eh-PEE]	<i>on, upon; at, by, over</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
artos (ἄρτος) [pronounced AR-toss]	<i>bread, loaf, loaves</i>	masculine singular noun; dative, locative or instrumental case	Strong's #740
monos (μόνος) [pronounced MON-oss]	<i>alone, only, by themselves, forsaken, destitute of help, merely; without a companion</i>	masculine singular adjective, dative, locative or instrumental case	Strong's #3441
zaô (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe</i>	3 rd person singular, future (deponent) middle indicative	Strong's #2198
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man, mankind, human being</i>	masculine plural noun; nominative case	Strong's #444

Some manuscripts add the words, *but by every word of God.*

Translation: ...*"It stands written that, man cannot live by bread alone."*

As men, our lives are not dependent upon the food that we eat (or the clothes that we wear). All men have a spiritual side—for some, it is completely dormant—and our lives are incomplete without the spiritual side. For the unbeliever, that requires him to believe in Jesus Christ. For the believer, that requires him to listen to and obey the Word of God.

Luke 4:4c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
What follows is not in the Westcott Hort text but in the Byzantine Greek text and in the Scrivener Textus Receptus. This is also found in the Deuteronomy passage which is quoted.			

Luke 4:4c

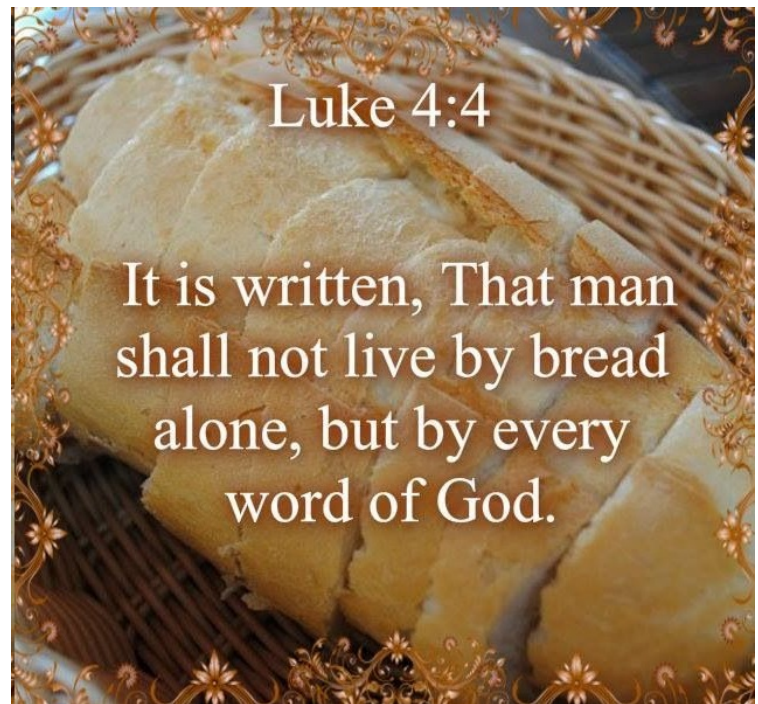
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>allá (ἀλλά) [pronounced <i>ahl-LAH</i>]</p>	<p><i>but, but rather, but on the contrary, nay (rather); yea, yes, in fact, moreover</i></p>	<p>adversative particle</p>	<p>Strong's #235</p>
<p>ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]</p>	<p><i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i></p>	<p>preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case</p>	<p>Strong's #1909</p>
<p>παντι (παντί) [pronounced <i>pahn-TEE</i>]</p>	<p><i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i></p>	<p>neuter singular adjective, locative, dative and instrumental cases</p>	<p>Strong's #3956</p>
<p>hrēma (ῥῆμα, ατος, τό) [pronounced <i>HRAY-mah</i>]</p>	<p><i>speech, discourse, utterance; words, that which is spoken; command, order, direction proclamation; thing, object, matter, event; idea</i></p>	<p>neuter singular noun; dative, locative or instrumental case</p>	<p>Strong's #4487</p>
<p>theos (θεός) [pronounced <i>theh-OSS</i>]</p>	<p><i>God, [the true] God; divine being; god, goddess, divinity</i></p>	<p>masculine singular noun; dative, locative or instrumental case</p>	<p>Strong's #2316</p>

Translation: ...but upon every utterance of God.

As noted above, this is not found in the Westcott Hort text, but in the Byzantine Greek text and the Scrivener Textus Receptus. This is also found in the Deuteronomy passage that Jesus is quoting.

Luke 4:4b (a graphic); from [Pinterest](#); accessed March 26, 2021.

The full quotation comes from Moses, speaking to the people prior to their entering the land. And he is reminding them all of what they have learned along the way. He is also making application of some of their experiences to the reality of the spiritual experience. Deut. 8:3 "And He [God] humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know, that He might make you know that man does not live by bread alone, but man lives by every word that comes from the mouth of the LORD." (ESV; capitalized) He refers to God the Father Who made provision for His people out in the desert-wilderness. They had no food; they had no way to grow good; and God provided them with manna each and every day, regardless of how many times that they reject Him; and regardless of their sorry mental attitudes. God is still faithful. Almost every person in



almost every person in

Gen X¹⁶ died in the desert from the sin unto death; but God fed them each and every day up to that point. That is grace!

It was not the bread that fed the people of Israel in the desert, but God and God's logistical support.

Even though the final words *but by every word of God* are in question (the Westcott Hort text does not have these words); similar words come from Deuteronomy (*but man lives by every word that comes from the mouth of the LORD*); so, it is not out of the question to accept those final words in Deuteronomy to complete the thought here. Also, we find these additional words in Matt. 4:4: **But He answered, "It is written, 'Man shall not live by bread alone, but by every word that comes from the mouth of God.'**" (ESV; capitalized; my color code)

Luke 4:4 **Jesus answered him directly** [lit., *face to face with him*], **"It stands written that, man cannot live by bread alone but upon every utterance of God."**

Taking into consideration the parallel passage in Matthew; and the quoted text in Deuteronomy 8:3, we know that, even more important than the food that He eats, is the Word of God. I have suggested that what Jesus was studying in the desert-wilderness is the Word of God. He does not need the manuscripts; he can have these words memorized; He is able to know the text perfectly by memory. Jesus is in the desert-wilderness not living on physical food but living on the Word of God.

I have suggested earlier that Jesus has taken time out from eating—a legitimate function for Him to participate in—and His human mind has been focused upon the Word of God. *That* is what this passage suggests to us. Many of us have the image of the eastern mystic who sits in some yoga position focusing on his one word (upon his mantra); but Jesus is speaking about concentrating upon the word of God.

If Jesus' response to the devil is the Word of God; if that is how Jesus directly confronted temptation, should we not consider becoming immersed in the Word of God as well?

Luke 4:4 **Jesus answered him directly, saying, "It stands written that man cannot live by bread alone."**

Luke 4:1–4 (FNV) (a graphic); from the **Lutheran Indian Ministries**; accessed March 26, 2021.

Jesus will answer all 3 temptations with Scripture.

Let's look at another translation of the passage which Jesus refers back to.

Deut. 8:3 [Moses is speaking to the congregation of Israel; and he is reviewing their interactions with God.] **"And He [God] has humbled you, and caused you to hunger, and caused you to eat the manna, which you had not known, and your fathers had not known, in order to cause you to know that man shall not live by bread alone, but man shall live by every Word that proceeds from the mouth of Jehovah."** (Green's literal translation)



¹⁶ These are the adults who walked out of Egypt, following Moses.

God gave Israel manna, when they lived out in the desert-wilderness; as a demonstration of His love and faithfulness.

Jesus knows that He can depend upon God the Father and His plan to provide Him with food. This is a specific example from the Word of God which indicates that this is true.

We have previously studied the first temptation of Christ, where Satan suggested that He turn stones to bread, in order to satisfy His great hunger. Jesus responded to Satan by quoting Scriptures (“**Man does not live on bread alone,**” he said, “**But man [is sustained] by the Word of God.**”—quoting Deut. 8:3).

There is a great deal of information to unpack from what Satan says.

And bringing Him the devil to a mountain high, he showed to Him all the kingdoms of the earth in a moment of time; and said to Him the devil, “To You I will give the authority this all and the glory of them, for to me it has been delivered over, and to whomever if I might keep desiring to, I will give her. You, therefore, if You worship before me, will be Yours all [of it].”

Luke
4:5–7

The devil brought Him to a high mountain and he showed Him all the kingdoms of the earth in a moment of time, and [then] the devil said to Him, “I will give this authority [over] all to You and the glory of them, for it has been delivered over to me. If I desire to, I will give it [to whomever]. If You now worship me, all [of this] will be Yours.”

The devil brought Him to a high mountain and showed Him all the kingdoms of the world in an instant. Then the devil said to Him, “Listen, I will give to You the authority over all of this, and the glory of these kingdoms, because that authority has been given to me. I can give this authority to anyone I want to. Therefore, if You worship me, all of this will be Yours.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And bringing Him the devil to a mountain high, he showed to Him all the kingdoms of the earth in a moment of time; and said to Him the devil, “To You I will give the authority this all and the glory of them, for to me it has been delivered over, and to whomever if I might keep desiring to, I will give her. You, therefore, if You worship before me, will be Yours all [of it].”
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And the devil led him into a high mountain, and shewed him all the kingdoms of the world in a moment of time; And he said to him: To thee will I give all this power, and the glory of them; for to me they are delivered, and to whom I will, I give them. If thou therefore wilt adore before me, all shall be thine.
V. Alexander’s Aramaic T. James Murdock’s Syriac NT	. And Satan conducted him to a high mountain and showed him all the kingdoms of the land, in a little time. And the Calumniator said to him: To thee will I give all this dominion, and the glory of it, which is committed to me, and to whom I please, I give it: if therefore thou wilt worship before me, the whole shall be thine.
Original Aramaic NT	And Satan took him up to a high mountain, and he showed him all the Kingdoms of the earth in a short time. And The Devil said to him, "I shall give you all this dominion and its glory, for it is delivered to me, and I give it to whomever I want." "If therefore you will worship before me, it will all be yours."

Plain English Aramaic Bible
Lamsa Peshitta (Syriac)

Then Satan took him up to a high mountain, and showed him all the kingdoms of the earth in a short time. And the adversary said to him, I will give you all this power and its glory, which are entrusted to me, and I give it to whom I please; If therefore you worship me, it will all be yours.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And he took him up and let him see all the kingdoms of the earth in a minute of time. And the Evil One said, I will give you authority over all these, and the glory of them, for it has been given to me, and I give it to anyone at my pleasure. If then you will give worship to me, it will all be yours.

Bible in Worldwide English

The devil took Jesus to a high place where he could see all the countries of the world at one time. He said to Jesus, I will give you the right to rule over all these countries. They will make you great. All this has been given to me. I can give it to anyone I want. So, if you worship and give honour to me, all will be yours.

Easy English

After that, the devil led Jesus up to a high place. In one moment, he showed him all the countries in the whole world. 'I will let you rule the whole world', the devil said, 'and I will give you power over everyone and over everything. It all belongs to me. So, I can give it to anyone that I choose. Just bend your knee in front of me. And say that I am great and important. Then I will give you the whole world to rule over.'

Easy-to-Read Version–2001

Easy-to-Read Version–2006

Then the devil took Jesus and in a moment of time showed him all the kingdoms of the world. The devil said to him, "I will make you king over all these places. You will have power over them, and you will get all the glory. It has all been given to me. I can give it to anyone I want. I will give it all to you, if you will only worship me."

God's Word™

Good News Bible (TEV)

Then the Devil took him up and showed him in a second all the kingdoms of the world. "I will give you all this power and all this wealth," the Devil told him. "It has all been handed over to me, and I can give it to anyone I choose. All this will be yours, then, if you worship me."

The Message

For the second test he led him up and spread out all the kingdoms of the earth on display at once. Then the Devil said, "They're yours in all their splendor to serve your pleasure. I'm in charge of them all and can turn them over to whomever I wish. Worship me and they're yours, the whole works."

NIRV

New Life Version

The devil took Jesus up on a high mountain. He had Jesus look at all the nations of the world at one time. The devil said to Jesus, "I will give You all this power and greatness. It has been given to me. I can give it to anyone I want to. If You will worship me, all this will be Yours."

New Simplified Bible

The Spoken English NT

And the devil led Jesus up and showed him all the kingdoms of the world in an instant. The devil said to him, "I'm going to give you this total authority, and the glory of these kingdoms-because it's been given to me, and I give it to whoever I want. So if you bow down to the ground [Or "So if you worship..."] in front of me, it'll all be yours."

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study

Contemporary English V.

Then the devil led Jesus up to a high place and quickly showed him all the nations on earth. The devil said, "I will give all this power and glory to you. It has been

	given to me, and I can give it to anyone I want to. Just worship me, and you can have it all."
The Living Bible	Then Satan took him up and revealed to him all the kingdoms of the world in a moment of time; and the devil told him, "I will give you all these splendid kingdoms and their glory—for they are mine to give to anyone I wish—if you will only get down on your knees and worship me."
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	The devil lifted Jesus high into the sky [Implied, for the Greek text simply says, "took him up," without telling us where.] and in a flash showed him all the kingdoms and regions of the world. The devil then said to Jesus, "All of this, with all its power, authority, and splendor, is mine to give to whomever I wish. Just do one thing and you will have it all. Simply bow down to worship me and it will be yours! You will possess everything!"
Unlocked Dynamic Bible	Then the devil took Jesus up to the top of a high mountain and showed him in an instant all the nations in the world. Then he said to Jesus, "I will give you the right to rule all these nations and you will possess all their splendor and wealth. Yahweh has permitted me to control them all, and so I can do whatever I want to do with them. So if you worship me, I will let you rule them all!"
William's New Testament	Then he took Him up and in a second of time he showed Him all the kingdoms of the world. And the devil said to Him, "I will give you all this power and all their splendor, for it has been turned over to me, and I give it to anyone I please. So if you will worship before me just once, it shall all be yours."

Partially literal and partially paraphrased translations:

American English Bible	So [the Slanderer] took him up on a mountain and showed him all the kingdoms of the earth in an instant of time, and he said: 'I will give you glory and power over all of these. For they've all been given to me, and I can give them to whomever I wish. They will all be yours if you'll just bow to your face before me.'
Beck's American Translation	.
Breakthrough Version	And when he took Him up, he showed Him all the empires of the civilized world in an instant of time. And the Accuser said to Him, "I will give You absolutely all this authority and their magnificence because it has been turned over to me and to whomever I want to give it. So if You bow down in my sight, it all will be Yours."
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	Then the Devil, taking him up into a high mountain, showed him all the kingdoms of the world in an instant. And the Devil said to him, "All this authority, I will give you and their glory, for that has been given to me, and I can give it to anybody I want. "Therefore if you will worship me, all will be yours."
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	And the devil led him up on to a high mountain, and shewed him all the kingdoms of the world in a moment of time; 6 I will give thee command, the devil said to him, over all these, and the glory that belongs to them; they have been made over to me, and I may give them to whomsoever I please; 7 come then, all shall be thine, if thou wilt fall down before me and worship.
NT for Everyone	The devil then took him up and showed him, in an instant, all the kingdoms of the world. 'I will give you authority over all of this,' said the devil, 'and all the prestige that goes with it. It's been given to me, you see, and I give it to anyone I like. So it can all be yours . . . if you will just worship me.'

20th Century New Testament And the Devil led Jesus up, and showing him in a single moment all the kingdoms of the earth, said to him: "I will give you all this power, and the splendor of them; for it has been given into my hands and I give it to whom I wish. If you, therefore, will do homage before me, it shall all be yours."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	Next the devil took Him up a high mountain, and showed Him all the world's civilizations ["civilizations" is a more familiar term than "kingdoms"] at once [Reinserted emphasis that the devil showed Him every civilization <i>in the world</i> at once.]. The devil said to Him, "I will grant You all this earthly power and glory, for it has been delivered to me and to whomever I may delegate ["delegate" captures the quote by the devil here better than "give"] it. If You shall worship me, then all this shall [use of "shall" best here; or "bow down and worship me"?] be Yours."
Evangelical Heritage V. Ferrar-Fenton Bible	. Then taking Him up a high mountain, he pointed out to Him in a second of time all the surrounding kingdoms; and the Devil said to I will give you all this power, and the splendour of them; for it has been entrusted to me, and I can give it to whoever I will. If You, therefore, will pay homage before me, they shall be Yours."
Free Bible Version	The devil led him up to a high place, and in a quick glimpse showed him all the kingdoms of the world. Then the devil said to Jesus, "I will give you authority over all of them, and their glory. This authority has been given to me, and I can give it to anyone I want. Bow down and worship me and you can have it all."
God's Truth (Tyndale)	And the devil took him up into an high mountain, and showed him all the kingdom of the world, even in the twinkling of an eye. And the devil said unto him: all this power will I give you every whit (least bit) and the glory of them: for that is delivered to me, and to whosoever I will, I give it. If you therefore will worship me, they shall be all yours.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	And taking him up he showed him all the kingdoms of the world in a moment of time. And the devil said to him, All this power will I give you, and the glory of these; for it is given to me, and I give it to whom I will. If you, therefore, will worship me, it all shall be yours.
Unlocked Literal Bible	Then the devil was leading Jesus up to a high place and he showed him all the kingdoms of the world in an instant of time. The devil said to him, "I will give to you all this authority and all their splendor, for they have been given to me, and I can give it to anyone I want. So then, if you will bow down and worship me, it will be yours."
Urim-Thummim Version	Then the Devil taking him up into a high mountain, showed to him all the kingdoms of the world in a moment of time. And the Devil said to him, all this power will I give to you and the glory of them: for that is in my custody; and to whoever I will, I give it. If you therefore will do homage to me, all will be yours.
Weymouth New Testament	The Devil next led Him up and caused Him to see at a glance all the kingdoms of the world. And the Devil said to Him, »To you will I give all this authority and this splendour; for it has been handed over to me, and on whomsoever I will I bestow it. If therefore you do homage to me, it shall all be yours.'
Wilbur Pickering's New T.	Then the devil, taking Him up on a high mountain, ⁴ showed Him all the kingdoms of the world in a moment of time. ⁵ The devil said to Him: "To you I will give all this

authority, and their glory, because it has been handed over to me, and I give it to whomever I want to. So you, if you would worship before me, all will be yours.”⁶

⁽⁴⁾ Just three known Greek manuscripts, of objectively inferior quality (against over 1,700), omit “the devil up on a high mountain” (to be followed by NIV, NASB, LB, TEV, etc., except that some keep ‘the devil’, but not the rest).

⁽⁵⁾ This is obviously supernatural. Even from a satellite you can’t see the whole world at once because it is a sphere.

⁽⁶⁾ This was a master-stroke. Jehovah the Son entered this world as the second/last Adam precisely to recover what the first Adam had lost, and Satan was evidently well aware of what was going on. So he offers it to Jesus on a ‘silver platter’, with just one small condition Note that Jesus does not deny Satan’s right to make the offer.

Wikipedia Bible Project

Then the devil took him up and showed him all the world’s kingdoms in an instant of time. The devil told Jesus, “I will give all this ruling power and glory to you. It’s been given to me and I can give it to whoever I want. So if you bow down and worship me then you can have all of it.”

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Then the devil took him up to a high place and showed him in a flash all the nations of the world. And he said to Jesus, "I can give you power over all the nations and their wealth will be yours, for power and wealth have been delivered to me and I give them to whom I wish. All this will be yours provided you worship me."

The Heritage Bible

And the Devil, leading him up into a high mountain, showed him all the kingdoms of the inhabited earth in a moment of time. And the Devil said to him, All this authority I will give you, and their glory, because it has been given over to me, and to whomever I will, I give it.⁶ If you therefore prostrate yourself to me before my face, all will be yours.

⁶ 4:6 The Devil partly lied and partly told the truth, as is the regular pattern of the Devil. The Devil told Jesus that the whole world had been given over to him. This is partially true, because God gave it over to Adam and Eve, and the Devil deceived them into giving it over to him. However, from the beginning it really remained in God’s hands by virtue of the arrangement that God had made with Himself, in arranging from before the foundation of the world, for the Son to become Man, and be the Lamb of God who takes it back for man as man’s representative, 1Pet 1:19–20. Even though the world of unbelievers lies outstretched in evil (or the evil one) 2Cor 4:4; 1Pet 5:19, from the beginning, The earth is Jehovah’s, and its fullness; the inhabited earth, and they who dwell in it; Psa 24:1. King Nebuchadnezzar had to learn that, the living may know by seeing that the Most High is powerful in the kingdom of mortal men, and to whomever that he pleases he gives it, and the lowliest of mortal men he raises up over it, Dan 4:17. Even while the Devil tempted Jesus with the kingdoms of the world he was lying. When Jesus greeted the disciples in Galilee after His resurrection, He used this same word, paradidomai, to give over something to someone, Mat 28:18. But notice that it was given over to Jesus, not from the Devil, but from the Father, Who retained it always, John 17:2; Rev 2:27.

New American Bible (2002)

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New American Bible (2011)

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New English Bible–1970

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New Jerusalem Bible

Then leading him to a height, the devil showed him in a moment of time all the kingdoms of the world and said to him, 'I will give you all this power and their splendour, for it has been handed over to me, for me to give it to anyone I choose. Do homage, then, to me, and it shall all be yours.'

New RSV

Then the devil [Gk *he*] led him up and showed him in an instant all the kingdoms of the world. And the devil* said to him, ‘To you I will give their glory and all this

authority; for it has been given over to me, and I give it to anyone I please. If you, then, will worship me, it will all be yours.’

Revised English Bible–1989 Next the devil led him to a height and showed him in a flash all the kingdoms of the world. “All this dominion will I give to you,” he said, “and the glory that goes with it; for it has been put in my hands and I can give it to anyone I choose. You have only to do homage to me and it will all be yours.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible The Adversary took him up, showed him in an instant all the kingdoms of the world, and said to him, “I will give you all this power and glory. It has been handed over to me, and I can give it to whomever I choose. So if you will worship me, it will all be yours.”

exeGesés companion Bible And Diabolos brings him to a high mountain and in a moment of time shows him all the sovereigndoms of the world: and Diabolos says to him, I give you all this authority and all their glory - for that is delivered to me and to whomever I give it: so whenever you worship in my sight, all becomes yours.

Hebraic Roots Bible And leading Him up into a high mountain, Satan showed Him all the kingdoms of the world in a moment of time. And the Devil said to Him, I will give all this authority and their glory to You, because it has been delivered to me, and I give it to whomever I wish. Then if You worship before me, all will be Yours.

Israeli Authorized Version
The Scriptures 1998 .
And the devil, taking Him up on a high mountain, showed Him all the reigns of the world in a moment of time. And the devil said to Him, “All this authority I shall give You, and their esteem, for it has been delivered to me, and I give it to whomever I wish.¹ “If, then, You worship before me, all shall be Yours.”

¹See 2 Cor. 4:4, also: John. 12:31, John. 14:30, John. 16:11, 1 John 5:19.

Tree of Life Version And leading Him up, the devil showed Him all the kingdoms of the world in an instant. And the devil said to Him, “I’ll give to You all this authority along with its glory, because it has been handed over to me and I can give it to anyone I wish. Therefore, if you will worship before me, all this shall be Yours.”

Expanded/Embellished Bibles:

The Amplified Bible Then he led Jesus up [to a high mountain] and displayed before Him all the kingdoms of the inhabited earth [and their magnificence] in the twinkling of an eye. And the devil said to Him, “I will give You all this realm and its glory [its power, its renown]; because it has been handed over to me, and I give it to whomever I wish. Therefore if You worship before me, it will all be Yours.”

An Understandable Version Then he led Him up [*i.e., to a high mountain. See Matt. 4:8*] and showed Him all the world’s kingdoms in a fleeting instant. And the devil said to Him, “I will give you full authority [*over them*] and their splendor, for it has [*all*] been granted to me and to whom I want to give it. Therefore, if you will worship in front of me it will all be yours.”

The Expanded Bible Then the devil took Jesus [↑ up] and showed him all the kingdoms of the world in an instant. The devil said to Jesus, “I will give you all these kingdoms and all their ·power [authority] and ·glory [splendor]. [↑ ...because] It has all been ·given [handed over] to me, and I can give it to anyone I wish. If you worship me, then it will all be yours.”

Jonathan Mitchell NT

Then, upon leading Him up into a high mountain, the adversary (thruster-through) pointed out to Him all the kingdoms (reigns; dominions; empires) of the inhabited earth (the civilized world; or: = the Roman Empire), within a point (or: puncture; moment) of time,

and then the adversary (the thruster-through; or: that which was cast through the midst [of Him]) said to Him, "I will proceed giving to you all this authority (or: right and privilege from out of Being), as well as their glory and reputation (or: even that which is supposed to be from them; or: also that which appears and seems to be them; or: and also their imagination) – because it has been given to me (or: handed down by me; delivered in me), and to whomsoever I may wish (will; want; intend; purpose) I am normally periodically giving it.

"Therefore, if you yourself would at some point bow down in homage or worship before me, it will all proceed being yours (or: it will all continue existing being that which is you)!"

NET Bible®

Then¹⁴ the devil¹⁵ led him up¹⁶ to a high place¹⁷ and showed him in a flash all the kingdoms of the world. And he¹⁸ said to him, "To you¹⁹ I will grant this whole realm²⁰ – and the glory that goes along with it,²¹ for it has been relinquished²² to me, and I can give it to anyone I wish. So then, if²³ you will worship²⁴ me, all this will be²⁵ yours."

¹⁴tn Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative.

^{sn} The order of Luke's temptations differs from Matthew's at this point as numbers two and three are reversed. It is slightly more likely that Luke has made the change to put the Jerusalem temptation last, as Jerusalem is so important to Luke's later account. The temporal markers in Matthew's account are also slightly more specific.

¹⁵tn Grk "he."

¹⁶tc Most mss (א1 A [D W] Θ Ψ 0102 Ē1, [13] 33 700 2542 ἱ it) refer to Jesus being taken up "to a high mountain" (with many of these also explicitly adding "the devil") here in parallel with Matt 4:8, but both scribal harmonization to that text and the pedigree of the witnesses for the shorter reading (א* B L 1241 pc) is the reason it should be omitted from Luke.

¹⁷tn "A high place" is not in the Greek text but has been supplied for clarity.

¹⁸tn Grk "And the devil."

¹⁹sn In Greek, this phrase is in an emphatic position. In effect, the devil is tempting Jesus by saying, "Look what you can have!"

²⁰tn Or "authority." BDAG 353 s.v. ἐξουσία 6 suggests, concerning this passage, that the term means "the sphere in which the power is exercised, domain." Cf. also Luke 22:53; 23:7; Acts 26:18; Eph 2:2.

²¹tn The addendum referring to the glory of the kingdoms of the world forms something of an afterthought, as the following pronoun ("it") makes clear, for the singular refers to the realm itself.

²²tn For the translation of παραδέδοται (paradedotai) see L&N 57.77. The devil is erroneously implying that God has given him such authority with the additional capability of sharing the honor.

²³tn This is a third class condition: "If you worship me (and I am not saying whether you will or will not)..."

²⁴tn Or "will prostrate yourself in worship before..." The verb προσκυνέω (proskunew) can allude not only to the act of worship but the position of the worshiper. See L&N 53.56.

²⁵tn One could translate this phrase "it will all be yours." The sense is the same, but the translation given is a touch more emphatic and more likely to catch the force of the offer.

P. Kretzmann Commentary
Syndein/Thieme

{Verses 5-8¹⁷: Satan's Second Temptation of Jesus}

Then the devil, taking Him up {on top of a mountain}, 'exposed to Him'/'showed to His eyes' {deiknuo} all the kingdoms {basileia} of the 'inhabited earth'/'Roman empire' {oikoumene}. And he {Satan} said to him {Jesus}, "To You I will give this authority/'grant this whole realm' {exousia - means power in the sense of authority}

¹⁷ I fixed the typo here where it read, *Verses 4-8*.

and the glory that goes along with it, for to me it has been relinquished, and I can give it to anyone I wish.

{Note: When Adam failed, he lost the rulership of the earth. He was no longer in control of the animals or the soil. He had to hunt and to farm to survive. Satan was given the rulership of the world as part of his defense. Satan sinned in saying he was going to make himself like the Most High. He then led a revolt against God and He and his followers were condemned to an everlasting lake of fire made for him and his fallen angels. Satan appealed to the righteousness of God apparently using the logic of 'this is not fair'. God is demonstrating that His Justice is perfectly fair. It was by Satan's free will that he chose against God. Now inferior creatures with free will, will both choose for God and against Him - proving that it is the creatures choice to go against Him and therefore punishment is not only fair, but required.}

If {ean} You then would bow down and worship me - but I know you will not - accordingly {oun}, all this would be Yours."

{Note: There are 4 conditional If statements in the Konia Greek. This is now the 2nd class condition. It means 'if and it is NOT true'. It is supposition from the viewpoint of unreality - a 'contrary to fact' condition. It is identified by the Greek word 'ean' in the Protasis plus 'oun' in the Apodosis. Satan is a genius and a student of doctrine. He knows that Jesus is prophesized to go to the cross without sin and Satan knows even then that Jesus 'probably' will succeed . . . but he just can not stop himself from trying to defy God and His Word. If Satan can prevent any of God's promises to mankind from coming true, then God is unfair and the lake of fire judgement will not happen. But even Satan knows it will happen.}

Translation for Translators

Then the devil took him on top of a high mountain and showed him in an instant all the nations in the world. Then he said to Jesus, "I will give you the authority to rule all these areas and will make you famous. I can do this because God has permitted me to control these areas, and I can allow anyone I desire to rule them! So if you worship me, I will let you rule them all!"

The Voice

Then the devil gave Jesus a vision. It was as if He traveled around the world in an instant and saw all the kingdoms of the world at once.

Devil: All these kingdoms, all their glory, I'll give to You. They're mine to give because this whole world has been handed over to me. If You just worship me, then everything You see will all be Yours. All Yours!

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament

and Leading (Up) him [He] shows [to] him all the kingdoms [of] the land in moment [of] time and says [to] him The Devil [to] you [I] will give the authority this every and the recognition [of] them for [to] me [She] has been given (over) and [to] whom if [I] may want [I] give her You so if may worship before me will be [of] you Every [One] Still the Caster-through, being brought- Him -up-through, a bringing-up-through onto a high mountain, shows Him all the reigns of the inhabited lands, from-within an instants of time. Even the Caster-through said to Him, "All- these-same existences-by -together here I will give to You, and the splendor of them, certainly-of-which it has happened to be given-to me, and to whom whether- I -shall purpose, I give it. ("If-might You therefore ~kiss-towards beheld-by-within me, all will be Yours!"

Awful Scroll Bible

Concordant Literal Version

And, leading Him up into a high mountain, the Adversary shows Him all the kingdoms of the inhabited earth in a second of time."

And the Adversary said to Him, "To you shall I be giving all this authority and the glory of them, for it has been given up to me, and to whomsoever I may will, I am giving it."

If you, then, should ever be worshiping before me, it will all be yours."

The Disciple's Bible

Orthodox Jewish Bible	And Hasatan led Rebbe Melech HaMoshiach up and showed him, in a moment of time, all the mamlechet (kingdoms) of the Olam Hazei; And Hasatan said to him, To you I will give all this shilton (rule), this shlita (control), and their kavod, because it has been given to me; and to whomever I desire, I give it. Therefore, if you will be KOREIA UMISHTACHAVEH (kneeling down and worship, ESTHER 3:5) before me, everything will be yours.
Rotherham's Emphasized B.	.
Third Millennium Bible	.
Webster's Translation	.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And the Devil, having brought Him into a high mountain, showed to Him all the kingdoms of the inhabited earth in a moment of time. And the Devil said to Him, "I will give to You all this authority and their glory, because it has been handed over to me, and I give it to whomever I shall be desiring. "Therefore, if <u>You</u> prostrate Yourself in worship before me all will be Yours."
Context Group Version	And he led him up, and showed him all the kingdoms of the Empire in a moment of time. And the slanderer {trad. "devil"} said to him, To you I will give all this authority, and the public honor of them: for it has been handed over to me; and to whoever I will I give it. If you therefore will bow down in deference before me, it shall all be yours.
Charles Thompson NT Disciples' Literal New T.	. And having led Him up, he showed Him all the kingdoms of the world in a moment of time. And the devil said to Him, "I will give You all this authority and their glory, because it has been handed-over to me, and I give it to whomever I wish. Therefore if You worship before me, it will all be Yours".
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	AND LEADING UP HIM THE DEVIL INTO A MOUNTAIN HIGH SHEWED HIM ALL THE KINGDOMS OF THE HABITABLE WORLD IN A MOMENT OF TIME. AND SAID TO HIM THE DEVIL, TO THEE WILL I GIVE THIS AUTHORITY ALL AND THEIR GLORY; FOR TO ME IT HAS BEEN DELIVERED, AND TO WHOMSOEVER I WISH I GIVE IT. THOU THEREFORE IF THOU WILT WORSHIP BEFORE ME, SHALL BE THINE ALL THINGS.
Modern English Version	The devil, taking Him up onto a high mountain, showed Him all the kingdoms of the world in a moment of time. And the devil said to Him, "I will give You all this power and their glory, for it has been delivered to me. And I give it to whomever I will. If You, then, will worship me, all will be Yours."
Modern Literal Version	And the Devil, leading him up into a high mountain, showed him all the kingdoms of the inhabited-earth in an instant of time. And the Devil said to him, I will give all this authority, and the glory of them, to you, because it has been given to me, and to whomever I wish <i>it</i> ; I give <i>it</i> . Therefore, if you worship <i>only</i> in my sight, all <i>this</i> will be yours.
Modern KJV	.
New American Standard B.	And he led Him up and showed Him all the kingdoms of the world [Lit <i>the inhabited earth</i>] in a moment of time. And the devil said to Him, "I will give You all this domain and its [Lit <i>their</i> (referring to the kingdoms in v 5)] glory; for it has been handed over to me, and I give it to whomever I wish. Therefore if You worship [Or <i>bow down before</i>] before me, it shall all be Yours."
New European Version	.
New King James Version	.

NT (Variant Readings)

°And [the devil] led him up [into a high mountain], and showed him all the kingdoms of the world in a moment of time. And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship before me, it shall all be thine. I am assuming that what is within the straight lines is not found in all of the ancient manuscripts.

°CT-And he led him up, and...; Deu. 6:13

Niobi Study Bible
Restored Holy Bible 6.0
Revised Young's Lit. Trans.

And the Devil having brought him up to an high mountain, showed to him all the kingdoms of the world in a moment of time, and the Devil said to him, 'To you I will give all this authority, and their glory, because to me it has been delivered, and to whomsoever I will, I do give it; you, then, if you may bow before me -- all shall be yours.'

A Voice in the Wilderness
World English Bible
Young's Updated LT

The gist of this passage: The devil takes Jesus to a high place and offers Him the kingdoms of the world.

Luke 4:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
anagō (ἀνάγω) [pronounced <i>an-AG-oh</i>]	<i>leading up, leading or bringing [into a higher place]; departing; those launching out, the one setting sail, being put to sea</i>	masculine singular, aorist active participle; nominative case	Strong's #321
αὐτόν (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
The next 5 words are not found in the Westcott-Hort text. However, they are found in other legitimate manuscripts (the Byzantine Greek text and Scrivener Textus Receptus).			
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
diabolos (διάβολος) [pronounced <i>dee-AB-ol-oss</i>]	<i>devil, [false] accuser, slanderer; Satan (compare [H7854])</i>	masculine singular adjective (often used as a substantive); genitive/ablative case	Strong's #1228
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519

Luke 4:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oros (ὄρος, ους, τό) [pronounced OH-ross]	<i>mountain, hill</i>	neuter singular noun; nominative case	Strong's #3735
hupsêlos (ὑψηλός) [pronounced hoop-say-LOSS]	<i>lofty (in place or character): high (-er, -ly) (esteemed); exalted, eminent</i>	neuter singular adjective; nominative case	Strong's #5308

The WH text is missing the subject, which is *the devil* and where the devil brought Jesus to.

Translation: *The devil brought Him to a high mountain...*

We have a variety of manuscripts upon which we base our New Testament text. I begin my studies with the Westcott Hort text, which simply reads, *and he brought Him*. However, I also examine other texts. The 1894 Scrivener Textus Receptus reads, instead: *The devil brought Him to a high mountain...* The Byzantine Greek text is in agreement with these additional words.

Sometimes, when copies of the manuscripts were made, there might be some portions which were unreadable; or the copyist simply left a portion of the text out (by mistake). It is likely that all this text was in the original (as it is more common for text to drop out than for text to be added in).

The text in the parallel passage in Matthew certainly speaks of a mountain (or something akin to a mountain?). Matt. 4:8 *Again, the devil takes Him up on an exceedingly high mountain, and shows Him all the kingdoms of the world and their glory.* (VW).

Interestingly enough, having mentioned the Matthew narrative, this temptation is the second one recorded by Luke; the third one in the book of Matthew. I do not have an explanation for this, apart from, perhaps, Luke choosing to put these in chronological order (and that is a guess on my part).

Luke 4:5b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deiknuô (δεικνύω) [pronounced dike-NOO-oh]	1) <i>to show, expose to the eyes;</i> 2) <i>metaphorically; 2a) to give evidence or proof of a thing; 2b) to show by words or teach</i>	3 rd person singular, aorist active indicative	Strong's #1166
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
pasas (πάσας) [pronounced PAH-sass]	<i>all, everyone, anyone, all things, entire [ly]</i>	feminine plural adjective; accusative case	Strong's #3956
tas (τάς) [pronounced tahss]	<i>the, to the, towards the</i>	feminine plural definite article; accusative case	Strong's #3588

Luke 4:5b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
basileia (βασιλεία) [pronounced <i>bas-il-ī-ah</i>]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine plural noun; accusative case	Strong's #932
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
oikoumenê (οἰκουμένη) [pronounced <i>oy-kou-MEHN-ay</i>]	<i>earth, world; land; the Roman empire; people, inhabitants [of the land, earth, world]</i>	feminine singular noun; genitive/ablative case	Strong's #3625
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
stigmê (στιγμή) [pronounced <i>sithg-MAY</i>]	<i>an instant, a moment of time, a point in time</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4743
H. Leo Boles: <i>The word in the Greek literally means "a mark made by a pointed instrument, a dot"; hence, a point of time.</i> ¹⁸			
chronos (χρόνος) [pronounced <i>CHROHN-oss</i>]	<i>time; time as a succession of events</i>	masculine singular noun; genitive/ablative case	Strong's #5550

Translation: ...and he showed Him all the kingdoms of the earth in a moment of time,...

A *moment of time* is three words in the Greek. The first is the preposition en (ἐν) [pronounced *en*], which means, *in, by means of, with; among* when used with a dative/locative/instrumental case (I believe that this would be the locative case). This is followed by the feminine singular noun stigmê (στιγμή) [pronounced *sithg-MAY*], which means, *an instant, a moment of time, a point in time*. Strong's #4743. Although this word only occurs here in the New Testament, it is paired in Strong's Exhaustive Concordance (enhanced) with a Hebrew noun which means the same thing.¹⁹ This is affixed to the genitive/ablative of the masculine singular noun chronos (χρόνος) [pronounced *CHROHN-oss*], which means, *time; time as a succession of events*. Strong's #5550. The literal translation is, *in a moment of time*. Although that is the most common translation, it is also translated, *in a flash, in an instant*.

We do not know exactly how this was done.

Some have made the assertion that this is proof that the writers of Scripture thought that the earth was flat. That is silly. We do not know how this happened in a moment of time; and we do not know how all of the kingdoms could be seen. Most of us have been in a plane, and the pilot might direct our attention to this or that thing. If flying over Denver, CO, the pilot does *not* direct our attention to the large estate of the richest man in the region, he says, instead, "We are now flying over the Rocky Mountains." Even from a plane, we cannot see the rich

¹⁸ H. Leo Boles, *Commentary on the Gospel of Luke*; ©1974 by Gospel Advocate Co.; E-Sword, Luke 4:5-8.

¹⁹ Compare Strong's #G4743 with Strong's #H6621.

and/or powerful; we can only see a very large geological wonder. My point being, *what exactly was Jesus able to see and from where?*

In any case, in some way, the Lord was made aware of all the kingdoms of the earth; and this may not have been something which He previously knew in His humanity. We do not know what Jesus saw exactly. The Lord, in His omniscience, could see all the kingdoms of there world, but, as we have discussed, He does not operate in the sphere of His Deity. Given that the Lord was not encumbered with a sin nature, what was He able to see?

It is interesting that the text speaks of this as taking place in a moment of time or in an instant. I would have thought, instead, that, Satan might want to linger on these various kingdoms.

We may reasonably suppose that Satan is able to quickly travel throughout the world; perhaps he can go from New York City to Tokyo in a few seconds. He Satan has his minions scattered throughout the earth, exerting whatever influence they are allowed to exert. How this can help us understand how the Lord to see these kingdoms in an instant, I do not know.

Today, in this era, we have camera crews, and we can see things happening throughout the world all simultaneously on 5 or 10 or 20 screens at the same time. Or, a video clip can be put together where, in a second, one can be exposed to 24 different pictures. I am not saying that there is any sort of technology like that; but there may be ways that angels could make such things happen. We are rarely privy to what takes place on the angelic realm. A limited amount of information has been revealed to us (such as, the first 2 chapters of the book of Job).

All of this is allowed by God the Father.

Here, what we are told, leaves us with far more questions than answers.

Luke 4:5 The devil brought Him to a high mountain and he showed Him all the kingdoms of the earth in a moment of time,...

We do not know exactly how this was accomplished. How exactly does the devil take a hold of Jesus? Is he given permission to have normal physical contact with Jesus?

Secondly, how does he show Jesus all the kingdoms of the world in a moment of time? Obviously, if they are both standing over the earth, can they really see all the kingdoms of the world? Are they able to see many established kingdoms with their palaces? Or is there some other way that Satan is able to do this?

Or, am I thinking of the palaces and estates, whereas Satan was showing Jesus the amazing extent of the world? The mountains, oceans, rivers, deserts, greenery.

Perhaps you have seen Google maps, where we take a very specific place on earth (a street, a home, etc.), and we move to a vantage point far away, in just a few seconds. Perhaps Satan brings Jesus to a place where He is sort of zooming out, but taking in what a great, vast expanse the world is. If I were to make a guess, I believe that this is the sort of thing that we are talking about.

Given the Lord's genius (not His omnipotence, but His human genius), He is able to process all of this in a very short period of time. Man would have a very small picture of the world—and there is nothing to suggest that Jesus in His humanity had a perception which went beyond where He had lived. If He is somehow pulled way up over the earth, where He can take in all of Asia and Europe—simply as a massive piece of real estate—perhaps that is how it was conveyed to Him to extent of Satan's domain.

Obviously, others have their opinions:

Dr. Dan Hill suggests this: *Now you cannot see the whole earth from one mountain so this is a vision. We can thus see that Satan can induce visions in people as he does so here is the humanity of Christ.*²⁰

H. Leo Boles: *Jesus was given a vision of the inhabited world, "all the kingdoms of the world"; he not only saw Palestine, but also the heathen world, over which Satan exercised spiritual dominion; from the lofty elevation the kingdoms or tetrarchies of Palestine and adjacent regions could be seen, and the more distant empires of the world might be suggested by the tempter. There was something supernatural in this act which enabled Jesus to see these in a "moment of time"; the suddenness of the view added much to the power of the temptation.*²¹

Now and again, we simply have to accept the Scriptures at face value, without having any idea as to the exact process or methodology. Satan took Jesus to a very high mountain (*why and how?*) and he showed Him the kingdoms of the world in an instant (*how?*). Now and again, we will follow a passage as far as we possibly can, but there are times when that still leaves us with many unanswered questions.

Luke 4:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
εἶπὼ (ἔπρω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
αὐτῷ (αὐτῶ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ὁ (ὅ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
διabolos (διάβολος) [pronounced <i>dee-AB-ol-oss</i>]	<i>devil, [false] accuser, slanderer; Satan (compare [H7854])</i>	masculine singular adjective (often used as a substantive); genitive/ablative case	Strong's #1228

Translation: ...and [then] the devil said to Him,...

After showing Jesus all the kingdoms of the world, then Satan speaks to Him, making Him an offer.

²⁰ From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 4); accessed January 15, 2021.

²¹ H. Leo Boles, *Commentary on the Gospel of Luke*; ©1974 by Gospel Advocate Co.; E-Sword, Luke 4:5–8.

Luke 4:6b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	1 st person singular, future active indicative	Strong's #1325
tên (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
exousia (ἐξουσία) [pronounced ex-oo-SEE-ah]	<i>authority, jurisdiction, liberty, power, right, strength; privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence</i>	feminine singular noun, accusative case	Strong's #1849
tauten (ταύτην) [pronounced TAOW-tayn]	<i>this, to this one, towards this thing</i>	intermediate demonstrative pronoun; feminine singular, accusative case	Strong's #3778
hapas (ἅπας) [pronounced HAP-as]	<i>absolutely all or (singular) every one; all (things), every (one), whole, all together</i>	feminine singular adjective, accusative case	Strong's #537

Translation: ...“I will give this authority [over] all to You...

Satan is the ruler of this world. He would give the authority of the world over to Jesus.

Satan is not the permanent ruler of the world; but he usurped the authority of man when man sinned. But perhaps his power might be more permanent, if there is no redemption for man? After all, if man cannot be redeemed, why would he have any more of a right to rulership than Satan?

It is also worth noting that this is a unique temptation. If this is a valid offer—and I assume that it is—the length of Jesus' reign would have been considerable, given His unique physical nature.

In the Old Testament, there is considerable prophecy concerning the future Messiah (David's Greater Son) reigning over the earth. Satan may or may not have known what Jesus was there to do, but Satan offers the Lord all of that right then and there. The Bible indicates that He would get it eventually; but Satan says, “It's Yours right now.” Satan's offer seems to be, “Whatever You think You have planned, let me simply give it to You right now!”

On the other hand, can Jesus step outside of the plan of God in His humanity and what exactly would that look like? So far, the best explanation has been the Latin phrase *Posse Non Peccare, non Posse Peccare* (which means, *He was able to not sin and He was not able to sin*). In the Lord's humanity, He could choose not to sin. In His Deity, He was unable to sin.

From man's point of view, it would have been a tragic decision indeed for Jesus to accept Satan's offer.

We should not simply consider Jesus in this situation, but Satan as well. He is willing to give up everything in his power to bring God to a stalemate.

Luke 4:6c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
τὴν (τῆν) [pronounced <i>tayn</i>]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
doxa (δόξα) [pronounced <i>DOHX-ah</i>]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; nominative case	Strong's #1391
αὐτῶν (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...and the glory of them,...

The glory of this position and this power would belong to Jesus as well.

Jesus has come from very humble means, as we have studied. There is reason to assume that the glory or splendor of these kingdoms might have had some appeal. Nevertheless, I am not suggesting that Jesus is swayed by it.

Luke 4:6d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὅτι (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
εμοί (ἐμοί) [pronounced <i>ehm-OY</i>],	<i>I, me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)

Luke 4:6d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paradídōmai (παράδιδωμαι) [pronounced pah-rah- DIH-doh-my]	<i>to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust</i>	3 rd person singular, perfect passive indicative	Strong's #3860

Translation: ...for it has been delivered over to me.

Satan, when man sinned, became ruler of the world. In many places in Scripture, Satan is called the ruler of this world. He confirms this right here.

Both Adam and the woman did the bidding of Satan, giving him this authority. God originally gave Adam the authority over the world; but Adam knowingly sinned against God. Adam may not have appreciated all of the consequences of his sin, but he did do the one thing which God told him not to do. Satan deceived the woman; but Adam sinned knowingly.

Luke 4:6e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ho (ὃ) [pronounced hoh]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
thélō (θέλω) [pronounced THEH- loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	1 st person singular, present active subjunctive	Strong's #2309
didōmi (δίδωμι) [pronounced dihd-OH- mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	1 st person singular, present active indicative	Strong's #1325
autên (αὐτήν) [pronounced ow- TAYN]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846

Translation: If I desire to, I will give it [to whomever].

If Satan desires to give all or a portion of this authority to someone else, he has that ability to do so. If he has the authority in the first place (which he does), then he also has the ability to delegate this authority to someone else.

Elsewhere, Scripture tells us that Satan is *the ruler of this world* (John 12:31) and he is *the prince of the power of the air* (Eph. 2:2). These are the kingdoms of Satan, as God has given Satan considerable authority over the earth (which man gave up in the fall).

Luke 4:6 ...and [then] the devil said to Him, "I will give this authority [over] all to You and the glory of them, for it has been delivered over to me. If I desire to, I will give it [to whomever]."

Satan has dominion over the earth. The earth is his to deal with (within whatever restrictions God has put upon him). So Satan can give Jesus control of all these countries and each and every kingdom; and over all of the land and water that Jesus could see from a high place.

Jesus, if He goes to the cross, will be given rulership over all mankind and over all the earth. Satan is telling Him, "You don't have to go through that pain and suffering. I can give You all of that without the pain."

Satan, at some point, knew that Jesus was going to the cross (or to a time of terrible suffering). Jesus, during His earthly ministry, will reveal that time of suffering would be by crucifixion. Satan knew Psalm 22 and he knew Isaiah 53, but I don't believe that he fully appreciated the consequences of the cross. I find myself being at two minds concerning this: (1) Satan understood, somehow, that sins would be forgiven on the basis of the cross, yet he seems to encourage and inspire Jesus' enemies; or (2) Satan did not fully appreciate what the crucifixion would mean. He did not understand what would happen when Jesus was on the cross.

I lean towards the latter explanation. That is, despite all that Satan knew (and he knows Scripture far better than we do), he did not fully appreciate what was coming. He perhaps understood that he would be given the opportunity to inflict great pain and suffering upon the Lord, but I do not think that he understood that, during this time, God the Father would lay upon His Son all of our sins.

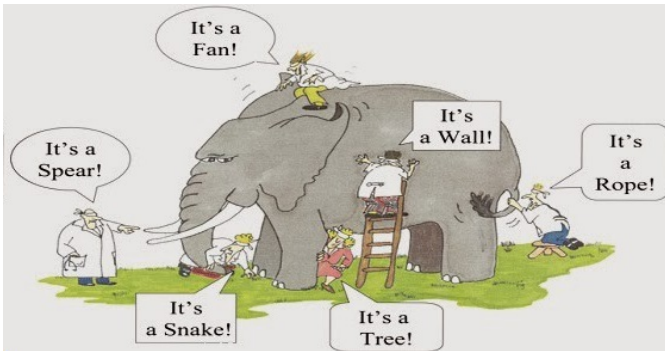
Regarding these things, Jesus will tell Peter (and the other disciples) about His impending crucifixion, and Peter says, "*May this not happen!*" And Jesus then says to Peter, "*Satan, get behind Me!*" Did Jesus say this because Satan did not want Him going to the cross; or did Jesus say this, knowing that this *should have been* Satan's position? Satan, although the most brilliant creature to come from the hand of God, was possibly flummoxed by some things which the Lord said. (You will notice the many qualifiers that I have scattered throughout these last few paragraphs—I am essentially thinking out loud).

This sort of approach may help us to better understand the Old Testament Scriptures. Despite all that is in the Scriptures by way of prophecy, we do not find in the Psalms or in the book of Isaiah, "The Son of God will be born to Mary in Bethlehem. He will have two natures, human and divine. Nevertheless, He will set His Deity aside and represent God on this earth as fully human. In the end, He will be crucified and pay the penalty for our sins during that process. Then God will raise Him up from the dead." Even though, we can go to a number of Old Testament Scriptures and piece much of that together, we are able to do that because we have a full historic perspective of these events. But prior to the cross, the full meaning of this information is still hidden from Satan. He was unable, in his great genius, to put all of it together. Primarily, he did not seem to realize that, on the cross, God the Father would pour out our sins onto Jesus (despite the fact that Satan has seen the Israelites offer up millions of animal sacrifices).

Perhaps you have heard of the elephant parable.

From Wikipedia: It is a story of a group of blind men who have never come across an elephant before and who learn and conceptualize what the elephant is like by touching it. Each blind man feels a different part of the elephant's body, but only one part, such as the side or the tusk. They then describe the elephant based on their limited experience and their descriptions of the elephant are different from each other... The moral of the parable is that humans have a tendency to claim absolute

truth based on their limited, subjective experience as they ignore other people's limited, subjective experiences which may be equally true.²²



The Blind Men and the Elephant (a graphic); from [Medium.com](https://www.medium.com); accessed July 11, 2021.

This very much describes the prophecies of the Old Testament, where the psalmist perceives one thing; the prophet Isaiah sees another, and Ezekiel sees something else. Now, when you put all of these together, we potentially, from the Old Testament, are able to speak about the Messiah to come (I am looking at this from a pre-incarnation view). But no one was able to take all of this information and put it all together—not even Satan. Yet, in

retrospect, it seems so very clear (if you know about the many Old Testament prophecies of the Lord). See the **Chart of Jesus in the Old and New Testaments** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Luke 4:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
su (σύ) [pronounced soo]	<i>you, your</i>	2 nd person singular personal pronoun; nominative case	Strong's #4771
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
proskuneō (προσκυνέω) [pronounced pros-koo-NEH-oh]	<i>to worship, to do reverence to, to adore, to prostrate oneself in homage; to kiss</i>	2 nd person singular, aorist active subjunctive	Strong's #4352
enōpion (ἐνώπιον) [pronounced en-OH-pee-on]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition	Strong's #1799
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: *If You now worship me,...*

This is what Satan requires. "Worship me," he tells Jesus.

²² From https://en.wikipedia.org/wiki/Blind_men_and_an_elephant accessed January 29, 2021.

There is an intervening word which I have left out (along with many other translators). That word is *enōpion* (ἐνώπιον) [pronounced *en-OH-pee-on*], and it means, *before, in front of, in the sight of, in the presence of*. I don't think that we could understand that Satan wants to watch Jesus worship in front of him; but that he wants Jesus to direct His worship towards Satan.

It would seem that, whatever Satan knows or does not know about Jesus dying for our sins, having the humanity of Jesus bow before him would be reason enough to throw the world into chaos. I believe that Satan has theorized this much.

Application: Considering what Satan is offering here, this helps us to distinguish an anti-establishment person from the **divine establishment** person. Do they want law and order; do they want controlled environments; do they want a careful balance of freedom and safety? That would be a person who favors divine establishment. Do they want to be lawless? Do they want to destroy some building? Do they want to cause chaos and damage? Do they want to do whatever they want to do? That is a person who is anti-establishment. The anti-establishment type is unable to truly articulate how they can go from damage and chaos to some better world that they believe they are ushering in. Yet, that is what they do.

Luke 4:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esomai (ἔσομαι) [pronounced <i>EHS-om-ah-ee</i>]	<i>future tense of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (a form of #1510)
sou (σου) [pronounced <i>sow</i>]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
pasa (πάσα) [pronounced <i>PAH-sah</i>]	<i>each, every, any; all, entire; anyone, some</i>	feminine singular adjective; nominative case	Strong's #3956

Translation: *...all [of this] will be Yours."*

This may seem like a lot for Satan to give away; but if Jesus completes God's plan, that means that Satan will spend eternity in the Lake of Fire. Satan would do anything to avoid that. He would even give up his kingdom, earth.

If Jesus chooses not to fulfill God's plan (and I don't think that even Satan fully appreciates what that plan is at this time), then Satan might retain his reign over the earth; and he might stay his own execution.

Luke 4:7 *If You now worship me, all [of this] will be Yours."*

Satan suggests that Jesus bypass the cross (or whatever His future holds). There is great pain and suffering in the cross, and Satan is making a legitimate offer to Jesus. Satan is the ruler of this world. He tells the Lord, "Prophecy tells me that you will come to a point where you can reign over the world. Well, I am willing to give that to you right now."

Satan does not know or fully appreciate what Jesus has planned. But Satan recognizes Jesus as far more than a man and even more than a prophet. Given all that has happened, does Satan understand that Jesus is the divine Son of God? It is difficult to come to some conclusions, when our questions involve what are the actual thoughts and motivations of another creature.

Luke 4:5–7 The devil brought Him to a high mountain and showed Him all the kingdoms of the world in an instant. Then the devil said to Him, “Listen, I will give to You the authority over all of this, and the glory of these kingdoms, because that authority has been given to me. I can give this authority to anyone I want to. Therefore, if You worship me, all of this will be Yours.”

And answering, the Jesus said to him, “It is written, Lord the God you will worship and Him only you will serve.”

Luke
4:8

Answering, Jesus said to him, “it stands written, you will worship the Lord [your] God and Him only will you serve.”

Answering, Jesus said to him, “It stands written, you will worship the Lord your God and Him only will you serve.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And answering, the Jesus said to him, “It is written, Lord the God you will worship and Him only you will serve.”
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And Jesus answering said to him: It is written: Thou shalt adore the Lord thy God, and him only shalt thou serve.
V. Alexander’s Aramaic T.	.
James Murdock’s Syriac NT	.
Original Aramaic NT	Yeshua answered and said to him, "It is written: 'you shall worship THE LORD JEHOVAH your God, and him only you shall serve.' "
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	Jesus answered and said to him, It is written, You shall worship the Lord your God, and him only you shall serve.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Jesus in answer said to him, It has been said in the Writings, Give worship to the Lord your God, and be his servant only.
Bible in Worldwide English	Jesus answered him, The holy writings say, "You must worship the Lord your God and he is the only one you are to worship."
Easy English	‘No!’ Jesus replied. ‘This is what God says in his book: “Bend your knee in front of the Lord God. Tell him how great and important he is. Only obey him.” ’ Jesus was speaking the words in Deuteronomy 6:13. The devil was telling Jesus that his work could be easier. He would let Jesus rule the world now, if he would obey him. Jesus knew that this was wrong. He knew that he must obey only God.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Jesus answered, “The Scriptures say, ‘You must worship the Lord your God. Serve only him.’”
God’s Word™	.
Good News Bible (TEV)	.

<i>The Message</i>	Jesus refused, again backing his refusal with Deuteronomy: “Worship the Lord your God and only the Lord your God. Serve him with absolute single-heartedness.”
NIRV	.
New Life Version	Jesus said to the devil, “Get behind Me, Satan! For it is written, ‘You must worship the Lord your God. You must obey Him only.’”
New Simplified Bible	.
The Spoken English NT	Jesus said back to him, “Scripture says: ^e You are to worship the Sovereign One your God, And you are to serve God alone. ^f
	^e . Lit. “it is written.” This formula is a way of appealing to the undisputed authority of the scriptures.
	^f . Deut. 6:13–14.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	.
The Living Bible	Jesus replied, “We must worship God, and him alone. So it is written in the Scriptures.”
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Jesus rebuked him and said, “ Satan, get behind me! ” ^[i] For it is written in the Scriptures, ‘Only one is worthy of your adoration. You will worship before the Lord your God and love him supremely.’ ” ^[ii]
	^[i] This is found in the majority of later manuscripts. See also Matt. 4:10.
	^[ii] This is taken from Deut. 6:13; 10:20.
Unlocked Dynamic Bible	But Jesus replied, “No, I will not worship you, because it is written in the scriptures, ‘You must only worship Lord Yahweh. He is the only one you may serve!’”
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	But Jesus replied: ‘It is written: <i>You should bow low before Jehovah, your God, And Him alone, should you serve.</i> ’
Beck’s American Translation	.
Breakthrough Version	And when Jesus responded, He said to him, “It has been written <i>in Deuteronomy 6:13</i> , ‘You will bow down to the Master, your God, and minister to Him only.’”
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	.
A. Campbell’s Living Oracles	.
New Advent (Knox) Bible	Jesus answered him, It is written, Thou shalt worship the Lord thy God; to him only shalt thou do service. Deut. 6.13.
NT for Everyone	‘It is written,’ replied Jesus, ‘ “The Lord your God is the one you must worship; he is the only one you must serve.” ’
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	JESUS ANSWERED HIM, "IT IS WRITTEN, 'YOU SHALL WORSHIP THE LORD YOUR THEOS (<i>The Alpha & Omega</i>) AND SERVE HIM ONLY.'" †(<i>Exo.20 Deut.6:13, 10:20</i>)
Christian Standard Bible Conservapedia Translation	. Jesus replied, "Beat it, Satan, as it is written, 'You shall worship the Lord, and only Him shall you serve.'" The Old Testament command quoted by Jesus is personalized to people ("you"), not described generically as what "one" will do.
Evangelical Heritage V. Ferrari-Fenton Bible	. "Begone from Me, Enemy!" Jesus replied; "for it is written, YOU SHALL KNEEL TO THE LORD GOD, AND WORSHIP HIM ALONE." Exod. xxxiv. 14.
Free Bible Version God's Truth (Tyndale)	. Jesus answered him and said: here, now get from me Satan. For it is written: You shall honour the Lord your God, and him only serve.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	But Jesus answered and said to him, Get you behind me Satan: for it is written, You will do homage to LORD YHWH Elohim, and him only will you serve.
Weymouth New Testament	Jesus answered him, »It is written, `To the Lord thy God thou shalt do homage, and to Him alone shalt thou render worship.'«
Wilbur Pickering's New T.	In answer Jesus said to him: "Get behind me, Satan! ⁷ It is written, 'You shall worship the LORD your God, and Him only shall you serve!'" ⁸ ⁽⁷⁾ Some 3.5% of the Greek manuscripts, of inferior quality, omit "Get behind me, Satan" (as in NIV, NASB, LB, TEV, etc.). ⁽⁸⁾ See Deut. 6:13.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And answering, Jesus said to him, Go behind me, Satan, because it has been written, You shall prostrate yourself to the Lord, your God, and to him only you shall officially minister. Deu 6:13; 10:20
New American Bible (2002)	Jesus said to him in reply, "It is written: 'You shall worship the Lord, your God, and him alone shall you serve.'"
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	But Jesus answered him, 'Scripture says: You must do homage to the Lord your God, him alone you must serve.'
New RSV	.
Revised English Bible–1989	Jesus answered him, "Scripture says, 'You shall do homage to the Lord your God and worship him alone.'"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yeshua answered him, "The <i>Tanakh</i> says, ' Worship Adonai your God and serve him only. '" Deuteronomy 6:13–14
exeGesés companion Bible	And Yah Shua answers him, saying, You, Go behind me, Satan: for it is scribed, Worship Yah Veh your Elohim;

and him only liturgize.

Deuteronomy 6:13, 10:20

Hebraic Roots Bible
Israeli Authorized Version

And Y'shuw`a answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship Y Y thy Elohim, and him ONLY shalt thou serve.

The Scriptures 1998

And עֲשׂוּיָהוּ answering him, said, "Get behind Me, Satan! For it has been written, 'You shall worship הוהי your Elohim, and Him only you shall serve.' "

Tree of Life Version

Expanded/Embellished Bibles:

The Amplified Bible

Jesus replied to him, "It is written and forever remains written, 'YOU SHALL WORSHIP THE LORD YOUR GOD AND SERVE ONLY HIM.'"

An Understandable Version

And Jesus answered him, "It is written [Deut. 6:13], 'You are supposed to worship the Lord, your God, and serve only Him.'"

The Expanded Bible

Jesus answered, "It is written in the Scriptures: 'You must worship the Lord your God and serve only him [Deut. 6:13; 10:20].'"

Jonathan Mitchell NT

And so, giving a decided answer, Jesus said to him, "Go submissively (or: Sink down) behind me, adversary! It has been written, 'You will continue being bowing down in homage and worship to [the] Lord [= Yahweh], your God, and to Him alone will you continue giving public sacred service.'" [Deut. 6:13-14]

NET Bible®

Jesus²⁶ answered him,²⁷ "It is written, '**You are to worship²⁸ the Lord²⁹ your God and serve only him.**'"³⁰

^{26tn} Grk "And Jesus." Here καί (kai) has not been translated because of differences between Greek and English style.

^{27tc} Most mss, especially the later ones (A Θ Ψ 0102 Æ13 İ it), have "Get behind me, Satan!" at the beginning of the quotation. This roughly parallels Matt 4:10 (though the Lukan mss add ὀπίσω μου to read ὑπαγε ὀπίσω μου, σαταν [{{upage opisw mou, satana}}]; for this reason the words are suspect as a later addition to make the two accounts agree more precisely. A similar situation occurred in v. 5.

^{28tn} Or "You will prostrate yourself in worship before..." The verb προσκυνέω (proskunew) can allude not only to the act of worship but the position of the worshiper. See L&N 53.56.

^{29tc} Most later mss (A Θ 0102 İ) alter the word order by moving the verb forward in the quotation. This alteration removes the emphasis from "the Lord your God" as the one to receive worship (as opposed to Satan) by moving it away from the beginning of the quotation.

^{sn} In the form of the quotation in the Greek text found in the best mss, it is the unique sovereignty of the Lord that has the emphatic position.

^{30sn} A quotation from Deut 6:13. The word "only" is an interpretive expansion not found in either the Hebrew or Greek (LXX) text of the OT.

P. Kretzmann Commentary
Syndein/Thieme

Jesus answered him, "It is written, 'You are to worship the Lord your God and serve only Him.'"

{Note: Again, Jesus is ONLY contesting with the ruler of this world - Satan - with the Word of God. See Deuteronomy 6:13 and 5:9 for verses.}

Translation for Translators

But Jesus replied, " No, I will not worship you, because it is written { the Psalmist wrote} in the Scriptures, 'It is the Lord, your God, whom you must worship, and you must serve only him!' "

The Voice

Jesus: [Get out of My face, Satan!] [Many early manuscripts omit this portion.] The Hebrew Scriptures say, "Worship and serve the Eternal One your God—only Him—and nobody else." Deuteronomy 6:13; 10:20

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament

and Answering The Jesus says [to] him [It] has been written lord the god [of] you [You] will worship and him only [You] will serve

Awful Scroll Bible	Although Jesus coming to be resolved-away, said to him, "Be bringing- yourself - under, behind Me Adversary! For it has happened to be written, 'You will ~kiss-towards the Lord your God, and to Him only will you be a hired servant.' "
Concordant Literal Version	And answering, Jesus said to Him, "Go away behind Me, Satan! It is written, The Lord your God shall you be worshiping, and to Him only shall you be offering divine service."
The Disciple's Bible Orthodox Jewish Bible	. And in reply, he said to Hasatan, It has been written, ES HASHEM ELOHEICHA TIRAH VOTO TAAVOD (Hashem Eloheicha you shall fear and him alone you shall serve Dt 6:13).
Rotherham's Emphasized B.	And, answering, Jesus said to him—It is written: The Lord thy God, shalt thou worship, and, unto him alone, render divine service.
Third Millennium Bible	.
Webster's Translation	.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And answering, Jesus said to him, "Get behind Me, Satan! It has been written, 'You will prostrate yourself in worship before the LORD your God, and Him only you will sacredly serve.'" [Deut 6:13]
Charles Thompson NT Context Group Version	. And Jesus answered and said to him, It is written, You shall bow down in deference to the Lord your God, and you shall serve only him.
Disciples' Literal New T.	And having responded, Jesus said to him "It has been written [in Deut 6:13], 'You shall worship the Lord your God, and serve Him only'".
English Standard Version	And Jesus answered him, "It is written, ""You shall worship the Lord your God, and him only shall you serve.""
Far Above All Translation	Then Jesus answered him and said, "Off with you behind me, Satan. It stands written, 'You shall worship the Lord your God, and you shall serve him only.' "
Green's Literal Translation	And answering, to him, Jesus said, Go behind Me, Satan! For it has been written: "You shall worship <i>the</i> Lord your God, and Him only you shall serve." Deut. 6:13
Literal New Testament Modern English Version Modern Literal Version	. . . And Jesus answered and said to him, Go behind me, Adversary! It has been written, 'You will worship the Lord your God and you will give-divine service to him only.' {Deu. 6:13}
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	And Jesus answered and said to him, "Get behind Me, Satan! [NU omits <i>Get behind Me, Satan</i>] For [NU, M omit <i>For</i>] it is written, 'You shall worship the Lord your God, and Him only you shall serve.' "
NT (Variant Readings)	And Jesus answered and said unto him, [Get thee behind me, Satan! for] it is written: Thou shalt worship the Lord thy God, and him only shalt thou serve.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	And Jesus answering him said, 'Get you behind me, Adversary, for it has been written, You shall bow before the Lord your God, and Him only you shall serve.'
A Voice in the Wilderness	.
World English Bible	.
Young's Updated LT	.

The gist of this passage: Jesus tells Satan that only the Lord God is worthy of worship.

Luke 4:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ἀποκρίνομαι (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i>]	<i>answering, a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
ὁ (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
ἰησοῦς (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
εἶπεν (εἶπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
αὐτῷ (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: Answering, Jesus said to him,...

Despite being extremely hungry, Jesus has an immediate answer for Satan. Bear in mind that all of this time, Jesus has been concentrating upon the Word of God.

Luke 4:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
γράφω (γράφω) [pronounced <i>GRAF-oh</i>]	<i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i>	3 rd person singular, perfect passive indicative	Strong's #1125
κύριος (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; accusative case	Strong's #2962

The NET Bible: *Most mss, especially the later ones (A Θ Ψ 0102 Ē13 Ī it), have "Get behind me, Satan!" at the beginning of the quotation.*²³

²³ From <https://bible.org/netbible/index.htm?luk4.htm> (footnote); accessed November 15, 2018.

Luke 4:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun; accusative case	Strong's #2316
sou (σου) [pronounced <i>sow</i>]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
proskuneō (προσκυνέω) [pronounced <i>pros-koo-NEH-oh</i>]	<i>to worship, to do reverence to, to adore, to prostrate oneself in homage, to kiss</i>	2 nd person singular, future active indicative	Strong's #4352

Translation: ...“it stands written, you will worship the Lord [your] God...”

The first verb, found here in the perfect tense, means, *it stands written in the past with the result that it keeps on being written and meaningful for today.*

We do not worship anyone apart from the Lord our God. This immediately makes the request of Satan a *non-starter*. It does not matter what Satan has offered; it does not matter what Satan's motivation is. The only thing that matters here is, this is in opposition to the clear statement of the Word of God. Jesus can only worship God the Father.

Luke 4:8c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
autō (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
monos (μόνος) [pronounced <i>MON-oss</i>]	<i>alone, only, by themselves, forsaken, destitute of help, merely; without a companion</i>	masculine singular adjective, dative, locative or instrumental case	Strong's #3441
latreuō (λατρεύω) [pronounced <i>lat-RYOO-oh</i>]	<i>to serve [minister] (to God), to render religious homage; to do the service</i>	2 nd person singular, future active indicative	Strong's #3000

Translation: ...and Him only will you serve.”

Our service is directed only to the Lord as well.

Jesus goes back to Deut. 6:3 to quote from. This is fascinating because, throughout Exodus, Leviticus and Numbers, we have the words of God, spoken directly to Moses. But, instead, for a second time, Jesus goes to the words spoken by Moses to the people of Israel (prior to them entering into the land). Deut. 6:13 **It is the LORD your God you shall fear. Him you shall serve and by His name you shall swear.** (ESV; capitalized) The context of this quote is Israel entering into the Land of Promise and being warned by Moses not to worship the gods of the conquered peoples there. We are not even to worship the angels (Rev. 19:10 22:9), as they are servants just as we are.

By quoting Deuteronomy as being authoritative, Jesus is giving it the same authority as the words spoken directly by God. So, even though the **verbal plenary** view of Scripture is one theory of many regarding the inspiration of the Scriptures, Jesus, by quoting this verse, is extending the authority of the Bible to all portions of it.

You will notice that Jesus takes the Old Testament word *fear* and replaces it with *worship*; because the two are interrelated. The Old Testament concept of fear meant that the Lord was to be obeyed, feared and thought about. That does, in many ways, define what worship is.

Deut. 10:20 is a very similar passage.

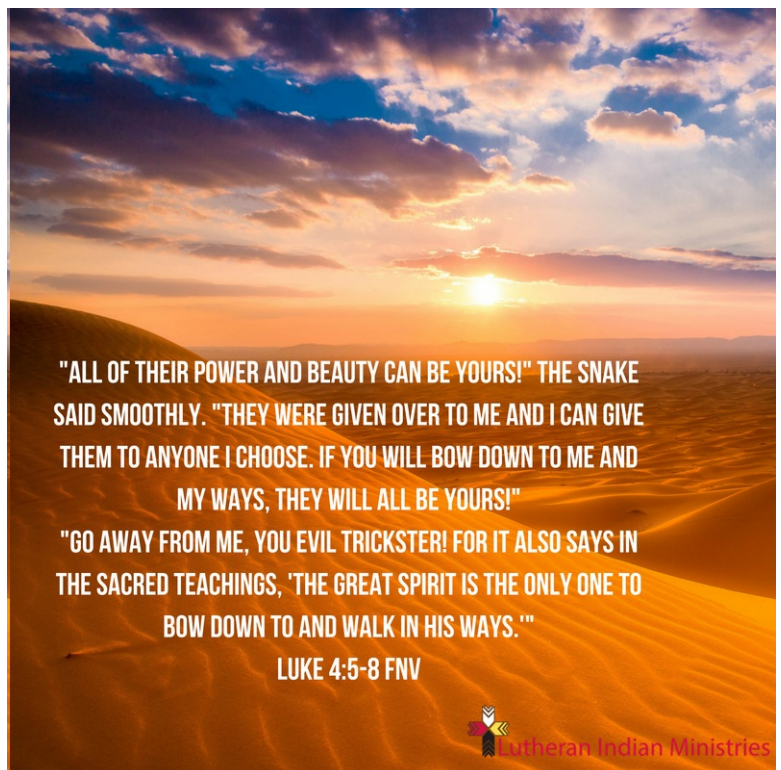
Luke 4:8 **Answering, Jesus said to him, "it stands written, you will worship the Lord [your] God and Him only will you serve."**

Again, as Jesus did with regards to the first temptation, He responds with Scripture. Our worship is not to be towards man; and not even towards any angel; but to God alone.

God's plan involves many interactions between man and other men. We interact with dozens of people each week—in some cases, hundreds. Some of these men are very influential. For me, the teaching of R. B. Thieme, Jr. was fundamental to my spiritual growth. But, obviously, I respect him; I do not worship him. I write this in 2021. At this time, the greatest President of my lifetime is stepping down. I respect him, but I do not worship him. Obviously, the most important man in my life, my father, is the man for whom I have the greatest respect and appreciation; but I do not worship him. In these three examples, I am speaking of men who left the stage of my life before I was ready for them to; but I recognize behind this is the will of God. God knows the end from the beginning, and God knows that there is a perfect time associated with all of these events (of these men stepping away, so to speak, from my own life). In two cases, I understand fully and completely why it happened; and in one case, I can only speculate.

Luke 4:8 **Answering, Jesus said to him, "It stands written, you will worship the Lord your God and Him only will you serve."**

God has a perfect time for each person to exit from the stage of life; and there may be those who even, to some degree, depend upon them. God uses the people in our lives for a variety of purposes, but ultimately to His Own glory. And, ideally speaking, despite our many personal imperfections, God wants us to reflect His glory.



Luke 4:5–7 And the devil took Him up and showed Him all the kingdoms of the world in a moment of time, and [Satan] said to Him [Jesus], "To You I will give all this authority and their glory, for it has been delivered to me, and I give it to whom I will. If you, then, will worship me, it will all be Yours."

Luke 4:8 And Jesus answered him, "It is written, " 'You shall worship the Lord your God, and Him only shall you serve.' " (Deut. 6:13) ESV (capitalized)

Because we are human, we often personalize such a passage, however unintentionally we might do that. That is, we view this as a temptation of Jesus. However, bear in mind, this all takes place as a part of the plan of God. Therefore, we might better understand this to be a demonstration, both to angels and man, of the perfect character of Jesus.²⁴

Luke 4:5–8 (FNV) (a graphic); from the [Lutheran Indian Ministries](#); accessed March 26, 2021.

We have come to the third and final recorded temptation of the Lord.

And he brought Him to Jerusalem and set [Him] upon the pinnacle of the Temple. And he said to Him, "If a Son You are of the God, cast Yourself from this place down, for it is written that, The angels of His He will give charge concerning You, to protect You, and that by [their] hands, they will bear You up. Not ever could You stub against a stone the foot of Yours."

Luke
4:9–11

The devil then [lit., *And he*] brought Him to Jerusalem and set [Him] upon the pinnacle of the Temple. Then he said to Him, "If You are the Son of God, [then] cast Yourself down from this place, for it stands written that, He will give charge to His angels concerning You, to protect You, and that by [their] hands, they will bear You up. [Therefore] You will not ever [even] stub Your foot against a stone."

The devil then brought Him to Jerusalem and set Him on the pinnacle of the Temple. Then he said to Him, "If You are truly the Son of God, then cast Yourself down from this place, for it stands written that, God will give His angels charge to protect You; and by their hands, they will bear You up. Therefore, You cannot even stub Your toe against a stone."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And he brought Him to Jerusalem and set [Him] upon the pinnacle of the Temple. And he said to Him, "If a Son You are of the God, cast Yourself from this place down, for it is written that, The angels of His He will give charge concerning You, to protect You, and that by [their] hands, they will bear You up. Not ever could You stub against a stone the foot of Yours."

Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) .
And he brought him to Jerusalem, and set him on a pinnacle of the temple, and he said to him: If thou be the Son of God, cast thyself from hence. For it is written, that He hath given his angels charge over thee, that they keep thee. And that in their hands they shall bear thee up, lest perhaps thou dash thy foot against a stone.

V. Alexander's Aramaic T. .

²⁴ Credit Ron Medeiros from http://makeshiftdarkroom.com/devotional/posse_non_peccare.html accessed January 29, 2021.

James Murdock's Syriac NT	And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said to him: If thou art the Son of God, cast thyself down hence: for it is written, He will give his angels charge over thee, to keep thee: and in their arms will they sustain thee, lest thou strike thy foot against a stone.
Original Aramaic NT	And he brought him to Jerusalem and he stood him on the pinnacle of The Temple and he said to him, "If you are the Son of God, cast yourself down from here." "For it is written: 'He will command his Angels concerning you that they will protect you,' 'And they will carry you upon their arms, lest you should strike your foot on a stone.'"
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. And he brought him to Jerusalem and made him to stand up on the pinnacle of the temple, and said to him, If you are the Son of God, throw yourself down from here; For it is written, That he will command his angels concerning you, to watch you; And they will take you up in their arms, so that even your foot may not strike a stone.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he took him to Jerusalem and put him on the highest point of the Temple and said to him, If you are the Son of God, let yourself go down from here; for it is said in the Writings, He will give his angels orders to take care of you: And, In their hands they will keep you up, so that your foot may not be crushed against a stone.
Bible in Worldwide English	The devil took Jesus to Jerusalem. He put him on a high part of the temple. He said to him, If you are Gods Son, jump down. The holy writings say, "God will tell his angels to take care of you." And "They will hold you up in their hands so that you will not knock your foot on a stone."
Easy English	The devil now took Jesus to Jerusalem. He led him to the highest part of the Great House of God. Then he said, 'If you are the Son of God, jump down from here to the ground. After all, it says in God's book: "God will order his angels to keep you safe." It also says, "They will hold you safe in their hands. They will not let you hurt your feet against a stone."' The devil was using the words from Psalmsongs about God that tell how good and great he is; and they tell what he has done; one of the books of the Old Testament. 91:11-12. But he was not using them right.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Then the devil led Jesus to Jerusalem and put him on a high place at the edge of the Temple area. He said to him, "If you are the Son of God, jump off! The Scriptures say, 'God will command his angels to take care of you.' It is also written, 'Their hands will catch you so that you will not hit your foot on a rock.'"
<i>God's Word™</i>	Then the devil took him into Jerusalem and had him stand on the highest part of the temple. He said to Jesus, "If you are the Son of God, jump from here! Scripture says, 'He will put his angels in charge of you to watch over you carefully. They will carry you in their hands so that you never hit your foot against a rock.'"

Good News Bible (TEV)	Then the Devil took him to Jerusalem and set him on the highest point of the Temple, and said to him, "If you are God's Son, throw yourself down from here. For the scripture says, 'God will order his angels to take good care of you.' It also says, 'They will hold you up with their hands so that not even your feet will be hurt on the stones.'"
<i>The Message</i>	For the third test the Devil took him to Jerusalem and put him on top of the Temple. He said, "If you are God's Son, jump. It's written, isn't it, that 'he has placed you in the care of angels to protect you; they will catch you; you won't so much as stub your toe on a stone?'"
NIRV	Then the devil led Jesus to Jerusalem. He had Jesus stand on the highest point of the temple. "If you are the Son of God," he said, "throw yourself down from here. It is written, " 'The Lord will command his angels to take good care of you. They will lift you up in their hands. Then you won't trip over a stone.' " (Psalm 91:11,12)
New Life Version	Then the devil took Jesus up to Jerusalem. He had Jesus stand on the highest part of the house of God. The devil said to Jesus, "If You are the Son of God, throw Yourself down from here. For it is written, 'He has told His angels to care for You and to keep You. In their hands they will hold You up. Then Your foot will not hit against a stone.'"
New Simplified Bible	He led him to Jerusalem and set him on the pinnacle (highest level) of the temple. Then he said to him: »If you are the Son of God, cast yourself down from here. »It is written, he shall give his angels charge concerning you to guard you. »They will carry you with their hands so you do not dash your foot against a stone.«
The Spoken English NT	And the devil led him to Jerusalem, and stood him on the pinnacle of the Temple building. And he said to him, "If you're the Son of God, jump down from here! ^g After all, scripture says: ^h God will give the angels instructions about you, to protect you. ⁱ And it says that They'll lift you with their hands so that you never hit your foot against a stone. ^k
	^g Lit. "throw yourself down." But it means jump, not do a dive.
	^h Lit. "it is written." This formula is a way of appealing to the undisputed authority of the scriptures.
	ⁱ Lit. "He'll give his angels."
	^j Psalm 91:11.
	^k Psalm 91:12.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	. Finally, the devil took Jesus to Jerusalem and had him stand on top of the temple. The devil said, "If you are God's Son, jump off. The Scriptures say: 'God will tell his angels to take care of you. They will catch you in their arms, and you will not hurt your feet on the stones.' "
The Living Bible	Then Satan took him to Jerusalem to a high roof of the Temple and said, "If you are the Son of God, jump off! For the Scriptures say that God will send his angels to guard you and to keep you from crashing to the pavement below!"
New Berkeley Version New Century Version	. Then the devil led Jesus to Jerusalem and put him on a high place of the Temple. He said to Jesus, "If you are the Son of God, jump down. It is written in the Scriptures: 'He has put his angels in charge of you to watch over you.' <i>Psalm 91:11</i> It is also written: 'They will catch you in their hands

New Living Translation	<p style="text-align: center;">so that you will not hit your foot on a rock.” <i>Psalm 91:12</i></p> <p>Then the devil took him to Jerusalem, to the highest point of the Temple, and said, “If you are the Son of God, jump off! For the Scriptures say, ‘He will order his angels to protect and guard you. And they will hold you up with their hands</p>
The Passion Translation	<p style="text-align: center;">so you won’t even hurt your foot on a stone.’ [Ps 91:11-12]”</p> <p>Next, the devil took Jesus to Jerusalem and set him on the highest point of the temple and tempted him there, saying, “If you really are the Son of God, jump down in front of all the people. For it is written in the Scriptures, ‘God has given his angels instructions to protect you from harm. For the hands of angels will hold you up and keep you from hurting even one foot on a stone.’” The devil is quoting from Ps. 91:11-12, but he misapplies it</p>
Unlocked Dynamic Bible	<p>Then the devil took Jesus to Jerusalem. He set him on the highest part of the temple and said to him, “If you really are the Son of Yahweh, jump down from here. You will not be hurt, because it is written in the scriptures, ‘Yahweh will command his angels to protect you.’ And it also says, ‘They will lift you up in their hands when you are falling, so that you will not get hurt. You will not even strike your foot on a stone.’”</p>
William's New Testament	<p>Then he took Him to Jerusalem, and had Him stand on the tip-top turret of the temple, and said to Him, "If you are God's Son, throw yourself down from here, for the Scripture says, 'He will give His angels directions about you, to protect you,' and, 'They will bear you up on their hands, so that you will never strike your foot against a stone.'"</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>Then [the Slanderer] took him into JeruSalem and put him on one of the Temple’s highest towers, and said: ‘If you’re a son of The God, jump down from here; 10 for it is written:</p> <p style="padding-left: 40px;"><i>He’ll order His messengers to protect you; So they’ll lift you up on their hands, So you won’t bump your foot on a stone.’</i></p>
Beck’s American Translation . Breakthrough Version	<p>He brought Him into Jerusalem, stood on the wing of the temple grounds, and said to Him, "If You are a son of God, throw Yourself down from here. You see, it has been written <i>in Psalm 91:11–12</i>, 'He will demand His angels concerning you for the purpose to guard you closely.'" And they will pick you up on hands so that you will never stub your foot on a stone."</p>
Common English Bible	<p>The devil brought him into Jerusalem and stood him at the highest point of the temple. He said to him, “<i>Since you are God’s Son, throw yourself down from here; for it’s written: He will command his angels concerning you, to protect you and they will take you up in their hands so that you won’t hit your foot on a stone. [Ps 91:11-12]</i>”</p>
International Standard V	<p>The Devil [Lit. <i>He</i>] also took him into Jerusalem and had him stand on the highest point of the Temple. He told Jesus, [Lit. <i>him</i>] “Since [Or “<i>if, as is the case</i>] you are the Son of God, throw yourself down from here, because it is written, ‘God [Lit. <i>He</i>] will put his angels in charge of you to watch over you carefully. With their hands they will hold you up, so that you will never hit your foot against a rock.’” Cf. Ps 91:11-12</p>
Len Gane Paraphrase A. Campbell’s Living Oracles	<p>Then he brought him to Jerusalem, and placing him on the battlement of the temple, said to him, If thou be God's Son, throw thyself down hence; for it is written, "He will</p>

give his angels charge concerning thee, to keep thee; and, in their arms they shall uphold thee, lest thou dash thy foot against a stone."

New Advent (Knox) Bible

And he led him to Jerusalem, and there set him down on the pinnacle of the temple; If thou art the Son of God, he said to him, cast thyself down from this to the earth; for it is written, He shall give his angels charge concerning thee, to keep thee safe, and they will hold thee up with their hands, lest thou shouldst chance to trip on a stone. Ps. 90.11, 12.

NT for Everyone

20th Century New Testament

The Devil next led him into Jerusalem, and, placing him on the parapet of the Temple, said: "If you are God's Son throw yourself down from here, For Scripture says--'He will give his angels commands about thee, to guard thee safely,' And 'On their hands they will upbear thee, Lest ever thou shouldst strike thy foot against a stone.'"

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible

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Christian Standard Bible

.

Conservapedia Translation

Next the devil took Jesus to Jerusalem, seating Him on a pinnacle of the Temple, and told Him, "If You are the Son of God, jump off: for scriptures say, 'He shall let His angels protect Him, to save Him. And in their hands they shall catch and lift You, to ensure that You do not even touch the ground ["touch ground" seems to be the intent in the phrase about a foot hitting a stone.]'"

Evangelical Heritage V.

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Ferrar-Fenton Bible

He then carried Him to Jerusalem, and placed Him upon the battlement If You are a Son of God, throw Yourself down from here ; for it is written, HE SHALL INSTRUCT HIS ANGELS CONCERNING YOU, AND THEY WILL PROTECT YOU; AND WILL HOLD YOU IN THEIR HANDS, FOR FEAR YOU SHOULD CRUSH YOUR FOOT AGAINST A STONE." Psa. xci. 11, 12

Free Bible Version

The devil took Jesus to Jerusalem, set him on the top of the Temple, and told him, "If you are the Son of God, then jump! For it is written in Scripture, 'He will order his angels to care for you, lifting you up to protect you from stumbling over a stone.'"

God's Truth (Tyndale)

And he carried him to Jerusalem, and set him on a pinnacle of the temple, and said unto him: If you be the son of God, cast yourself down from here, now. For it is written, he shall give his Angels charge over you to keep you, and with their hands they shall stay you up that you dash not your foot against a stone.

Jubilee Bible 2000

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Montgomery NT

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Riverside New Testament

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Leicester A. Sawyer's NT

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Unlocked Literal Bible

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Urim-Thummim Version

Then he brought him to Jerusalem and set him on a pinnacle of the Temple, and said to him, if you are the Son of Elohim, cast yourself down from here: For it is written, he will give his angels charge over you, to safeguard you: And in their hands they will bear you up, unless at anytime you dash your foot against a stone.

Weymouth New Testament

Then he brought Him to Jerusalem and caused Him to stand on the roof of the Temple, and said to Him, »If you are God's Son, throw yourself down from here; for it is written,

`He will give orders to His angels concerning thee, to guard thee safely;' and `On their hands they shall bear thee up, Lest at any moment thou shouldst strike thy foot against a stone.'«

Wilbur Pickering's New T.

He also took Him to Jerusalem and set Him on the pinnacle of the temple,⁹ and said to Him: "Since you are Son of God, throw yourself down from here;

because it is written, 'He will give His angels orders concerning you, to protect you', and, 'They will carry you along on their hands, so you do not stub your foot on a stone'.¹⁰

⁽⁹⁾ Matthew's report has the temple before the mountain; since he employs adverbs of time (sequence) while Luke does not, I take it that Matthew gives the correct sequence. Luke handles the temple event almost as an afterthought.

⁽¹⁰⁾ See Psa_91:11-12.

Wikipedia Bible Project

Then the devil took Jesus to Jerusalem, placed him on the top of the temple, and told him, "If you're the Son of God, jump down from here. As Scripture says, 'He will command his angels to take good care of you, to carefully hold you up so you won't stumble by your foot tripping over a stone.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Then the devil took him up to Jerusalem and set him on the highest wall of the Temple; and he said, "If you are son of God, throw yourself down from here, for it is written: God will order his angels to take care of you and again: They will hold you in their hands, lest you hurt your foot on the stones."

The Heritage Bible

And he led him to Jerusalem, and stood him upon the wing of the temple, and said to him, If you are the Son of God, throw yourself down from here, Because it has been written, He will command his heavenly messengers around you to thoroughly guard you; Psa 91:11 And that, Upon their hands they will lift you up, so that you never strike your foot against a stone.

New American Bible (2002)

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New American Bible (2011)

* Then he led him to Jerusalem, made him stand on the parapet of the temple, and said to him, "If you are the Son of God, throw yourself down from here, for it is written:

'He will command his angels concerning you, to guard you,' [Ps 91:11.]

and:

'With their hands they will support you, lest you dash your foot against a stone.'" [Ps 91:12.]

* [4:9] To Jerusalem: the Lucan order of the temptations concludes on the parapet of the temple in Jerusalem, the city of destiny in Luke-Acts. It is in Jerusalem that Jesus will ultimately face his destiny (Lk 9:51; 13:33).

New English Bible—1970

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New Jerusalem Bible

Then he led him to Jerusalem and set him on the parapet of the Temple. 'If you are Son of God,' he said to him, 'throw yourself down from here, for scripture says: He has given his angels orders about you, to guard you, and again: They will carry you in their arms in case you trip over a stone.'

New RSV

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Revised English Bible—1989

The devil took him to Jerusalem and set him on the parapet of the temple. "If you are the Son of God," he said, "throw yourself down from here; for scripture says, 'He will put his angels in charge of you,' and again, 'They will support you in their arms for fear you should strike your foot against a stone.'"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Then he took him to Yerushalayim, set him on the highest point of the Temple and said to him, "If you are the Son of God, jump from here! For the Tanakh says,

'He will order his angels

to be responsible for you and to protect you.

They will support you with their hands,

so that you will not hurt your feet on the stones.'" [Psalm 91:11–12]

exeGesés companion Bible	And he brings him to Yeru Shalem and stands him on a wing of the priestal precinct, and says to him, If you are the Son of Elohim cast yourself from hence: for it is scribed, He misvahs his angels concerning you to thoroughly guard you; and they lift you in their hands lest ever you dash your foot against a stone. Psalm 91:11, 12 .
Hebraic Roots Bible	And he led Him to Jerusalem, and stood Him on the wing of the sanctuary, and said to Him, If You are the Son of Elohim, throw Yourself down from here; for it has been written: "He will command His cherubs about You, even to protect You, that on their hands they shall bear You, that You not strike Your foot against a stone." (Psa. 91:11, 12)
Israeli Authorized Version <i>The Scriptures</i> 1998	. And he brought Him to Yerushalayim, set Him on the edge of the Set-apart Place, and said to Him, "If You are the Son of Elohim, throw Yourself down from here, for it has been written, 'He shall command His messengers concerning You, to guard over You,' and, 'In their hands they shall bear You up, lest You dash Your foot against a stone.' "
Tree of Life Version	Then he brought <i>Yeshua</i> to Jerusalem and placed Him on the highest point of the Temple. He said to Him, "If You are Ben-Elohim, throw Yourself down from here. For it is written, 'He will command His angels concerning you, to guard you,' [Ps. 91:11.] and 'upon their hands they will lift you up, so that you may not strike your foot against a stone.'" [Ps. 91:12.]

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then he led Jesus to Jerusalem and had Him stand on the pinnacle (highest point) of the temple, and said [mockingly] to Him, "If You are the Son of God, throw Yourself down from here; for it is written and forever remains written, 'HE WILL COMMAND HIS ANGELS CONCERNING YOU TO GUARD AND PROTECT YOU,' and, 'THEY WILL LIFT YOU UP ON THEIR HANDS, SO THAT YOU DO NOT STRIKE YOUR FOOT AGAINST A STONE.'"
An Understandable Version	Then the devil led Jesus to Jerusalem and placed Him on the elevated wing of the Temple and said to Him, "If you are the Son of God, throw yourself down from here, for it is written [Psa. 91:11-12], 'He will put his angels in charge of you, to protect you,' and 'They will lift you up with their hands so you do not trip over a stone.'"
The Expanded Bible	Then the devil led Jesus to Jerusalem and put him on a high place [the pinnacle] of the Temple. He said to Jesus, "If you are the Son of God, jump [throw yourself] down [from here]. [For] It is written in the Scriptures: 'He has put his angels in charge of you [or will order his angels to protect you; L will command his angel concerning you] to watch over you [guard you carefully; Ps. 91:11].' It is also written: 'They will catch you in [lift you up with] their hands so that you will not hit your foot on [trip/stumble over] a rock [Ps. 91:12].'"

Jonathan Mitchell NT

So he (or: it) led Him into Jerusalem and stationed (set; stood) Him upon the little wing of the Temple complex, then said to Him, "Since you are (or: If you exist being) God's son, cast (throw; hurl) yourself down (= jump) from this place, "for it has been written that, 'He will proceed imparting a goal in (giving the end in view to) His agents (messengers) about (concerning) you, [with the directive] to carefully protect, keep and guard you.'

"also, that, 'Upon [their] hands they will continue lifting you, lest at some point you could (or: might) strike (or: dash) your foot toward a stone (= stub your toe; or: =stumble).'" [Ps. 91:11-12]

NET Bible®

Then³¹ the devil³² brought him to Jerusalem, had him stand³⁴ on the highest point of the temple,³⁵ and said to him, "If³⁶ you are the Son of God, throw yourself down from here, for it is written, '**He will command his angels concerning you, to protect you,**³⁷ and '**with their hands they will lift you up, so that you will not strike your foot against a stone.**'"³⁸

³¹tn Here kai (kai) has been translated as "then" to indicate the implied sequence of events within the narrative.

³²tn Grk "he"; the referent (the devil) has been specified in the translation for clarity.

³⁴tn Grk "and stood him."

³⁵sn The reference to the highest point of the temple probably refers to the one point on the temple's southeast corner where the site looms directly over a cliff some 450 feet (135 m) high. However, some have suggested the reference could be to the temple's high gate.

³⁶tn This is another first class condition, as in v. 3.

³⁷sn A quotation from Ps 91:11 by the devil. This was not so much an incorrect citation as a use in a wrong context (a misapplication of the passage).

³⁸sn A quotation from Ps 91:12.

P. Kretzmann Commentary
Syndein/Thieme

Then the devil brought Him to Jerusalem, had him stand on the 'highest point of the temple' {pterugion}, and said to Him, "If {ei} You are the Son of God - and You are {1st class condition again} - throw Yourself down from here . . . for it is written, 'He will command His angels concerning you . . . to protect you,' and 'with their hands they will lift you up, so that you will not strike your foot against a stone.'"

{Note: See Psalms 91:11-12. Satan is a genius and a great bible scholar. And, this is an interesting point for us to remember. MANY times, 'scholars' will take true doctrine and try and use it for their own purposes - not God's. }

Translation for Translators

Then the devil took *Jesus* to Jerusalem. He set him on the highest part of the Temple and said to him, "Because you *claim that you <have a relationship with God as a son has with his father [MET]/are the man who is both God and man>*, *prove it* by jumping down from here. *You will not be hurt*, because it is written {the *Psalmist* wrote} *in the Scriptures*, 'God will command his angels to protect you (sg). They will lift you up in their hands *when you are falling*, so that *you will not get hurt*. You will not even strike your foot on a stone.' "

The Voice

Then the devil led Jesus to Jerusalem, and he transported Jesus to stand upon the pinnacle of the temple.

Devil: Since You're the Son of God, just jump. Just throw Yourself into the air. You keep quoting the Hebrew Scriptures. They themselves say,
He will put His heavenly messengers in charge of You,
to keep You safe in every way.

And,

They will hold You up in their hands
so that You do not smash Your foot against a stone. [Psalm 91:11–12]

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament

[He] leads but him to jerusalem and [He] stands {him} to the peak [of] the temple and [He] says [to] him if Son [You] are [of] the god put! yourself outward below [It]

Awful Scroll Bible	<p>has been written for for the messengers [of] him [He] will command about you the+ {them} to protect you and for on hands [They] will take you not so [You] may strike to ston the foot [of] you</p> <p>Then he brought Him to Jerusalem, and set Him on the pinnacle of the sacred place, and said to Him, "If You is the Son of God, be thrown Yourself down from-among.</p> <p>(")For certainly-of-what it has happened to be written, 'Himself will conclude-from-among, a concluding-from-among His angelic messengers concerning You, to be thoroughly-watched-over You', even certainly-of-what, 'By their hands will they bear You up, a bearing up lest-where-as, You may be stuck- Your foot -at a stone.' "</p>
Charles Thompson NT	<p>He had also brought him to Jerusalem and placed him on the battlement of the temple, and said to him, If thou art the son of God, throw thyself down from this; for it is written, that He will give his angels a charge concerning thee to preserve thee;</p> <p>and that With their hands they will bear thee up, shouldst thou peradventure dash thy foot against a stone.</p>
Concordant Literal Version	<p>Now he led Him into Jerusalem and stands Him on the wing of the sanctuary, and he said to Him, "If you are God's son, cast yourself down hence, for it is written that 'His messengers shall be directed concerning Thee, To protect Thee.'" and that 'On their hands shall they be lifting Thee, Lest at some time Thou shouldst be dashing Thy foot against a stone.'"</p>
The Disciple's Bible	<p>And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge concerning thee, to guard thee: and, On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.</p>
Orthodox Jewish Bible	<p>And Hasatan led him to Yerushalayim and set him atop the pinnacle of the Beis HaMikdash, and said to him, If you are Ben HaElohim, throw yourself down from here;</p> <p>For it has been written, MALACHAV YTZAVVEH LACH (His angels he will command concerning you to protect you, And upon their hands they will lift you up, lest you strike your foot against a stone. [TEHILLIM 91:11,12].</p>
Rotherham's Emphasized B.	.
Third Millennium Bible	.
Webster's Translation	.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	<p>And he brought Him to Jerusalem and set Him on the pinnacle of the temple and said to Him, "Since You are God's Son, throw Yourself down from here. "For it has been written, 'To His angels He will give orders concerning You, to guard over You,' and, 'They will lift You up on [their] hands, lest You strike Your foot against a stone.'" [Psalm 91:11,12]</p>
Context Group Version	.
Disciples' Literal New T.	<p>And he led Him into Jerusalem and stood Him on the pinnacle of the temple. And he said to Him, "If You are God's Son, throw Yourself down from here. For it has been written [in Ps 91:11] that 'He will command His angels concerning You <i>that they might</i> protect You', and [in Ps 91:12] that 'They will lift You up on their hands that You may not ever strike Your foot against a stone'".</p>
English Standard Version	.

<p>Far Above All Translation Green’s Literal Translation Literal New Testament Modern English Version</p>	<p>. . . He brought Him to Jerusalem, set Him on the pinnacle of the temple, and said to Him, “If You are the Son of God, throw Yourself down from here. For it is written: ‘He shall give His angels charge concerning you, to preserve you,’ and ‘In their hands they shall hold you up, lest you strike your foot against a stone.’ [Ps 91:11–12.]”</p>
<p>Modern Literal Version</p>	<p>And he led him to Jerusalem, and stood him upon the pinnacle of the temple and said to him, If you are the Son of God, cast yourself downward from here. For* it has been written, ‘He will command his messengers concerning you, to guard you,’ and, ‘They will lift you up upon their hands, lest you might hit your foot against a stone.’ {Psa 91:11-12}.</p>
<p>Modern KJV New American Standard B.</p>	<p>. 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; for it is written, ‘HE WILL COMMAND HIS ANGELS CONCERNING YOU TO GUARD YOU,’ and, ‘ON THEIR HANDS THEY WILL BEAR YOU UP, SO THAT YOU WILL NOT STRIKE YOUR FOOT AGAINST A STONE.’”</p>
<p>New European Version New King James Version NT (Variant Readings) Niobi Study Bible Restored Holy Bible 6.0 Revised Young's Lit. Trans.</p>	<p>. And he brought him to Jerusalem, and set him on the pinnacle of the temple, and said to him, 'If the Son you are of God, cast yourself down hence, for it has been written -- To His messengers He will give charge concerning you, to guard over you, and -- On hands they shall bear you up, lest at any time you may dash against a stone your foot.'</p>
<p>A Voice in the Wilderness World English Bible Young’s Updated LT</p>	<p>. . .</p>

The gist of this passage: Satan brings Jesus to the pinnacle of the Temple and says, “Since You are the Son of God, You can simply cast Yourself down and the angels will be sent to Your rescue.”

Luke 4:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ágō (ἄγω) [pronounced AHG-oh]	<i>to go, to lead, to follow, to bring</i>	3 rd person singular, aorist active indicative	Strong’s #71
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161

Luke 4:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
Hierousalēm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

Translation: *The devil then [lit., And he] brought Him to Jerusalem...*

The movement herein described is quite fascinating. Jesus has apparently submitted Himself to some of the actions of Satan; and I would guess that Satan has well-defined limits as to what he is allowed to do. You and I will never see Satan, even if we are so important that he believes he needs to involve himself in our lives (highly unlikely). But there are limitations. We won't be able, in this life, to be able to see him or hear him. He cannot touch us.

However, here, clearly, Satan is visible to Jesus, he is speaking to Jesus, and he is able to move Jesus from point A to point B. This movement appears to be instantaneous and there does not appear to be subject to the limitations of gravity and distance. It is reasonable to assume that all of this is done by specific permission of God the Father.

Let me add that, Jesus, in His humanity, cannot do these things by Himself. He cannot move Himself from here to there (like from a high mountain to the pinnacle of the Temple). Throughout His public ministry, He walks from place to place; or He rides in boats. He will never say to His disciples, "Listen, guys, I need to be in Jerusalem for a bit, but I am coming right back," and then, suddenly, He is in Jerusalem. If Jesus needs to be in Jerusalem, then there is an actual journey which is required.

Angels have some pretty amazing abilities; Jesus, in His humanity, does not have these same abilities. However, in His resurrection body, that will change.

Luke 4:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
histēmi (ἵστημι) [pronounced HIHS-tay-mee]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact</i>	3 rd person singular, aorist active indicative	Strong's #2476

Luke 4:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
το (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
πτερυγιον (πτερύγιον) [pronounced pter-OOG-ee-on]	<i>an extremity (top corner), a pinnacle</i>	neuter singular noun	Strong's #4419
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
hieron (ἱερόν) [pronounced hee-er-ON]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; genitive/ablative case	Strong's #2411

Translation: ...and set [Him] upon the pinnacle of the Temple.

Jesus was on a high mountain; and, in the next instant (apparently), He finds himself upon the pinnacle of the Temple.

There is quite a difference of opinion as to the height of the pinnacle of the Temple. In one portion of the Bible, it appears to be amazingly high (in the hundreds of feet, if memory serves); but so many people have thought, *that is way too high; that must be a misprint*. It would look way out of proportion to the Temple itself, which is about 30' high (again, from memory).

The real question about the height of the pinnacle boils down to one of proportion. If we are expecting it to be proportional to the Temple itself, then the pinnacle might be 30–50' high. However, if this is built without consideration of proportionality, then it could be 100–200' tall.

I lean toward the extreme height as being accurate; perhaps with the idea that people from a far distance away could see the Temple's pinnacle, and know which direction to travel. However, we should bear in mind that this is Herod's Temple, so we do not know all that he modified. (Exactly what Herod did, by way of building or modifying, is another topic altogether. I rarely see Jewish histories cite or refer specifically to *Herod's Temple*.)

On the other hand, models of Herod's Temple do not have some sort of a tower; so the highest point is simple to the roof of the Temple itself (I don't believe that is the case).



Model of Herod's Temple (a photo of a model); from a [YouTube video](#); accessed January 29, 2021.

Luke 4:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
εἶπὼ (ἔπρω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
αὐτὸ (αὐτῶ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

In the e-sword version of the WH text, *autō* is in brackets. I do not know what that means, apart from perhaps the text is questionable at this point.

Translation: Then he said to Him,...

Each time Satan has tested Jesus, Jesus has responded with Scripture. So, this time, Satan will make his challenge using Scripture.

In Matthew, the order of these temptations is different. The final two are switched. I lean towards Luke's as being in chronological order, given that he will quote Scripture to Jesus now.

Luke 4:9d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἰ (εἰ) [pronounced <i>ī</i>]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 st class condition, which is <i>if [and it is true]...</i> or <i>if [and we are assuming that this is true]...</i>			
huios (υἱός, οὐ, ὁ) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
εἶ (εἶ) [pronounced <i>ī</i>]	<i>you are, thou art</i>	2 nd person singular, present indicative	Strong's #1488 (second person singular present of #1510)
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
θεος (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun; genitive/ablative case	Strong's #2316

Luke 4:9d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
This is exactly the phrase that the devil used back in v. 3.			

Translation: ...*"If You are the Son of God,...*

Back in v. 3, Satan said the exact same thing. "If You are the Son of God," Satan says, using the first class condition. Here, he is assuming the truth of this statement in order to make an argument. This statement could be expressed, *Since You are the Son of God*; or *If You are the Son of God [and You are]*.

Luke 4:9e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
bállō (βάλλω) [pronounced BAWL-low]	<i>to throw, to cast, to place, to put, to lay, to bring</i>	2 nd person singular, aorist active imperative	Strong's #906
seauton (σεαυτόν) [pronounced seh-ow-TON]	<i>yourself; you; to you, towards you</i>	2 nd person masculine singular reflexive pronoun; accusative case	Strong's #4572
enteuthen (ἐντεύθεν) [pronounced ent-YOO-then]	<i>from this place, from here; from both sides; on the one side and on the other, on each [either] side</i>	adverb	Strong's #1782
kato/katōterō (κάτω/κατωτέρω) [pronounced KAT-oh, kat-oh-TER-oh]	<i>down, downwards; below, beneath, bottom, down under; of place, below; of temporal succession</i>	adverb	Strong's #2736

Translation: ...*[then] cast Yourself down from this place,...*

Many translators insert the word *then*, as we commonly use *if--then...* statements in the English language. The Koine Greek does not require there to be a specific word that means, *then*.

"Listen," Satan says, "You can simply drop down to the ground (whether that drop happens to be 30' or 200'). There is no harm in that; there is no problem with that." Satan will back this claim up with Scripture.

Luke 4:9 *The devil then [lit., And he] brought Him to Jerusalem and set [Him] upon the pinnacle of the Temple. Then he said to Him, "If You are the Son of God, [then] cast Yourself down from this place,...*

In front of the Temple, there was possibly a tower (although I have not seen a tower in the models of Herod's Temple). If there was a tower, then there are disagreements as to its height. Some believe it to be higher than the Temple (which originally was 3 stories high); and some believe it to be much, much higher than the Temple.

It is fascinating that Satan is able to do this; to take Jesus to the pinnacle of the Temple. We know from Gen. 6 that angels, at one time, could have physical contact with man. Although that seems to have been completely limited today; here is an instance where that limitation does not apply. In general, there appear to be strict limitations when it comes to any sort of human contact with angels.

It is also fascinating that Satan can take Jesus to this great height. I am not aware of a way to get up there (again, this is Herod's Temple, so I don't know for certain). This seems to be, by the text, almost an instantaneous thing. Whatever angelic limitations exist were set aside for this temptation.

Luke 4:10a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
graphô (γράφω) [pronounced GRAF-oh]	<i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i>	3 rd person singular, perfect passive indicative	Strong's #1125
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754

Translation: ...for it stands written that,...

This is Satan speaking to Jesus. Satan will quote Scripture in order to bolster his argument. Satan is alleging that Jesus can simply drop down from this great height.

Luke 4:10b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced toiç]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
aggelos (ἄγγελος) [pronounced AHN-geh-loss]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine plural noun; dative, locative or instrumental case	Strong's #32
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
entellomai (ἐντέλλομαι) [pronounced en-TEHL-lom-ah-ee]	<i>to order, to command [to be done], enjoin, to charge</i>	3 rd person singular, future (deponent) middle/passive indicative	Strong's #1781
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
sou (σου) [pronounced sow]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...He will give charge to His angels concerning You,...

God the Father has given the angels orders concerning Jesus. There are, no doubt, clear orders given to Satan and given to all angels, fallen and elect, concerning Jesus and concerning us. What we are reading about are temptations strictly limited to Jesus.

When these limitations are exceeded, as we had in **Genesis 6** ([HTML](#)) ([PDF](#)) ([WPD](#)), the angels and their half-human offspring are confined forever with thick chains of darkness. All they can see in their future is the Lake of Fire; but, until that time, they have no freedom of movement. It is my educated guess that, these angels being confined is an example which keeps the other fallen angels in line.

Luke 4:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
διαφυλάσσω (διαφυλάσσω) [pronounced dee-af-oo-LAS-so]	<i>to protect, to keep, to guard [carefully, thoroughly, completely]; used in the LXX especially of God's providential care</i>	aorist active infinitive	Strong's #1314
σε (σέ) [pronounced seh]	<i>you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Translation: ...to protect You,...

The angels are given the responsibility of protecting Jesus. Whether this is all angels or a specific subset is not really at issue here.

It is from a passage like this that we might reasonably surmise that we each have guardian angels as well.

Luke 4:10 ...for it stands written that, He will give charge to His angels concerning You, to protect You,... (Psalm 91:11a)

Jesus has quoted Scripture to him; so Satan quotes it back to Jesus. No one on earth knows the Bible better than the devil (other than Jesus). Satan is telling Jesus, "You can throw Yourself to the ground, because God has given His angels the responsibility to watch over you."

Satan is a genius creature. Satan has had centuries to learn and absorb the Scriptures (but strictly for the purpose of furthering his own ends). Jesus, also a genius in His humanity, has had fewer than 30 years to learn the Word of God (the Old Testament).

Their knowledge is different, even though we are talking about the same set of books. For Jesus, the Old Testament is the Word of God; and it is the basis of His spiritual growth (Jesus did grow spiritually in His humanity). Satan has spent centuries learning the Scriptures, but only in such a way as to benefit himself when disagreeing with God or with the Son of God.

Luke 4:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ὅτι (ὄτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]	<i>on, upon; at, by, before; of position, over, against; to, at, across; about (the times), above, after, against, among, as long as</i>	preposition of superimposition; used of motion and rest	Strong's #1909
cheir (χείρ) [pronounced <i>khire</i>]	<i>by the hand [help or agency] of any one, by means of any one; by the instrumentality of</i>	feminine plural noun; genitive/ablative case	Strong's #5495
αὐρὸ (αἴρω) [pronounced <i>Ī-row</i>]	<i>to bear (up), to carry, to lift up, to loose, to make to doubt, to put away, to remove, to take (away, up)</i>	3 rd person plural, future active indicative	Strong's #142
σε (σέ) [pronounced <i>seh</i>]	<i>you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Translation: ...and that by [their] hands, they will bear You up.

No matter what the situation, Satan asserts to Jesus, the angels will bear You up. Since Jesus is the Son of God, Satan says, *there is nothing for You to worry about; Your safety is always assured.*

Luke 4:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêpote/mêpote (μήποτε/μήποτε) [pronounced <i>MAY-pot-eh, may-POT-eh</i>]	<i>not ever; that...not, lest, whether perhaps, whether or not, also if, ever - if lest (at any time, haply), not at all, whether or not</i>	adverbial conjunction	Strong's #3379
proskoptô (προσκόπτω) [pronounced <i>pros-KOP-toh</i>]	<i>to stub on, to trip up; to beat upon, to dash, to stumble (at); to strike at; to surge against [with water as the subject]</i>	2 nd person singular, aorist active subjunctive	Strong's #4350
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative case	Strong's #4314
lithos (λίθος) [pronounced <i>LEE-thos</i>]	<i>a stone; of small stones; of building stones; metaphorically of Christ</i>	masculine singular noun, accusative case	Strong's #3037

Luke 4:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
πους (πούς) [pronounced <i>pooce</i>]	<i>foot, feet [of men or beast]</i>	masculine singular noun; accusative case	Strong's #4228
sou (σου) [pronounced <i>sow</i>]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: [Therefore] You will not ever [even] stub Your foot against a stone.”

Satan says, “See, you won’t even hurt Your foot...the Bible says so.”

Luke 4:11 ...and that by [their] hands, they will bear You up. [Therefore] You will not ever [even] stub Your foot against a stone.” (Psalm 91:12)

“You don’t need to worry,” Satan says, “You cannot even stub Your toe on a rock. The angels will see to that.”

Again, Satan is trying to get Jesus to depend upon divine provision which, Satan would like to show, is greater than what is given to other men.

No matter how important your life is in the plan of God, if you willingly jump off a 3-story building (or higher), you will suffer severe physical repercussions.

We do not know exactly how precarious the Lord’s situation is, where He is; but we know that, if He slipped or lost His grip or whatever, and fell from this place, then Satan could certainly allege that He is receiving preferential treatment (assuming that angels would save Him).

Satan is quoting Psalm 91:11–12. It appears that the writer of the psalm may be speaking of himself as a child of God; but this clearly is prophetic statement about Jesus Christ. Psalm 91:9–12 **Because You, O Jehovah, are My refuge; You make the Most High Your habitation, no evil shall happen to You, nor shall any plague come near Your tent. For He shall give His angels charge over You, to keep You in all Your ways. They shall bear You up in their hands, that You not dash Your foot on a stone.** (Green’s literal translation). This passage clearly outlines the provisions which God the Father has made for God the Son.

So, can’t Jesus simply jump down from the Temple pinnacle—certain death to the average person—yet, without worry?

Besides tempting Jesus (and God), perhaps Satan is testing the limits of Jesus as well, our of curiosity. There is no reason for Satan to know exactly what Jesus will or will not do; or what God the Father will or will not do. What Satan would like to do is show that there is some sort of contradiction within the character of God.

Jesus, the Word dwelling among us (John 3:1–3, 14), has never been before. His being born into the world is a new thing in the world. Satan may have been given specific limitations with regards to his contact with Jesus (similar to what we read in the first 2 chapters of Job), but no doubt, Satan has some interest in the limitations that might be placed upon Jesus as well.

Satan is probing Jesus for some weakness or some sort of contradiction of character.

No doubt that Satan has observed Jesus throughout His entire life, but without being allowed to make any sort of contact (that would be my assumption). But here, out in the wilderness, Satan will be given at least 3 opportunities to test Jesus.

Luke 4:9–11 The devil then brought Him to Jerusalem and set Him on the pinnacle of the Temple. Then he said to Him, “If You are truly the Son of God, then cast Yourself down from this place, for it stands written that, God will give His angels charge to protect You; and by their hands, they will bear You up. Therefore, You cannot even stub Your toe against a stone.”

We learn from this that Satan will attempt to distort the Scriptures and tempt us into incorrect applications.

<p>And answers, says to him the Jesus, that “It has been said, you will not test a Lord the God yours.”</p>	<p>Luke 4:12</p>	<p>Jesus answered him, saying that, “It is declared [in the Scriptures that], you will not test the Lord your God.”</p>
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Jesus answer him, saying, “The Scriptures say, you will not test the Lord your God.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And answers, says to him the Jesus, that “It has been said, you will not test a Lord the God yours.”
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And Jesus answering, said to him: It is said: Thou shalt not tempt the Lord thy God.
V. Alexander’s Aramaic T.	.
James Murdock’s Syriac NT	And Jesus replied and said to him: It is said, Thou shalt not tempt the Lord thy God.
Original Aramaic NT	But Yeshua answered and he said to him, "It has been said, 'You shall not tempt THE LORD JEHOVAH your God.' "
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	Jesus answered and said to him, It is said, You shall not tempt the Lord your God.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Jesus made answer and said to him, It is said in the Writings, You may not put the Lord your God to the test.
Bible in Worldwide English Easy English	Jesus answered him, The holy writings say, "You must not test the Lord your God." 'No!' replied Jesus. 'That is not what God wants. His book says, "Do not do something dangerous just to cause God to save you." ' Jesus was speaking words from Deuteronomy 6:16. He was standing on the highest part of the Great House of God. This was 600 metres (2000 feet) above the ground. He knew that God did not want him to jump. We must not get into danger just to see God save us.
Easy-to-Read Version–2001	Jesus answered, "But it also says {in the Scriptures }: 'You must not test (doubt) the Lord your God.'"
Easy-to-Read Version–2006 God’s Word™	.
Good News Bible (TEV)	Jesus answered him, “It has been said, ‘Never tempt the Lord your God.’” Or “Never put the Lord your God to any test.”

The Message	“Yes,” said Jesus, “and it’s also written, ‘Don’t you dare tempt the Lord your God.’”
NIRV	.
New Life Version	.
New Simplified Bible	Jesus replied: »It is said you should not test Jehovah your God.« (Deuteronomy 6:16)
The Spoken English NT	Jesus said back to him, “It’s said, Don’t tempt the Sovereign One your God. Deut. 6:16.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	Jesus answered, "The Scriptures also say, 'Don't try to test the Lord your God!' "
The Living Bible	Jesus replied, “The Scriptures also say, ‘Do not put the Lord your God to a foolish test.’”
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Jesus replied, “ It is also written in the Scriptures, ‘How dare you provoke the Lord your God!’ ” Jesus was not deceived. He quotes here from Deut. 6:16.
Unlocked Dynamic Bible	But Jesus replied, “No, I will not do that, because it is written in the scriptures: ‘Do not try to test Lord Yahweh’.”
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	But Jesus replied: ‘It is also said, <i>You must not put Jehovah your God to the test.</i> ’
Beck’s American Translation	.
Breakthrough Version	And when He answered, Jesus said to him, "It has been stated <i>in Deuteronomy 6:16</i> , 'You will not try to cause trouble for the Master, your God.'" Jesus answered, “It’s been said, <i>Don’t test the Lord your God.</i> ” Deut 6:16
Common English Bible	Jesus answered, “It’s been said, <i>Don’t test the Lord your God.</i> ” Deut 6:16
International Standard V	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	Jesus answered, It is said, "Thou shalt not put the Lord thy God to the proof."
New Advent (Knox) Bible	And Jesus answered him, We are told, Thou shalt not put the Lord thy God to the proof. Deut. 6,16.
NT for Everyone	‘It has been said,’ replied Jesus, ‘ “You mustn’t put the Lord your God to the test.”’
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	Yet, it has been said,” Jesus answered him, “YOU SHALL NOT TRY THE LORD YOUR GOD.” Deut. vi. 16.
Free Bible Version	“It is written in Scripture, ‘You shall not tempt the Lord your God,’” Jesus replied.
God’s Truth (Tyndale)	.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer’s NT	.

Unlocked Literal Bible Urim-Thummim Version	.
Weymouth New Testament	But Jesus answering said to him, <i>It is said, You will not test the LORD YHWH Elohim.</i>
Wilbur Pickering's New T.	The reply of Jesus was, »It is said, `Thou shalt not put the Lord they God to the proof.'«
Wikipedia Bible Project	In answer Jesus said to him: "The statement stands, 'You shall not test the LORD your God!'" ¹¹ ⁽¹¹⁾ See Deut. 6:16. To do something irresponsible to try to oblige God to perform a miracle to save you from the consequences is forbidden. It would be a kind of 'blackmail'. "Scripture says, 'You should not presumptuously test the Lord your God,'" Jesus replied.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	But Jesus replied, "It is written: You shall not challenge the Lord your God." And Jesus answering said to him that, It has been spoken, ¹² You shall absolutely not tempt the Lord your God. Deu 6:16 ¹² 4:12 It has been spoken is ereo, from which comes rhema, and refers to the word supernaturally spoken by God; it does not refer to something that had come to be a saying originated by people as, It has been said, gives the impression.
New American Bible (2002) New American Bible (2011)	.
New English Bible–1970 New Jerusalem Bible New RSV	Jesus said to him in reply, "It also says, 'You shall not put the Lord, your God, to the test.'" Dt 6:16; 1 Cor 10:9.
Revised English Bible–1989	But Jesus answered him, 'Scripture says: Do not put the Lord your God to the test.' Jesus answered him, "It has been said, 'You are not to put the Lord your God to the test.'"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible exeGesés companion Bible	.
Hebraic Roots Bible	And Yah Shua answers him, saying, It says, Test not Yah Veh your Elohim. Deuteronomy 6:16
Israeli Authorized Version <i>The Scriptures</i> 1998	And answering, Yahshua said to him, It has been said: "You shall not tempt YAHWEH your Elohim." (Deut. 6:16)
Tree of Life Version	And עשוהי answering, said to him, "It has been said, 'You shall not try הוהי your Elohim.' "
	But answering, <i>Yeshua</i> said to him, "It is said, 'You shall not put <i>ADONAI</i> your God to the test.'" Deut. 6:16

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Jesus replied to him, "It is said [in Scripture], 'YOU SHALL NOT TEMPT THE LORD YOUR GOD [to prove Himself to you].'"
An Understandable Version The Expanded Bible	.
Jonathan Mitchell NT	Jesus answered, "But it also says in the Scriptures: 'Do not test the Lord your God [Deut. 6:16].'" So, giving a determined response, Jesus said to him, "It has been said, 'You will not proceed in testing-out (or: put out on trial) [the] Lord [= Yahweh], your God.'" [Deut. 6:16]

NET Bible®	Jesus ³⁹ answered him, ⁴⁰ "It is said, 'You are not to put the Lord your God to the test.' ⁴¹
	^{39tn} Grk "And Jesus." Here kai (kai) has not been translated because of differences between Greek and English style.
	^{40tn} Grk "Jesus, answering, said to him." This is redundant in English and has been simplified to "Jesus answered him."
	^{41sn} A quotation from Deut 6:16 used by Jesus in reply to the devil. The point is that God's faithfulness should not be put to the test, but is rather a given.
P. Kretzmann Commentary Syndein/Thieme	. Jesus 'had an answer for'/gave a discerning answer from the ultimate source of Himself to' {apokrinomai} him {Satan}, "It is said, 'You are absolutely not {ouk} 'to put the Lord your God to the test'/'to tempt the Lord your God'."
	{Note: See Deuteronomy 6:16. Jesus this time used the Word to defeat the misuse of doctrine by Satan.}
Translation for Translators	But Jesus replied, " <i>No, I will not do that, because it is written { Moses wrote} in the Scriptures: 'Do not try to test the Lord your God to see if he will prevent something bad from happening to you when you do something foolish'.</i> "
The Voice	Jesus: Yes, but the <i>Hebrew</i> Scriptures also say, "You will not presume on God; you will not test the Lord, the one True God." Deuteronomy 6:16

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament	and Answering says [to] him The Jesus for [It] has been said not [You] will test lord the god [of] you
Awful Scroll Bible	Then Jesus coming to be resolved-away, said to him, certainly-of-which it has happened to be said, 'You will not test-out the Lord your God a testing-out.'
Concordant Literal Version	And answering, Jesus said to him that "It has been declared, 'You shall not be putting on trial the Lord your God.'"
The Disciple's Bible	.
Orthodox Jewish Bible	And in reply, Rebbe Melech HaMoshiach said to Hasatan, It says, LO TENASSU ES HASHEM ELOHEICHEM, (Do not put to the test Hashem your G-d. Dt 6:16)
Rotherham's Emphasized B.	.
Third Millennium Bible	.
Webster's Translation	.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	.
Charles Thompson NT	.
Context Group Version	And Jesus answering said to him, It is said, You shall not make trial of the Lord your God.
Disciples' Literal New T.	And having responded, Jesus said to him that "It has been said [in Deut 6:16], 'You shall not put the Lord your God to the test'".
English Standard Version	And Jesus answered him, "It is said, 'You shall not put the Lord your God to the test.'"
Far Above All Translation	At this Jesus responded and said to him, "It has been spoken, 'You shall not tempt the Lord your God.' "
Green's Literal Translation	And answering, Jesus said to him, It has been said: "You shall not tempt <i>the</i> Lord your God." <i>Deut. 6:16</i>
Literal New Testament	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.

- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible .
- Restored Holy Bible 6.0 .
- Revised Young's Lit. Trans. **And Jesus answering said to him -- 'It has been said, You shall not tempt the Lord your God.'**
- Updated Bible Version 2.17 **And Jesus answering said to him, It is said, You will not make trial of Yahweh your God.**
- A Voice in the Wilderness .
- World English Bible .
- Young's Updated LT .

The gist of this passage: Jesus tells Satan that he is not to tempt the Lord God (quoting Scripture).

Luke 4:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ἀποκρίνομαι (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i>]	<i>answering, a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
εἶπὼ (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
αὐτῷ (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ὁ (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Ἰησοῦς (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
These are the same words from v. 8a, but moved around a bit.			
ὅτι (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754

Translation: **Jesus answered him, saying that,...**

Jesus responds to Satan's incorrect application of the Scriptures.

Luke 4:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eréô (ἐρέω) [pronounced eh-REH-oh]	<i>to say, to declare</i>	3 rd person singular, perfect passive indicative	Strong's #2046
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ekpeirazô (ἐκπειράζω) [pronounced ek-pi-RAD-zoh]	<i>to prove, test, thoroughly; to put to proof God's character and power, to tempt</i>	2 nd person singular, future active indicative	Strong's #1598
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; accusative case	Strong's #2962
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun; accusative case	Strong's #2316
sou (σου) [pronounced sow]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Some of this came directly from v. 8.

Translation: ...*"It is declared [in the Scriptures that], you will not test the Lord your God."*

By quoting Moses directly, Jesus is again affirming the inspiration and authority of the entire Old Testament. In the books of Exodus, Leviticus and Numbers, there are many direct quotations from God the Father. However, Jesus chooses to quote Moses as authoritative, as these are Moses' own words.

You do not get to test God. You do not get to jump off a 2 story building, claiming, "God will catch me." God may determine that it is time for you to come home; or that you might better do His work from a wheelchair. But we are not allowed to act in this life with impunity. This does not mean that Christians must live without risk, because remaining in your house with the door locked is a risk; and stepping outside is a risk. But you do not get to simply test God, under the pretense of wondering, "I wonder what God will do if I do such and such." You may not like the answer to that question.

Luke 4:12 *Jesus answered him, saying that, "It is declared [in the Scriptures that], you will not test the Lord your God."* (Deut. 6:16)

The general context of Deuteronomy is, Moses is running several teaching sessions for the people of Israel before they enter into the land of promise. Moses, speaking to the children of Israel, told them: *You shall fear Jehovah your God, and you shall serve Him, and you shall swear by His name. You shall not go after other gods, of the gods of the peoples who are around you, for Jehovah your God is a jealous God in your midst, lest the anger of Jehovah your God burn against you, and He destroy you from off the face of the earth. You shall not test Jehovah*

your God as you tested Him in Massah. (Deut. 6:13–16; Green’s literal translation) At Massah, the people were without water and they were angry at Moses, saying that he or God led them out into the desert to cause them all to die of thirst. On many occasions, the children of Israel tested God out in the desert; and, as a result, one entire generation died the sin unto death there.

For Jesus to throw Himself down, He would be unnecessarily testing God. We do not know how Jesus found His way back to the ground. My assumption would be that, as Satan took Jesus up to that point, so Satan returned Jesus to the ground.

Luke 4:12 **Jesus answer him, saying, “The Scriptures say, you will not test the Lord your God.”**

And ending every temptation, the devil withdrew from Him until [another] time.	Luke 4:13	Having ended every temptation, the devil withdrew from Him until [another] time.
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Once the devil had finished tempting the Lord, he withdrew from Him until a more convenient season.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And ending every temptation, the devil withdrew from Him until [another] time.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And all the temptation being ended, the devil departed from him for a time.
V. Alexander’s Aramaic T.	.
James Murdock’s Syriac NT	And when the Calumniator had finished all his temptations, he departed from him for a time.
Original Aramaic NT	And when The Devil had finished all his temptations, he departed from his presence for a time.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	When the adversary was through with all his temptations, he left him for some time.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when all these tests were ended the Evil One went away from him for a time.
Bible in Worldwide English	.
Easy English	The devil tried to cause Jesus to do many things that God did not like. When the devil had finished, he left Jesus alone for a time.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	The devil finished tempting Jesus in every way and went away to wait until a better time.
God’s Word™	.
Good News Bible (TEV)	.
The Message	That completed the testing. The Devil retreated temporarily, lying in wait for another opportunity.
NIRV	When the devil finished all this tempting, he left Jesus until a better time.
New Life Version	When the devil finished tempting Jesus in every way, he went away from Jesus for awhile.
New Simplified Bible	.
The Spoken English NT	When the devil had finished all these tests, he left Jesus alone until another time.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	.	After the devil had finished testing Jesus in every way possible, he left him for a while.
The Living Bible	.	When the devil had ended all the temptations, he left Jesus for a while and went away.
New Berkeley Version	.	
New Century Version	.	After the devil had tempted Jesus in every way, he left him to wait until a better time.
New Living Translation	.	When the devil had finished tempting Jesus, he left him until the next opportunity came.
The Passion Translation	.	That finished the devil's harassment for the time being. So he stood off at a distance, retreating until the time came to return and tempt Jesus again.
Unlocked Dynamic Bible	.	Then, after the devil had finished trying to tempt Jesus in many ways, he left him until a later time.
William's New Testament	.	After the devil had finished every sort of temptation, he left Him till another time.

Partially literal and partially paraphrased translations:

American English Bible	.	So after the Slanderer finished his tempting, he left him until the appointed time.
Beck's American Translation	.	
Breakthrough Version	.	And after the Accuser totally finished every trouble, he stayed away from Him until <i>another</i> time.
Common English Bible	.	
International Standard V	.	After the Devil had finished tempting Jesus in every possible way, he left him until another time.
Len Gane Paraphrase	.	
A. Campbell's Living Oracles	.	When the devil had ended all the temptation, he departed from him for a time.
New Advent (Knox) Bible	.	So the devil, when he had finished tempting him every way, left him in peace until the time should come.
	.	vv. 1-13: Mt. 4.1; Mk. 1.12. We have no means to determine whether it is St Matthew or St Luke that has recorded the second and third temptations in their historical order.
NT for Everyone	.	When the devil had finished each temptation, he left him until another opportunity.
20 th Century New Testament	.	When he had tried every kind of temptation, the Devil left Jesus, till another opportunity.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.	
Christian Standard Bible	.	
Conservapedia Translation	.	After the devil exhausted his temptation, he left for a while. "exhausted" seems apt here
Evangelical Heritage V.	.	
Ferrar-Fenton Bible	.	The Devil having then completed every trial, departed from Him until another opportunity.
Free Bible Version	.	When the devil had completed all his temptations, he waited for another opportunity*. Or, "for an opportune time."
God's Truth (Tyndale)	.	As soon as the devil had ended all his temptations, he departed from him, for a season.
Jubilee Bible 2000	.	
Montgomery NT	.	So, after exhausting on him every kind of temptation, the devil left him for a time.
NIV, ©2011	.	

Riverside New Testament	After exhausting every kind of temptation, the Devil went away from him till a better opportunity.
Leicester A. Sawyer's NT Unlocked Literal Bible Urim-Thummim Version	.
Weymouth New Testament	And when the Devil had ended all these tests, he departed from him for a season. So the Devil, having fully tried every kind of temptation on Him, left Him for a time. Having finished every test, ¹² the devil departed from Him until an opportune time. ¹³
Wilbur Pickering's New T.	(¹²) Jesus was tested in the three areas: "the lust of the flesh, the lust of the eyes, and the pride of life" (1Jn. 2:16). (¹³) "Resist the devil and he will flee from you" (James 4:7), but he is in the business of returning and renewing the attack—constant vigilance is required.
Wikipedia Bible Project	Once the devil was completely done with his temptations, he left Jesus for a while.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When the devil had exhausted every way of tempting Jesus he left him, to return another time
The Heritage Bible	And having entirely finished all the temptation, the Devil removed himself from him until a set time.
New American Bible (2002)	.
New American Bible (2011)	* When the devil had finished every temptation, he departed from him for a time. * [4:13] For a time: the devil's opportune time will occur before the passion and death of Jesus (Lk 22:3, 31–32, 53).
New English Bible–1970	.
New Jerusalem Bible	Having exhausted every way of putting him to the test, the devil left him, until the opportune moment.
New RSV	.
Revised English Bible–1989	So, having come to the end of all these temptations, the devil departed, biding his time.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When the Adversary had ended all his testings, he let him alone until an opportune time.
exeGesés companion Bible	...- and Diabolos completes all the testing and departs from him for a season.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	And when the devil had ended every trial, he went away from Him until a convenient time.
Tree of Life Version	And when the devil had completed every test, he departed from Him until another occasion.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When the devil had finished every temptation, he [temporarily] left Him until a more opportune time.
An Understandable Version	And when the devil had finished every test, he left Jesus until a [later] time.
The Expanded Bible	After the devil had ·tempted [tested] Jesus ·in every way [or with all these temptations], he left him to wait until a ·better [opportune] time.
Jonathan Mitchell NT	And then, upon concluding and bringing all [of the] test and examination to its goal, the adversary (the through-thruster) withdrew and took a stand away from Him, until an appointed season (or: a fertile moment; a fitting or convenient situation).

NET Bible®	So ⁴² when the devil ⁴³ had completed every temptation, he departed from him until a more opportune time. ⁴⁴
	^{42tn} Here <i>καί</i> (<i>kai</i>) has been translated as “so” to indicate a summary.
	^{43tn} Grk “he”; the referent (the devil) has been specified in the translation for clarity.
	^{44tn} Grk “until a favorable time.”
	^{sn} Until a more opportune time. Though some have argued that the devil disappears until Luke 22:3, this is unlikely since the cosmic battle with Satan and all the evil angels is consistently mentioned throughout Luke (8:26-39; 11:14-23).
P. Kretzmann Commentary Syndein/Thieme Translation for Translators	. . Then, after the devil had finished trying to tempt <i>Jesus</i> in many ways, he left him. He wanted to try to tempt him later at an appropriate time.
The Voice	The devil had no more temptations to offer <i>that day</i> , so he left Jesus, preparing to return at some other opportune time.

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament Awful Scroll Bible	and Completing every testing The Devil stands (apart) from him until time Surely the Caster-through, being concluded-together every temptation, stood-away from Him until an opportune season.
Concordant Literal Version	And, concluding every trial, the Adversary withdrew from Him until an appointed time."
The Disciple's Bible Orthodox Jewish Bible	. And after Rebbe, Melech HaMoshiach completed all nisayonos, Hasatan went away from him until an opportune time.
Rotherham's Emphasized B.	And, having concluded every temptation, the adversary departed from him until a fitting season.
Third Millennium Bible	.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And having completed every temptation, the Devil departed from Him until an [opportune] time.
Charles Thompson NT Context Group Version	. And when the slanderer {trad. "devil"} had completed every loyalty-testing, he departed from him for a season.
Disciples' Literal New T. English Standard Version	. And when the devil had ended every temptation, he departed from him until an opportune time.
Far Above All Translation Green's Literal Translation Literal New Testament	. And having finished every temptation, the Devil departed from Him until a time. .
Modern English Version Modern Literal Version Modern KJV	. . .
New American Standard B. New European Version	. And when the devil had completed every temptation, he departed from him for a time.
New King James Version NT (Variant Readings) Niobi Study Bible	. . .
Restored Holy Bible 6.0 Revised Young's Lit. Trans.	And he having ended all the temptation, the devil departed from Him for a season. And having ended all temptation, the Devil departed from him till a convenient season.

A Voice in the Wilderness
 Webster’s Translation
 World English Bible
 Young’s Updated LT

.
 And when the devil had ended all the temptation, he departed from him for a season.
 When the devil had completed every temptation, he departed from him until another time.
 .

The gist of this passage: Following these 3 temptations, Satan leaves the Lord.

Luke 4:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong’s #2532
sunteleō (συντελέω) [pronounced soon-tel-EH-oh]	ending; completing entirely; generally executing (literally or figuratively); finishing, fulfilling, making	masculine singular, aorist passive participle; nominative case	Strong’s #4931
panta (πάντα) [pronounced PAN-ta]	each, every, any; all, entire; anyone, all things, everything; some [of all types]	masculine singular adjective, accusative case	Strong’s #3956
peirasmos (πειρασμός) [pronounced pie-rahs-MOSS]	temptation, provocation, solicitation; testing; a putting to proof (by experiment [of good])	masculine singular noun	Strong’s #3986

Translation: Having ended every temptation,...

I find this statement to be quite fascinating. We do not know if Satan tested Jesus just those 3 times and that they are simply representative of Satan’s tests; or if these were the final 3 tests that Satan tried. However, we certainly know that no test given to Jesus resulted in Jesus giving in to Satan. And, by *giving in*, I mean resorting to the use of His Own Deity or to a supernatural event which would satisfy Satan’s curiosity.

If these are the only 3 tests (and Matthew only lists these), then Satan—who is a genius—came up with 3 tests which fully tested/tempted the Lord (at least, to his own satisfaction). We may hypothesize that Satan did not repeat any tests; and that these tests, although unsuccessful (in Satan’s view), told him what he needed to know at that time.

There is the possibility that God limited Satan (“I will let you test My Son three times”), but I suspect that, even if God limited Satan in this way, that still allowed Satan to gain what he wanted from this.

As mentioned earlier, the text of the narrative suggests that Satan tempted the Lord throughout the 40 days of fasting. This suggests to me that there were more than these 3 temptations.

The ultimate goal was for Jesus to be tested before the billions of angels, both fallen and elect, who observed this. This was God putting forth His Son as the Messiah—something which He reveals even more spectacularly right here. Satan was attempting to put the Lord in a position to fail these tests before all angelic creation; God allowed these tests to revealed His Son’s traits and character.

Satan would have had his own purposes; but God the Father ultimately had His Own purposes to accomplish here as well. God achieved what He wanted; Satan did not fully get what he wanted.

Let me try another approach. Let's say that we were able to test Jesus at the beginning of His ministry, to determine just Who He is. Whatever set of tests that we would come up with would not be as ingenious or as complete as these tests by the devil?

As an aside, I would like you to consider this:

What Satan did or did not know: Even though Satan is a great genius who knows the Scriptures in far greater detail than you or I ever will, I do not believe that he understood what would happen during the crucifixion. I don't think that Satan was working at cross-purposes with man prior to the cross—evil men trying to take Jesus to be crucified as against Satan trying to keep Jesus from the cross. I do not believe that Satan realized what would happen at the cross. It is very likely that Satan expected Jesus to be filled with mental attitude sins as a result of being crucified.

Have you ever seen a great murder mystery (like an Agatha Christie novel/movie); and the murderer is right there, right in front of you the whole time, and all the clues were there. And yet, you are still kept in suspense until the final chapter of the novel (or the last act of the movie), when you find out, who the true criminal is. And the beauty of it is, you should have known the whole time, but you did not.

Let me hypothesize that Satan, despite his great genius, despite having access to the Scriptures (the Old Testament at the point), did not fully understand what was to take place and what Jesus was going to do. Even when Jesus tells His disciples that He would be taken and crucified, I don't believe that the disciples knew or the devil understood that this is where the sins of mankind would be paid for. And yet, Satan has observed literally millions of animals being offered up for the sins of the Hebrew people throughout their history.

Let's approach this from a different angle. God knows the end from the beginning. He could have devoted one chapter in the psalms or in Isaiah describing to the last detail Who Jesus would be, how He would come to be. God could have told us exactly what would happen and exactly what all of this means. For instance, "In the year 6 B.C., when Herod the Great is still presiding over the land of Israel, the Messiah will be born to Mary; she will give birth to Him as a virgin. Her husband Joseph will contribute nothing to this birth. The Son born to Mary will be named Jesus. He will die by Roman crucifixion, but during that time of that crucifixion, God His Father will take all of the sins of the world and cause Him to pay the penalty for these sins." God knows all of this; and God could have seen to it that a prophet tell us these things (or God could have spoken these words directly to someone). But God chose *not* to do that. Even though all of the prophetic Scriptures concerning Jesus now make sense, it is only *after* Jesus lives (and dies and then is resurrected) in His first advent that we fully appreciate what the Old Testament Scriptures say about Him. The prophecies make complete sense; the millions of animal sacrifices make sense; the Tabernacle and its furniture all make sense. Things which were abstruse before now make perfect sense.

Why? Why do it this way?

I believe that God the Father revealed this information to Satan at the proper time, as these things took place in time, and not before (despite the prophetic nature of the Scriptures). The truth of Who Jesus is and why He is walking among us is revealed in God's Own time. The end result is, that Jesus goes to the cross—no doubt with Satan helping to move things along, but without Satan realizing that the sins of mankind would be settled at the cross.

In other words, Satan participates in condemning himself and in setting the events in motion whereby Jesus would save mankind.

Luke 4:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
diabolos (διάβολος) [pronounced dee-AB-ol-oss]	<i>devil, [false] accuser, slanderer; Satan (compare [H7854])</i>	masculine singular adjective (often used as a substantive); genitive/ablative case	Strong's #1228
aphistēmi (ἀφίστημι) [pronounced af-IS-tay-mee]	<i>to stand off from, to remove, that is, (actively) instigate to revolt; (reflexively) to desist, to desert; to depart, to draw (fall) away, to refrain, to withdraw self</i>	3 rd person singular, aorist active indicative	Strong's #868
apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
achri/achris (ἄχρι/ἄχρις) [pronounced AHKH-ree/AHKH-rece]	<i>until, unto, while, till; up to, as far as; for, in, into</i>	Preposition or conjunction:	Strong's #891
kairos (καιρός) [pronounced kī-ROSS]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile</i>	masculine singular noun	Strong's #2540

Translation: ...the devil withdrew from Him until [another] time.

Satan and his minions have been tempting mankind for perhaps 4000 years prior to this. I do not doubt that, when given the opportunity, that Satan and his demons are so smart that, they can come up with a test to knock a regular person down first try. But, with all his great genius combined with his experience, Satan was unable to tempt the Lord.

Luke 4:13 **Having ended every temptation, the devil withdrew from Him until [another] time.**

Satan was given specific limitations within which to tempt/test the Lord. Being a genius, Satan both learned what he needed to learn through these temptations; and he was given the opportunity to test the Lord.

However, Satan was unable to get Jesus to act outside of human abilities. Nor did Jesus take advantage of His Deity in order to deal with Satan. In the end, Jesus answered every temptation with the Word of God; and that was always enough. The fact that Jesus responded to every temptation of Satan with Scripture, should indicate just how important Bible doctrine is to our lives.

At this point, we have completed the temptations of Jesus.

Luke 4:13 Once the devil had finished tempting the Lord, he withdrew from Him until a more convenient season.

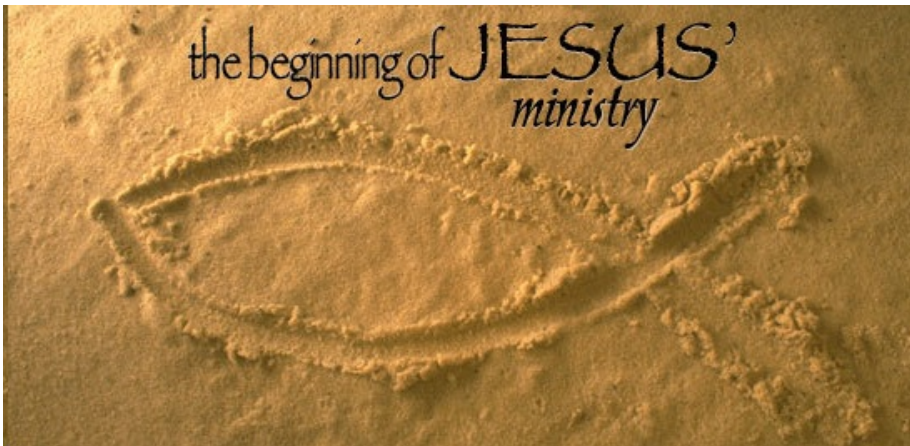
Chapter Outline

Charts, Graphics and Short Doctrines

Jesus' Early Public Ministry

Possibly Mark 1:14–15

The Beginnings of Jesus' Public Ministry (a graphic); from [Como Lake United Church](#); accessed March 26, 2021.



The next two verses read:

Luke 4:14–15 And Jesus returned in the power of the Spirit to Galilee, and a report about Him went out through all the surrounding country. And He taught in their synagogues, being glorified by all. ESV (capitalized)

This is a deceptively short and nondescript passage. It is easy to read through your Bible, one or two chapters a day, read these two verses, and think nothing of what you read. You think to

yourself, Jesus walked around to different cities; He taught in the synagogues in those cities; and people liked what He was teaching. If you gave this passage this much thought, you are way ahead of the game. You know more than most people about this passage; but you do not really know what is happening here.

There are two ways to understand this passage (vv. 14–15): (1) it describes in two verses a ministry of the Lord that is otherwise unknown. This ministry continues for a few months or possibly as long as a year. This is a *teaching* ministry, not found in the other gospels. (2) This passage gives us an overall view of what is coming next. Vv. 14–15 give us the big picture; and vv. 16–44 focus in a number of incidents which took place during His Galilean ministry. It is not uncommon for a summary to be given before the entire narrative is developed.

I believe that option #1 is the correct way to understand what is to follow, and I offer one primary reason for this: vv. 14–15 describe a very successful teaching ministry. *He was glorified by all*. That sounds quite successful, does it not? Vv. 16–30, on the other hand, represents a colossal failure—not of Jesus' teaching but on the part of the people of Nazareth who are filled with negative volition. Jesus' teaching is always excellent; our rejection of His words reflects upon us, not upon Him.

The way Jesus' teaching is described in vv. 14–15 stands in stark contrast to what follows in vv. 16–30. For that reason, I see these as distinct events, simply listed in chronological order. That is, Jesus had a teaching ministry in the Galilee area; after which, He returned to Nazareth, where He was raised, which event is given considerable attention in this chapter.

My point of view here is that there is a considerable amount of time when Jesus taught without His disciples, which teaching ministry is not actually preserved in any of the gospels, apart from these two verses. However, this ministry was powerful and insightful to the people of Galilee.

I believe that what is being described in this passage is a ministry where Jesus taught for a few months or more the Old Testament; but without revealing Who He was to the people. He simply taught the Law of Moses; and He taught other portions of Scripture. His teaching was insightful, accurate and interesting.

Now, let's just assume I am right here in my interpretation of these two verses—that this represents, perhaps, a 6 month period of time. The logical question is, *why don't we know more about this increment of His ministry?* The reason is fairly simple: Jesus has no regular group of disciples at this point in time. The four biographers of Jesus were either Apostles (Matthew and John), closely associated with an Apostle (Mark was associated with Peter), or an historian who depended heavily on the testimony of the disciples and others in order to write his gospel (Luke). It is clear that Mary, the mother of Jesus, and Mary Magdalene began to follow Jesus at some point. There will be a point in the history of Luke when Mary (the mother) and Jesus' half brothers come to see Him—this certainly suggests that she has not been with Jesus traveling before this (Mary was like the source for Luke 1–2). We are not certain when Mary Magdalene came on board (she is thought by some to be the woman who washed Jesus' feet with her hair), but it was also likely after this period of time.

During this period of time in the Lord's ministry, He does not appear to have any followers (although many where He taught may have been quite enthusiastic about his ministry). That all changes in this chapter. So, the lack of detail about this point in the Lord's ministry fits in well with a short ministry of traveling from city to city and teaching in the synagogues of those cities.

I have listened to good, bad and so-so Bible teaching throughout much of my life. When I was first saved, I worked nights as a janitor and listened to perhaps three dozen different pastors (probably more) on Christian radio while working (this was over a period of 7 years).

When I began listening to R. B. Thieme, Jr.—which began sometime in the first year that I was saved—I did not particularly like him as a person, but I was intrigued by his teaching. Throughout the years, there were times when he would teach a passage, and it was clear to me that he understood and correctly explained that passage. I may have heard a passage read and explained before, but when he covered that passage, I fully understood and appreciated what he was teaching.

There was a marked difference between the way that Bob taught and the various pastors taught, whom I heard on the radio. My point being, the people of Galilee had heard the Scriptures read and taught before; but Jesus' teaching was particularly revelatory.

I believe that is what was taking place in the Lord's ministry: He would walk into a synagogue, read when it was His turn, and then explain just what He had read. I should add that, Jesus did not walk into a synagogue with a prepared sermon; He was assigned a passage to read (a chapter or two from whatever book was being read at the time), and He would first read it, and then explain it.

Now that we have been set up for this passage, let's look at it, phrase-by-phrase:

And returned the Jesus in the power of the Spirit to the Galilee. And news went out throughout all the region concerning Him. And He was teaching in the synagogues of them being glorified by all.

Luke
4:14–15

Jesus returned in the power of the Spirit to Galilee. News about Him went out throughout the land. He continued to teach in their synagogues and He was glorified by all [who heard Him].

Jesus returned to Galilee in the power of the Holy Spirit. News about Him went out throughout the region of Galilee. He kept on teaching truth in their synagogues and was glorified by all who heard Him teach.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And returned the Jesus in the power of the Spirit to the Galilee. And news went out throughout all the region concerning Him. And He was teaching in the synagogues of them being glorified by all.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And Jesus returned in the power of the spirit, into Galilee, and the fame of him went out through the whole country. And he taught in their synagogues, and was magnified by all.
V. Alexander's Aramaic T. James Murdock's Syriac NT	. And Jesus returned, in the power of the Spirit, to Galilee; and fame concerning him spread in all the region around them. And he taught in their synagogues, and was lauded by every one.
Original Aramaic NT	And Yeshua returned in the power of The Spirit to Galilee and a report went out about him in every place around them. And he was teaching in their assemblies and he was being praised by every person.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. So Jesus returned in the power of the Spirit to Galilee; and the fame about him went out through all the country around them. And he taught in their synagogues, and was praised by every man.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Jesus came back to Galilee in the power of the Spirit, and the news of him went through all the country round about. And he was teaching in their Synagogues and all men gave him praise.
Bible in Worldwide English	Jesus had the power of the Spirit when he went back to Galilee. People talked about him in all that part of the country. He taught them in their meeting houses. All the people praised him.
Easy English	Jesus goes to Nazareth The Holy Spirit continued to make Jesus very powerful when he returned to Galilee. Everyone who lived in and near Galilee heard the news about him. He taught in the Jewish meeting places and everyone said good things about him. Jews used their meeting places to pray together and to learn more about God.
Easy-to-Read Version–2001	Jesus went back to Galilee with the power of the Holy Spirit. Stories about Jesus spread all over the area around Galilee. Jesus began to teach in the synagogues. All the people praised him.
Easy-to-Read Version–2006	Jesus Begins His Work in Galilee Jesus went back to Galilee with the power of the Spirit. Stories about him spread all over the area around Galilee. He began to teach in the synagogues, and everyone praised him.
<i>God's Word</i> [™]	Nazareth Rejects Jesus Jesus returned to Galilee. The power of the Spirit was with him, and the news about him spread throughout the surrounding country. He taught in the synagogues, and everyone praised him.
Good News Bible (TEV)	Jesus Begins His Work in Galilee Then Jesus returned to Galilee, and the power of the Holy Spirit was with him. The news about him spread throughout all that territory. He taught in the synagogues and was praised by everyone.
<i>The Message</i>	To Set the Burdened Free

Jesus returned to Galilee powerful in the Spirit. News that he was back spread through the countryside. He taught in their meeting places to everyone's acclaim and pleasure.

NIRV

Jesus Is Not Accepted in Nazareth

Jesus returned to Galilee in the power of the Holy Spirit. News about him spread through the whole countryside. He was teaching in their synagogues, and everyone praised him.

New Life Version

Jesus Preaches in Galilee

Jesus went back to Galilee in the power of the Holy Spirit. People talked about Him so much that He was well-known through all the country. Jesus taught in their places of worship and was honored by all people.

New Simplified Bible

Jesus was directed by God's Spirit to return to Galilee. His reputation spread through out the region. He taught in their synagogues and was praised by all.

The Spoken English NT

Jesus Begins his Ministry in Galilee (Mt. 4:17; Mk 1:14-15)

Jesus came back to Galilee in the power of the Spirit. Word about him spread through the whole region around there. He was teaching in their synagogues,^m and was being praisedⁿ by everybody.

^m. Prn. sinn-a-goggz. See "Bible Words."

ⁿ. Lit. "glorified."

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study
Contemporary English V.

.
Jesus returned to Galilee with the power of the Spirit. News about him spread everywhere. He taught in the Jewish meeting places, and everyone praised him.

The Living Bible

Then Jesus returned to Galilee, full of the Holy Spirit's power. Soon he became well known throughout all that region for his sermons in the synagogues; everyone praised him.

New Berkeley Version
New Century Version

Jesus Teaches the People

Jesus returned to Galilee in the power of the Holy Spirit, and stories about him spread all through the area. He began to teach in their synagogues, and everyone praised him.

New Living Translation

Jesus Rejected at Nazareth

Then Jesus returned to Galilee, filled with the Holy Spirit's power. Reports about him spread quickly through the whole region. He taught regularly in their synagogues and was praised by everyone.

The Passion Translation

Then Jesus, armed with the Holy Spirit's power, returned to Galilee, and his fame spread throughout the region. He taught in the synagogues^[m] and they glorified him.^[n]

^[m] Luke 4:15 This was the meeting places for the Jewish people. Every village that had at least ten families would erect a meeting house where they would come and hear visiting teachers expound the Scriptures.

^[n] Luke 4:15 The Aramaic can be translated, "and he offered everyone glory!"

Unlocked Dynamic Bible

After this, Jesus left the wilderness and returned to the district of Galilee. The Holy Spirit was empowering him. Throughout that region, people heard about Jesus and told others about him. He taught people in their synagogues and they all spoke highly of him because of his teaching.

William's New Testament

Then Jesus in the power of the Spirit returned to Galilee, and news of Him spread all over the surrounding country. Meanwhile He began to teach in their synagogues, and was continuously receiving praise from all.

Partially literal and partially paraphrased translations:

American English Bible	Then the Power of [God's] Breath moved Jesus to return to Galilee, and his fame spread throughout all that area. He also started teaching in the synagogues, where he was honored by everyone.
Beck's American Translation Breakthrough Version	. And Jesus returned in the Spirit's ability into Galilee, and comments went throughout the whole surrounding rural area about Him. And He was teaching in their synagogues, being made magnificent by everyone.
Common English Bible	Jesus announces good news to the poor Jesus returned in the power of the Spirit to Galilee, and news about him spread throughout the whole countryside. He taught in their synagogues and was praised by everyone.
International Standard V	Jesus Begins His Ministry in Galilee Then Jesus returned to Galilee by the power of the Spirit. Meanwhile, the news about him spread throughout the surrounding country. He began to teach in their synagogues and was continuously receiving praise from everyone.
Len Gane Paraphrase A. Campbell's Living Oracles	. Then Jesus, by the impulse of the Spirit, returned to Galilee, and his renown spread throughout the whole country, and he taught in their synagogues with universal applause.
New Advent (Knox) Bible	And Jesus came back to Galilee with the power of the Spirit upon him; word of him went round through all the neighbouring country, and he began to preach in their synagogues, so that his praise was on all men's lips.
NT for Everyone	Opposition to Jesus in Nazareth Jesus returned to Galilee in the power of the spirit. Word about him went out throughout the whole district. He taught in their synagogues, and gained a great reputation all around.
20 th Century New Testament	Moved by the power of the Spirit, Jesus returned to Galilee. Reports about him spread through all that neighborhood; And he began to teach in their Synagogues, and was honored by every one.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible Christian Standard Bible	. Ministry in Galilee Then Jesus returned to Galilee in the power of the Spirit, and news about him spread throughout the entire vicinity. He was teaching in their synagogues, being praised [Or <i>glorified</i>] by everyone. The CSB treats this as a ministry separate from the next passage.
Conservapedia Translation	Jesus then returned with the power of God to Galilee, and his reputation [probably a better word than "reputation"] spread throughout the region. Jesus taught in the synagogues, with the unique ["unique" work here?] glory of God.
Evangelical Heritage V.	A Prophet in His Hometown Jesus returned to Galilee in the power of the Spirit, and news about him spread through all the surrounding area. He was teaching in their synagogues and being honored by everyone.
Ferrar-Fenton Bible	Preaching at Nazareth Jesus then returned to Galilee with the power of the Spirit; and His reputation spread throughout the whole of the neighbourhood. And He taught in their synagogues with the approval of all.
Free Bible Version God's Truth (Tyndale)	. And Jesus returned by the power of the spirit into Galile, and there went a fame of him through out all the region round about. And he taught in their synagogues, and was commended of all men.

Jubilee Bible 2000
 Montgomery NT
 NIV, ©2011

Jesus Rejected at Nazareth

Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. He was teaching in their synagogues, and everyone praised him.

Riverside New Testament

Jesus returned in the power of the Spirit to Galilee, and reports about him went out through all the region. He taught in their synagogues and was praised by all.

Leicester A. Sawyer's NT
 Unlocked Literal Bible
 Urim-Thummim Version
 Weymouth New Testament

Then Jesus returned in the Spirit's power to Galilee; and His fame spread through all the adjacent districts. And He proceeded to teach in their synagogues, winning praise from all.

Wilbur Pickering's New T.

Jesus begins His public ministry, in Galilee¹⁴

Jesus returned in the power of the Spirit into Galilee, and news about Him spread throughout the whole surrounding area; yes, He started teaching in their synagogues, being glorified by all.

Wikipedia Bible Project

Jesus returned to Galilee with the power of the Spirit. News about him spread round the whole countryside. Jesus was teaching in their synagogues, and everyone was praising him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)
 The Heritage Bible

And Jesus returned in the power of the Spirit into Galilee, and a report went out through all the region around concerning him. And he taught in their synagogues, being glorified by all.

New American Bible (2002)
 New American Bible (2011)

The Beginning of the Galilean Ministry.

^j Jesus returned to Galilee in the power of the Spirit, and news of him spread* throughout the whole region.^k He taught in their synagogues and was praised by all.

* [4:14] News of him spread: a Lucan theme; see Lk 4:37; 5:15; 7:17.

^j [4:14–15] Mt 4:12–17; Mk 1:14–15.

^k [4:14] 5:15; Mt 3:16.

New English Bible–1970

In Galilee: success and opposition

The Beginning of the Galilean Ministry c.29ce (Galilee)[Lk.4.14-15 →] - Mt.4.12-17, Mk.1.14-15

THEN JESUS, armed with the power of the Spirit, returned to Galilee; and reports about him spread through the whole countryside. He taught in their synagogues and all men sang his praises.

New Jerusalem Bible

Jesus, with the power of the Spirit in him, returned to Galilee; and his reputation spread throughout the countryside. He taught in their synagogues and everyone glorified him.

New RSV
 Revised English Bible–1989

Jesus in Galilee

THEN Jesus, armed with the power of the Spirit, returned to Galilee; and reports about him spread through the whole countryside. He taught in their synagogues and everyone sang his praises.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yeshua returned to the Galil in the power of the Spirit, and reports about him spread throughout the countryside. He taught in their synagogues, and everyone respected him.
exeGesés companion Bible	THE MINISTRY OF YAH SHUA And Yah Shua returns to Galiyl in the dynamis of the Spirit: and a fame concerning him goes all around the region: and he doctrinates in their synagogues, being glorified by all.
Hebraic Roots Bible Israeli Authorized Version	. And Y'shuv`a returned in the power of the Ruach into Galil: and there went out a fame of him through all the region round about. And he taught in their Synagogues, being glorified of all.
<i>The Scriptures</i> 1998 Tree of Life Version	. Isaiah's Prophecy Fulfilled in <i>Natzeret</i> Yeshua returned in the power of the <i>Ruach</i> to the Galilee, and news about Him went out through all the surrounding region. He taught in their synagogues, and everyone was praising Him.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Jesus' Public Ministry Then Jesus went back to Galilee in the power of the Spirit, and the news about Him spread through the entire region. And He <i>began</i> teaching in their synagogues and was praised and glorified <i>and</i> honored by all.
An Understandable Version	Then Jesus returned to Galilee with power from the Holy Spirit; and a report about Him spread through the entire surrounding region. And He was honored by everyone [as] He taught in their [Jewish] synagogues.
The Expanded Bible	Jesus Teaches the People Jesus returned to Galilee in the power of [empowered by] the Holy Spirit, and stories [news; reports] about him spread all through the area [region; countryside]. He began to teach in their synagogues, and everyone praised [acclaimed; glorified] him.
Jonathan Mitchell NT	Then Jesus returned – within the midst of and in union with the power of the Spirit (or: the ability of the Breath-effect; the power of the Attitude), into the Galilee [district]. And so fame about (or: news concerning) Him went out down through the whole surrounding region. And then He Himself began teaching within their synagogues, [He] being progressively held in honor, esteem and high reputation by all (or: being glorified by everyone).
NET Bible®	<i>The Beginning of Jesus' Ministry in Galilee</i> Then ⁴⁵ Jesus, in the power of the Spirit, ⁴⁶ returned to Galilee, and news about him spread ⁴⁷ throughout the surrounding countryside. ⁴⁸ He ⁴⁹ began to teach ⁵⁰ in their synagogues ⁵¹ and was praised ⁵² by all. ⁴⁵ tn Here <i>kaí</i> (<i>kai</i>) has been translated as “then” to indicate the implied sequence of events within the narrative. ⁴⁶ sn Once again Jesus is directed by the Spirit. Luke makes a point about Jesus' association with the Spirit early in his ministry (3:22, 4:1 [2x]; 4:18). ⁴⁷ tn Grk “went out.” ⁴⁸ tn Grk “all the surrounding region.” ⁴⁹ tn Grk “And he.” Here <i>kaí</i> (<i>kai</i>) has not been translated because of differences between Greek and English style. ⁵⁰ tn The imperfect verb has been translated ingressively. ⁵¹ sn The next incident in Luke 4:16-30 is probably to be seen as an example of this ministry of teaching in their synagogues in Galilee. Synagogues were places for Jewish prayer and

worship, with recognized leadership (cf. Luke 8:41). Though the origin of the synagogue is not entirely clear, it seems to have arisen in the postexilic community during the intertestamental period. A town could establish a synagogue if there were at least ten men. In normative Judaism of the NT period, the OT scripture was read and discussed in the synagogue by the men who were present (see the Mishnah, m. Megillah 3-4; m. Berakhot 2).

^{52tn} Grk “being glorified.” The participle δοξαζόμενος (doxazomeno) has been translated as a finite verb due to requirements of contemporary English style. This is the only place Luke uses the verb δοξάζω (doxazw) of Jesus.

P. Kretzmann Commentary
Syndein/Thieme

{The Beginning of Jesus' Ministry in Galilee}

Then Jesus, in the Power of the Spirit, returned to Galilee, and a report about Him circulated through all the surrounding country. Then, He {Jesus} began to teach {didasko} in their synagogues and was praised by all.

Translation for Translators

Luke 4:14-15

Jesus began his work in Galilee district.

As the Spirit empowered him, Jesus returned to Galilee *district*. People throughout all that region heard about what he *was doing*. He taught *people* in their <synagogues/meeting places>. *As a result*, he was praised by everyone {everyone praised him}.

The Voice

Jesus returned to Galilee in the power of the Holy Spirit, and soon people across the region had heard news of Him. He would regularly go into their synagogues and teach. His teaching earned Him the respect and admiration of everyone who heard Him.

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament

and returns The Jesus in the power [of] the spirit to the galilee and Report proceeds against all the [one] surrounding about him and He taught in the assemblies [of] them Being Recognized by all [men]

Awful Scroll Bible

Then Jesus turned-back-by to Galilee, from-within the Power of the Breath, and there went-out an enlightened-exposure of Him, along the whole region-around. Now He regularly teaches from-within their drawing-together places, emerging to be magnificent by all.

Concordant Literal Version

And Jesus returns, in the power of the spirit, into Galilee. And the fame concerning Him came out down the whole of the country about."
And He taught in their synagogues, being glorified by all."

The Disciple's Bible
Orthodox Jewish Bible

.
And in the gevat HaRuach Hakodesh, Rebbe Melech HaMoshiach returned to the Galil. And a report went out throughout all the surrounding countryside about him. And Rebbe Melech HaMoshiach was saying shiurim in their shuls and eliciting a peledike response (reaction of marveling) from everyone.

Rotherham's Emphasized B.
Third Millennium Bible
Webster's Translation

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Literal, almost word-for-word, renderings:

Analytical-Literal Translation
Charles Thompson NT

.
And Jesus returned in the power of the spirit to Galilee, and a report went forth through all the neighbouring country, concerning him. He indeed taught in their synagogues with universal applause.

Context Group Version

And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about. And he taught in their community centers, being publicly honored of all.

Disciples' Literal New T.	<p>Jesus Returns To Galilee And Begins Teaching In Their Synagogues And Jesus returned to Galilee in the power of the Spirit. And news about Him went out throughout the whole surrounding-region. And He was teaching in their synagogues, while being glorified by all.</p>
English Standard Version Far Above All Translation	<p>. Then having finished each temptation, the devil withdrew from him for a while, and Jesus returned in the power of the spirit to Galilee, and a report about him spread throughout the entire surrounding region, and he himself taught in their synagogues, and was glorified by all. V. 13 is included for context.</p>
Green's Literal Translation Literal New Testament	<p>. AND RETURNED JESUS IN THE POWER OF THE SPIRIT TO GALILEE; AND A RUMOUR WENT OUT INTO WHOLE THE COUNTRY AROUND CONCERNING HIM. AND HE TAUGHT IN SYNAGOGUES THEIR, BEING GLORIFIED BY ALL.</p>
Modern English Version	<p>The Beginning of the Galilean Ministry Jesus returned in the power of the Spirit to Galilee. And His fame went throughout the surrounding region. He taught in their synagogues, being glorified by everyone.</p>
Modern Literal Version	<p>{Lk 4:14a & Jn 4:44-45 Arrival in Galilee.}</p>
Modern KJV	<p>.</p>
New American Standard B.	<p>Jesus' Public Ministry And Jesus returned to Galilee in the power of the Spirit, and news about Him spread through all the surrounding district. And He began teaching in their synagogues and was praised by all.</p>
New European Version	<p>Jesus in Nazareth And Jesus returned in the power of the Spirit into Galilee, and the news about him went out throughout all the region. And he taught in their synagogues, being glorified by all.</p>
New King James Version	<p>Jesus Begins His Galilean Ministry Then Jesus returned in the power of the Spirit to Galilee, and news of Him went out through all the surrounding region. And He taught in their synagogues, being glorified by all.</p>
NT (Variant Readings)	<p>.</p>
Niobi Study Bible	<p>.</p>
Restored Holy Bible 6.0	<p>.</p>
Revised Young's Lit. Trans.	<p>.</p>
A Voice in the Wilderness	<p>.</p>
Updated Bible Version 2.17	<p>And Jesus returned into Galilee: and news went out concerning him through all the surrounding region. And he taught in their synagogues, being glorified by all.</p>
World English Bible	<p>.</p>
Young's Updated LT	<p>.</p>
The gist of this passage:	<p>Jesus returns to the Galilee region as guided by God the Holy Spirit. He teaches in the various synagogues and is very well received.</p>

Luke 4:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532

Luke 4:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupostrophô (ὑποστρέφω) [pronounced <i>hoop-os-TREF-oh</i>]	<i>to turn back; to turn about; to return</i>	3 rd person singular, aorist active indicative	Strong's #5290
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
dúnamis (δύναμις) [pronounced <i>DOO-nahm-iss</i>]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deeds, miracles; meaning or significance [of voice, language]</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1411
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Galilaia (Γαλιλαία) [pronounced <i>gal-il-ĭ-yah</i>]	circuit, circle; transliterated <i>Galilee</i>	feminine proper noun/location; accusative case	Strong's #1056

Translation: Jesus returned in the power of the Spirit to Galilee.

In the very beginning, Jesus went down to the Jordan Valley and was baptized by John the Herald.²⁵ After this, He was tempted by the devil; and, after that, Jesus began His very short public ministry. What I mean is, Jesus taught only for 3 or 4 years total. For any religious figure of any sort, this is unusually short.

I mentioned R. B. Thieme, Jr. He taught for 10 years before he really got warmed up. After 15–20 years, his ministry actually began to take shape. This is true for many teachers. Personally, I have been writing for 25 years, and I am still not happy with my output and the balance that I am trying to strike. But Jesus' entire public ministry took place in only 3 or 4 years. It is not unusual for any other person, designated as a *religious teacher*, to have a ministry 10x as long.

This very short passage before us describes a period of time of His public ministry which is virtually unknown to us and rarely commented about.

Jesus has lived in the Galilee area most of His life; principally in Nazareth. So, when it says that *He returns*, Jesus is returning to the general area where He was raised up and where He worked (presumably with or for His legal father). He had been down in the Jordan Valley; but now He has returned. He had been in the uninhabited wilderness, being tempted by Satan; but now that was over. So Jesus begins to actively teach the Word of God. I do not believe that this was accompanied by any signs or wonders (the passage speaks only of *teaching*). He had no disciples at this time. Insofar as the people were concerned, He seemed to come out of nowhere.

Much of our Lord's public ministry takes place in Galilee, which, at one time, was the northern kingdom. He was further away in Galilee from the religious hierarchy which was concentrated in Jerusalem. They would later develop a strong dislike for Jesus for a variety of reasons. However, these religious types are not a factor in His ministry at this point. He is completely unknown to the religious power structure in Jerusalem.

Luke 4:14a **And Jesus returned in the power of the Spirit to Galilee,... ESV (capitalized)**

That Jesus is empowered by the Holy Spirit is quite important. We have the same power system that Jesus employed. Now, this does not mean that we can walk into hospitals and heal the sick. Nor can we walk on water. Jesus did those things later on in His ministry in order to establish His authority as the Son of Man and as the Son of God. We do not need to establish our own authority; teaching the Word of God (or evangelizing) does that for us. We are able to establish our authority by teaching the Word of God; Jesus was going to establish more than His being a great teacher. However, at this point, He was simply moving from synagogue to synagogue, teaching whatever passage was put before Him.

Luke 4:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
φήμη (φήμη) [pronounced <i>FAY-may</i>]	<i>fame, report, news; rumor</i>	feminine singular noun; nominative case	Strong's #5345
ἐρχομαι (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i>]	<i>to go out, to come out, to go away; to retire; to proceed from, to be descended from</i>	3 rd person singular, aorist active indicative	Strong's #1831

²⁵ John's function as a herald is far more important than his baptizing people. I find it surprising that more commentators do not refer to him in that way.

Luke 4:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by</i>	preposition with the genitive case	Strong's #2596
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	feminine singular adjective; accusative case	Strong's #3650
tês (τῆς) [pronounced tayc]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
perichôros (περίχωρος) [pronounced per-IKH-oh-ross]	<i>around the region, the country (round) about, region (that lies) round about</i>	feminine singular adjective; accusative case	Strong's #4066
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: News about Him went out throughout the land.

People began to talk about Jesus. As many said, "Never have I heard a man speak like this," or similar such things. Many of the people had heard the Scriptures read in these synagogues, but they had a great many questions and the exposition by the rabbis of the past was not very helpful. I work with a great many sources, and what has been preserved of ancient rabbinical teaching is generally unhelpful. Sometimes it is interesting, but not much else. The people of this region had heard a lot of rabbinical teaching, and public often had the feeling that they were not really understanding what was being taught.

When the public traveled to Jerusalem, all the pharisees of their day offered to them was a considerable amount of legalism. Jesus explained the Scriptures correctly. It was if He was shining a light into a dark place. People were beginning to understand the Scriptures, and this was an incredible thing.

There was some positive volition in Galilee and Judea. That is, there were people interested in the teaching of the Word of God (this would have been the Old Testament at this time). Jesus provided this teaching as the public had ever heard before from any previous teacher. People would come home and tell their family and friends, "You need to come to the synagogue and hear this guy!"

Now, I don't know if you have had this experience, but if you have read a passage and did not get it at all; and then someone explains it to you correctly, it is as if a light goes on in your head. "Oh, snap, that's what that means!" you might say. Except, I realize, probably no one says, *oh, snap* anymore.

Quite frankly, when I understand the thrust of this or that passage, it is a great feeling and, quite honestly, I cannot wait to share it.

Luke 4:14 **Jesus returned in the power of the Spirit to Galilee. News about Him went out throughout the land.**

Jesus Christ, in His humanity, was led by God the Holy Spirit. This was the power that He depended upon. We, as believers in the Church Age, are given that exact same power. We all have the Holy Spirit.

Jesus was teaching Bible doctrine; He was teaching the Word of God. However, in this teaching, He is leaving out one incredible fact: He is the Living Word of God. He is allowing the teaching of the Word of God to stand on its own.

What I suspect is happening is this. Jesus is not choosing the Scriptures to read and teach. When He walks into a synagogue, He comes there as a reader/teacher; and He is assigned a section to read. Today, if this happened, the person in charge might say, "Kukis, today, you are going to read Jeremiah 25." And while other men are reading aloud Jeremiah 20–24, I can either look at my Bible or find a Bible sitting in the pews somewhere and read Jeremiah 25 first, in order to get the rhythm and meter and vocabulary of it.

In the historical era that we are studying, Jesus does not get a chance to choose the Scriptures that He will read aloud; nor is He given, in advance, the scroll with that passage on it, so that He might review and read it to Himself first. He was assigned a passage, a chapter, whatever; then, when His turn came, He would stand up and read it. There was someone in charge of locating the scroll or scrolls necessary for that day's reading, and those scrolls would be handed to the person as he came up in front to stand at the podium (or whatever) and read. Nevertheless, Jesus did not just read a passage. He read it and then He explained what He was reading (I am going to assume that reading and then saying a few things about what was read, was not out of the ordinary).

There is a passage in Isa. 36–37; and perhaps, you read through your Bible every five years and you have read this passage before. I will guarantee you that you did not know a tenth of what was going on. In fact, if you understood 10% of what is found here, you might be able to classify yourself as a spiritual genius. I listened to this passage taught twice by R. B. Thieme, Jr. in the [Assyrian Crisis series](#) and was just amazed. The second time that I heard this series, I began to appreciate that there is no modern teacher who could have taught this as Bob did. It was amazing and eye-opening.

This is what Jesus was doing. The Jewish people for years had heard these Scriptures read; and sometimes there were be a little teaching on what was read. But what Jesus was doing was extraordinary. It was so good, people went home and told their friends and relatives.

Luke 4:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
αυτος (αὐτός) [pronounced <i>ow-TOSS</i>]	<i>he; same</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
didaskō (διδάσκω) [pronounced <i>did-AS-koh</i>]	<i>to teach, to instruct, to impart knowledge, to instill doctrine</i>	3 rd person singular, imperfect active indicative	Strong's #1321
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Luke 4:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tais (ταῖς) [pronounced <i>taïç</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
sunagôgê (συναγωγή) [pronounced <i>soon-ag-oh-GAY</i>]	<i>synagogue, assembly, congregation; an assemblage of persons; specifically a Jewish ?synagogue? (the meeting or the place)</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4864
autôn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: He continued to teach in their synagogues...

This is quite fascinating. I do not know exactly how a synagogue was run in that era. It appears that many different men would stand up and read from the Scriptures (this was the Old Testament).

Perhaps rabbis stood up and explained further some details about what was being read. Here we are told that Jesus *taught*. So, no matter what protocol was, Jesus, at some point—maybe in the midst of reading or after completing His section—then explained the Scriptures and their meaning. These synagogues had so many people inside of them, and these have attended synagogues for years; but now, Jesus is bringing some fresh insights to the table. They are hearing His words and understanding them, probably for the first time. Many people had *lights going on in their heads* as Jesus spoke.

What would seem logical is this: Jesus would stand and read the passage before the people; and then He would explain just exactly what He had just read. And the people there were quite moved by the experience, as they began to understand what it was that Jesus was reading. They knew that this was the Word of God; but never had they heard it explained correctly.

Luke 4:15a **And He taught in their synagogues,...** ESV (capitalized)

Jesus is teaching here, throughout the Galilean region; but notice a word that we do not find here in this passage: euaggelizô (εὐαγγελίζω) [pronounced *yoo-ang-ghel-EED-zo*]; which means, *to announce [speak, declare, bring] the good news, to evangelize, to proclaim the gospel; to bring [declare] glad [good] tidings [news, information]*. Strong's #2097. Jesus is going throughout this region and He is teaching, *but* He is not proclaiming the good news; He is not proclaiming the gospel. We will come to this word in v. 18; and we will examine it in more detail then.

When Jesus first announces the good news, that is a game-changer in His ministry.

Luke 4:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
doxazō (δοξάζω) [pronounced <i>dox-AD-zo</i>]	<i>glorifying, honoring; those thinking someone is glorious; the ones giving glory and honor to someone; clothing with honor; imparting glory</i>	masculine singular, present passive participle, nominative case	Strong's #1392
hupō (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, beneath, through; by</i>	preposition with the genitive	Strong's #5259
pantōn (πάντων) [pronounced <i>PAHN-tone</i>]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956

Translation: ...and He was glorified by all [who heard Him].

Because people were impressed by His teaching, they would tell others about this new, young teacher in the synagogues (Jesus was about 30 years old, which would make Him a very young teacher in that era).

When it says that Jesus was glorified, this does not mean that people came and listened and then bowed down to Him. They heard the Scriptures correctly presented and explained, and this was very pleasing to the general public. They told others about this teacher. That is how He was *glorified*.

“You have to come to the synagogue. Jesus is teaching! You must hear Him.”

No one knew much else about Jesus. No one thought that He might be the Messiah; they simply believed that He was an excellent teacher.

Luke 4:15 He continued to teach in their synagogues and He was glorified by all [who heard Him].

I have had a parallel experience. I took the course Differential Equations, which I thought was a pretty difficult class, and it was taught by a Polack whose English was not very good; he had a thick accent. So, even though he may have understood this material, he was not very good at teaching it to people who spoke English.

The teacher required his students (which included me) to do problems on the board from the previous lesson; and then explain them. I would do a problem every day and explain it. I had fellow students come up to me after class and thank me, telling me that this was the only time that they understood anything about what was going on in class. They had the book; they had the teacher; but it did not make any sense to them. It took someone to explain exactly what happened step-by-step in an assigned problem; and then it made sense.

In a way, this is what Jesus did. The people had the Scriptures (although they were, for the most part, confined to the synagogues) and they had the teachers (the rabbis), but none of it made complete sense to them. They understood, to some degree, Israel's unique relationship with God. They knew that these were the very Scriptures of God that were being read; but they did not really understand what was being read.

Then Jesus stood before them, read the Scriptures and explained what they meant. People would be thinking, *okay, I get it now*. They would fetch their friends and relatives and tell them, “You need to hear this new rabbi. He explained this psalm to the point where I completely understood it!” (This is what is meant by, *Jesus was glorified by all*.)

Although we primarily associate synagogues with the reading of Scripture, this indicates that He also explained the Scriptures (which suggests that others may have done some teaching as well).

That was not the response to Jesus throughout His entire ministry; but He apparently got quite a good reputation from His early teaching ministry in the synagogues. Apparently, there were many synagogues throughout the Galilee area. He traveled about, from one synagogue to the next. He possibly got to know this area through working with his step-father; or perhaps He just walked from one town to the next.

It appears to me that Jesus was a solo act at this time. Nothing is said about His disciples. I have made the assumption (which I believe to be correct), that the book of Luke is presented in chronological order, as best that he could (there are a few narrative exceptions to this).

Let me suggest that Jesus always went to the synagogues and we don't know if He was involved in a trade (as a carpenter) or not (He is called a carpenter's son). I have found myself in a variety of churches, sometimes as a result of where I was working at the time.

Whether Jesus went on some sort of a circuit or whether He worked with His father in various places, we don't know. But, at this point in time, He went to many synagogues in the Galilee region and He became known at these synagogues.

There are a great many details left out. I believe that I have supplemented this passage with the most important information.

Luke 4:14–15 Jesus returned to Galilee in the power of the Holy Spirit. News about Him went out throughout the region of Galilee. He kept on teaching truth in their synagogues and was glorified by all who heard Him teach. (Kukis paraphrase)

In reviewing this passage and what is to follow; it appears that Jesus, for a limited time, had a teaching ministry throughout the Galilee area, where His teaching was accepted. His teaching was so remarkable that people kept telling their friends about Him. "You need to come to the synagogue and hear this guy teach!" Now, I believe that Jesus taught the Old Testament Scriptures accurately, but that He did not reveal Himself to be the Messiah. I believe this happens for the first time in the narrative which follows these verses.

What I am saying is, there is this period of time when Jesus taught in the synagogues in the Galilee area—perhaps for a few months perhaps as long as a year. I don't believe that He had any of His 12 disciples at this point; and I suspect, there is little recorded history of this time period (which would be logical, as His disciples are not there to hear Him²⁶). This is why this narrative is not found in Matthew, Mark or John. Jesus simply taught, and the people were amazed. Who was this Man who seemingly came out of nowhere and taught as no one had ever taught them before? Some people actually heard Jesus teach during this period of time, and it still stayed with them. Some of those people later told Luke about it. All that is preserved of this ministry are these two short verses.

This short narrative is quite fascinating to me. Jesus is not performing any miracles; He is not doing any healings; He is not traveling with an entourage. He simply goes from synagogue to synagogue, teaching the Word of God.

The reason that we do not have a fuller explanation of this period of time is, those who wrote down His biographies—His disciples—were not with Him at this time. Perhaps some of them heard Him; but likely not.

Despite His insightful and careful explanation of the Scriptural texts, no one fully appreciates that they are witnessing amazing history being made at this point.

An addendum to Luke 4:14–15:

²⁶ Matthew, Mark and John wrote their gospels based upon what they themselves saw and heard (Mark depended upon Peter, for what he said that he saw and heard).

Luke 4:14–15 Jesus returned to Galilee in the power of the Holy Spirit. News about Him went out throughout the region of Galilee. He kept on teaching truth in their synagogues and was glorified by all who heard Him teach. (Kukis paraphrase)

Out of curiosity, I decided to see what others have said about these two verses. That led me to consider whether or not there are parallel verses in the other gospels. The first passage cited as a *parallel passage* is Matthew 4:

Matt. 4:12–13 Now when He [Jesus] heard that John [the Herald] had been arrested, He withdrew into Galilee. And leaving Nazareth He went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali,... (ESV; capitalized)

It is easy to confuse these events, so let me insert the events of Luke into Matthew's narrative.

Matt. 4:12–13 Now when He heard that John had been arrested, He withdrew into Galilee [This is Luke 4:14–15, the passage that we have been studying]. And leaving Nazareth [Jesus will leave Nazareth *after* Luke 4:16–30; this is where Jesus will reveal Who He is to the people of Nazareth] He went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali,... (ESV; capitalized)

There is also a parallel passage in Mark, but Mark skips over a great deal of narrative:

Mark 1:14–15 Now after John was arrested, Jesus came into Galilee, proclaiming the gospel of God, and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."

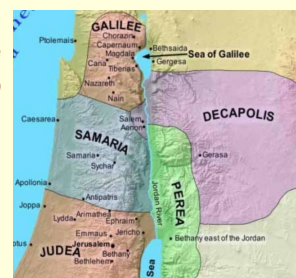
The region of Galilee is fairly large (it is all of the area surrounding the Sea of Galilee). It takes in such cities as Nazareth, Cana, Tiberias, and Capernaum. So, when Mark speaks of the ministry of Jesus in Galilee, he is taking in all of Luke 4:14–44, which includes Jesus withdrawing from Nazareth (Luke 4:30).

What is happening is, in that general period of time, John is arrested, Jesus then goes to the Galilee region; and also, Jesus proclaimed that the Kingdom of God and the gospel. He will proclaim the Kingdom of God and the gospel in the Galilean region; but this will take place *after* the ministry of Jesus which we have just studied.

You will notice Mark then speaking of Jesus choosing His disciples:

Mark 1:16–17 Passing alongside the Sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net into the sea, for they were fishermen. And Jesus said to them, "Follow me, and I will make you become fishers of men."

Mark 1:16–17 parallels Luke 5, where Jesus will call His disciples. Therefore, these 4 verses in Mark are parallel to almost all of Luke 4–5.



Galilee and Nearby Areas (a Map); from [O.quizlet.com](https://www.o.quizlet.com); accessed March 5, 2021. You can see that Galilee takes in a great many important cities (important in the ministry of the Lord).

Afterwards, the next incident happens. This is the incident which changes everything. I believe that the narrative which follows this short passage is one of the most important events in human history.

Jesus Reveals Himself in the Nazareth Synagogue

Jesus Stands Up to Read a Passage in Isaiah

compare Matthew 13:53–58 Mark 6:1–6

This brings us to what I find to be one of the most amazing passages in the gospels.

Jesus has been traveling around the Galilee area, going from synagogue to synagogue. He is teaching and people are really learning from His teaching. To this point, what Jesus teaches has depended upon the scroll that He is given. No one walked into a synagogue to read, and said, “I’d really like to read from the Psalms.” There was some sort of fixed schedule, and this schedule was followed. I don’t believe that the synagogues got together and decided on this, although it is possible that different synagogues may have been on the same schedule.

In any case, Jesus is traveling from city to city, walking into their synagogue and reading; and then He explains what He reads. The scroll He is given at this point in our passage is going to be key to what He says.

As an aside, most commentators connect this passage to Matthew 13:53–58 Mark 6:1–6 (which are parallel passages to one another). Personally, I see these as two separate incidents, one which occurs at the beginning of the very public ministry of the Lord (the narrative that we are studying in Luke); and one where Jesus returns to Nazareth one more time, during the middle of His public ministry.

Jesus reading the scroll in Nazareth (a graphic); from the [New Evangelization](#)²⁷; accessed March 26, 2021.

For the most part, I try to avoid images of the Lord, particularly when His face can be seen. We have no true idea as to how He looked apart from the following: He was probably very strong and well-built, He had short hair and a beard, and He would have had brown skin. Nearly all artwork portrays Jesus as an emaciated, long-haired, white male.

I must admit, I wonder if this is blasphemous, in fact, to have an image of the Lord, considering that the Bible appears to go to great lengths to *not* describe His physical characteristics (the ones which I gave are a matter of logic and one OT passages which speaks prophetically of His beard being pulled out at the crucifixion).



Chapter Outline

Charts, Graphics and Short Doctrines

And He went to Nazareth, where He was raised and He went according to the custom of His, in the day the Sabbaths, to the synagogue. And He stood up to read.

Luke
4:16

Jesus [lit., He] then went to Nazareth, where He had been raised, and He went, as was His custom on all Sabbath days, to the synagogue. He stood up to read.

Jesus then went to Nazareth, where He had been raised, and He went to the local synagogue, as was His custom on all Sabbath days. When it was His turn, He stood up to read.

²⁷ Although this is a Catholic site, this does not mean that I approve of the many false doctrines taught by the Catholic Church. This just had the best picture.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And He went to Nazareth, where He was raised and He went according to the custom of His, in the day the Sabbaths, to the synagogue. And He stood up to read.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And he came to Nazareth, where he was brought up: and he went into the synagogue, according to his custom, on the sabbath day; and he rose up to read.
V. Alexander's Aramaic T. James Murdock's Syriac NT	. And he came to Nazareth, where he had been brought up: and he went, as he was accustomed, into the synagogue on the sabbath day, and rose up to read.
Original Aramaic NT	And he came to Nazareth where he had been raised, and as he was accustomed, he entered the synagogue on the Sabbath day, and he stood up to read.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. And he came to Nazareth, where he had been brought up; and he entered the synagogue on the sabbath day, as was the custom, and stood up to read.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he came to Nazareth, where he had been as a child, and he went, as his way was, into the Synagogue on the Sabbath, and got up to give a reading.
Bible in Worldwide English	He went to Nazareth where he had grown up. He went to the meeting house as he always did on the Sabbath day. He stood up to read.
Easy English	Jesus came to Nazareth, the town where he had grown up. On the <i>Jewish</i> day for rest, he went into the meeting place. He always did this. Then he stood up to read aloud from the <i>Old Testament</i> . The Jewish day for rest is our Saturday. This was a special day for them, when nobody worked. The Bible that the Jews read was the Old Testament. They wrote it on long pieces of paper or the skin of an animal. Each long piece had a piece of wood at each end. They rolled the paper or skin up round the wood. This was called a scroll. They would undo a small part when someone wanted to read from it.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Jesus Goes to His Hometown Jesus traveled to Nazareth, the town where he grew up. On the Sabbath day he went to the synagogue as he always did. He stood up to read. Then Jesus came to Nazareth, where he had been brought up. As usual he went into the synagogue on the day of rest—a holy day. He stood up to read the lesson.
God's Word™	Then Jesus came to Nazareth, where he had been brought up. As usual he went into the synagogue on the day of rest—a holy day. He stood up to read the lesson.
Good News Bible (TEV) <i>The Message</i>	. He came to Nazareth where he had been reared. As he always did on the Sabbath, he went to the meeting place. A portion of v. 16 is placed with the next passage.
NIRV	.
New Life Version	In Nazareth They Do Not Believe in Jesus Jesus came to Nazareth where He had grown up. As He had done before, He went into the Jewish place of worship on the Day of Rest. Then He stood up to read.
New Simplified Bible The Spoken English NT	. <i>Jesus is Rejected at Nazareth (Mt. 13:54-58; Mk 6:1-6)</i> And he went to Nazareth, where he'd grown up. As usual, [Lit. "And in line with his

custom.”] on the Sabbath day he went into the synagogue and stood up to read the scriptures.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	.	Jesus went back to Nazareth, where he had been brought up, and as usual he went to the meeting place on the Sabbath. A portion of v. 16 is place with the next passage.
The Living Bible	.	
New Berkeley Version	.	
New Century Version	.	
New Living Translation		When he came to the village of Nazareth, his boyhood home, he went as usual to the synagogue on the Sabbath and stood up to read the Scriptures.
The Passion Translation		When he came to Nazareth,[o] where he had been raised, he went into the synagogue, as he always did on the Sabbath day. A portion of v. 16 is placed with the next passage.
Unlocked Dynamic Bible		Then Jesus went to Nazareth, the town where he grew up. On the Sabbath he went to the synagogue, as he usually did. He stood up to read aloud something from the scriptures.
William's New Testament		So He came to Nazareth where He had been brought up, and as His habit was on the Sabbath, He went to the synagogue and stood up to read.

Partially literal and partially paraphrased translations:

American English Bible		Well, when he got to Nazareth (where he was brought up); as was his custom on the Sabbaths, he went into the synagogue and stood up to read.
Beck's American Translation Breakthrough Version	.	And He went into Nazareth where He had been nurtured and went (in line with what had been a custom for Him during the day of the Sabbaths) into the synagogue and stood up to read.
Common English Bible		Jesus went to Nazareth, where he had been raised. On the Sabbath he went to the synagogue as he normally did and stood up to read.
International Standard V Len Gane Paraphrase	.	He came to Nazareth where he had been brought up and as was his custom, he went into the synagogue on the Sabbath Day and stood to read.
A. Campbell's Living Oracles	.	
New Advent (Knox) Bible		Then he came to Nazareth, where he had been brought up; and he went into the synagogue there, as his custom was, on the sabbath day, and stood up to read.
NT for Everyone		He came to Nazareth, where he had been brought up. On the sabbath, as was his regular practice, he went into the synagogue and stood up to read.
20 th Century New Testament	.	

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible		AND HE CAME TO NAZARETH, WHERE HE HAD BEEN BROUGHT UP; AND AS WAS HIS CUSTOM, HE ENTERED THE SYNAGOGUE ON THE SABBATH (<i>7th Day of Rest & Worship. i.e. Saturday</i>), AND STOOD UP TO READ.
Christian Standard Bible	.	
Conservapedia Translation		He returned to his hometown of Nazareth and customarily went to the synagogue on the Sabbath. He rose to recite the reading. tightened up the phrasing a bit
Evangelical Heritage V.	.	

Ferrar-Fenton Bible	He afterwards came to Nazareth, where He had been brought up; and, as His custom was, He entered the synagogue on the day of rest. A portion of v. 17 is placed with the next passage.
Free Bible Version	When he arrived in Nazareth, where he had grown up, he went to the synagogue on the Sabbath day as usual.
God's Truth (Tyndale)	And he came to Nazareth where he was nursed and as his custom was, went into the synagogue on the Saboth days, and stood up for to read.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wilbur Pickering's New T.	His hometown rejects Him So He came to Natsareth, where He had been brought up; as was His custom He went into the synagogue on the Sabbath day, and stood up to read.
Wikipedia Bible Project	He arrived in Nazareth, where he was brought up, and he went to the synagogue on the Sabbath day as he always used to.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When Jesus came to Nazareth where he had been brought up, he entered the synagogue on the sabbath as he usually did
The Heritage Bible	And he came into Nazareth, where he was nourished ¹⁶ up, and, as his custom, he entered on the day of the Sabbaths into the synagogue, and stood up to read. ¹⁶ 4:16 nourished up, trepho, literally fattened. It means his body weight expanded from childhood into maturity.
New American Bible (2002)	He came to Nazareth, where he had grown up, and went according to his custom into the synagogue on the sabbath day. He stood up to read and was handed a scroll of the prophet Isaiah. A portion of v. 17 is included for context. [16-30] Luke has transposed to the beginning of Jesus' ministry an incident from his Marcan source, which situated it near the end of the Galilean ministry (⇒ Mark 6:1-6a). In doing so, Luke turns the initial admiration (⇒ Luke 4:22) and subsequent rejection of Jesus (⇒ Luke 4:28-29) into a foreshadowing of the whole future ministry of Jesus. Moreover, the rejection of Jesus in his own hometown hints at the greater rejection of him by Israel (⇒ Acts 13:46). [This footnote was not carried over to the 2011 NAB.]
New American Bible (2011)	<i>The Rejection at Nazareth.</i> * [4:16–30] Mt 13:53–58; Mk 6:1–6. He came to Nazareth, where he had grown up, and went according to his custom* into the synagogue on the sabbath day. He stood up to read and was handed a scroll of the prophet Isaiah. A portion of v. 17 is included for context. * [4:16] According to his custom: Jesus' practice of regularly attending synagogue is carried on by the early Christians' practice of meeting in the temple (Acts 2:46; 3:1; 5:12).
New English Bible–1970	<i>The Rejection of Jesus at Nazareth (Nazareth)</i> [Lk.4.16-30 →] - Mt.13.53-58, Mk.6.1-6 So he came to Nazareth, where he had been brought up, and went to synagogue on the Sabbath day as he regularly did. The NEB places a portion of v. 16 in with v. 17.
New Jerusalem Bible	He came to Nazara, where he had been brought up, and went into the synagogue on the Sabbath day as he usually did. He stood up to read, and they handed him the scroll of the prophet Isaiah. A portion of v. 17 is included for context..

New RSV .
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Now when he went to Natzeret, where he had been brought up, on Shabbat he went to the synagogue as usual. A portion of v. 16 is placed with the next passage.

exeGesés companion Bible And he goes to Nazareth where he was nurtured: and as his custom, he enters the synagogue on the day of the shabbaths and rises to read:...

Hebraic Roots Bible And He came to Nazareth where He was brought up. And as was His custom, He went in on the day of the Sabbath, into the synagogue, and He stood up to read.

Israeli Authorized Version .
The Scriptures 1998 And He came to Natsareth, where He had been brought up. And according to His practice, He went into the congregation on the Sabbath day, and stood up to read.

Tree of Life Version And He came to *Natzeret*, where He had been raised. As was His custom, He went into the synagogue on *Shabbat*, and He got up to read.

Expanded/Embellished Bibles:

The Amplified Bible .
 An Understandable Version .
 The Expanded Bible .
 Jonathan Mitchell NT

Later He came (or: went) into Nazareth, where He had been brought up (raised, supported, nourished, provided for, cared for, educated and prepared for adulthood), and according to His custom on the day of the sabbaths, He entered into the synagogue. In time, He stood up to read.

NET Bible®

Rejection at Nazareth

Now⁵³ Jesus⁵⁴ came to Nazareth,⁵⁵ where he had been brought up, and went into the synagogue⁵⁶ on the Sabbath day, as was his custom.⁵⁷ He⁵⁸ stood up to read,⁵⁹

⁵³tn Here *kaí* (*kai*) has been translated as “now” to indicate the transition to a new topic.
⁵⁴tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
⁵⁵sn Nazareth was Jesus’ hometown (which is why he is known as Jesus of Nazareth) about 20 miles (30 km) southwest from Capernaum.
⁵⁶sn See the note on synagogues in 4:15.
⁵⁷tn Grk “according to his custom.”
⁵⁸tn Grk “And he.” Here *kaí* (*kai*) has not been translated because of differences between Greek and English style.
⁵⁹sn In normative Judaism of the period, the OT scripture was read and discussed in the synagogue by the men who were present. See the Mishnah, m. Megillah 3-4; m. Berakhot 2. First came the law, then the prophets, then someone was asked to speak on the texts. Normally one stood up to read out of respect for the scriptures, and then sat down (v. 20) to expound them.

P. Kretzmann Commentary
 Syndein/Thieme
 Translation for Translators

Luke 4:16-30

The people of Jesus' home town tried to kill him after he rebuked them for rejecting him.

Then Jesus went to Nazareth, the town where he grew up. «On the Sabbath/On the Jewish rest day» he went «to the synagogue/to the Jewish meeting place», as he usually did. He stood up *to indicate that he wanted* to read *Scriptures* to them.

The Voice

He eventually came to His hometown, Nazareth, and did there what He had done elsewhere *in Galilee*—entered the synagogue and stood up to read *from the Hebrew Scriptures*.

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament	and [He] comes to nazareth where [He] was Having Been Fed and [He] enters in the [thing] having practiced [by] him in the day [of] the breaks (weekly) to the assembly and [He] stands (up) to read
Awful Scroll Bible	Even Himself came to Nazareth, where He is having come to be nurished. Indeed according to He having been customed, along down He came-toward into the drawing-together places, from-within the sabbath days, and stood-up-amidst to be came-up-to-know.
Concordant Literal Version	And He came to Nazareth, where He was reared, and, according to His custom on the day of the sabbaths, He entered into the synagogue and rose to read."
The Disciple's Bible	.
Orthodox Jewish Bible	And he came to Natzeret, the shtetl of his guddal and he entered according to his minhag on Shabbos into the shul and was given an aliyah as the Baal Koreh.
Rotherham's Emphasized B.	.
Third Millennium Bible	.
Webster's Translation	.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	.
Charles Thompson NT	.
Context Group Version	And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the community center on the Sabbath day, and stood up to read.
Disciples' Literal New T.	Jesus Comes To Nazareth And Reads Isaiah 61:1-2 In The Synagogue And He came to Nazareth, where He had been brought-up. And in accordance with the <i>thing</i> having become-a-custom <i>with</i> him, He entered into the synagogue on the day of the Sabbath, and stood up to read.
English Standard Version	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.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	Jesus Rejected at Nazareth So 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 to read
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	[Rejected as Prophet]. And He came to Nazareth, where He was brought up: and entered as His custom on the day of the Sabbaths into the synagogue, and stood up to read.
Revised Young's Lit. Trans.	And he came to Nazareth, where he has been brought up, and he went in, according to his custom, on the sabbath-day, to the synagogue, and stood up to read;...
A Voice in the Wilderness	.
World English Bible	.

Young's Updated LT

The gist of this passage: Jesus returns to Nazareth, where He was brought up, to teach in their synagogue.

Luke 4:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
έρχομαι (ἔρχομαι) [pronounced <i>AIR-khoh-my</i>]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, aorist active indicative	Strong's #2064
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
Nazareth/Nazaret (Ναζαρέθ/Ναζαρέτ) [pronounced <i>nad-zar-EHTH/nad-zar-EHT</i>]	<i>the guarded one; transliterated Nazareth, Nazaret</i>	indeclinable proper noun/location	Strong's #3478
hou (οὗ) [pronounced <i>hoo</i>]	<i>where, at which place</i>	pronoun but acts like an adverb	Strong's #3757 (this is the genitive of #3739)
ἐν (ἐν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
trephō (τρέφω) [pronounced <i>TREF-oh</i>]	<i>bringing up, being brought up, raised, feeding; being fed, nourishing, being reared up; being fatten</i>	masculine singular, perfect passive participle; nominative case	Strong's #5142

Translation: Jesus [lit., He] then went to Nazareth, where He had been raised,...

Jesus goes to Nazareth, which is where He was brought up as a youth. He probably worked for his step-father in this area and was reasonably well-known. He functioned as a carpenter, and Jesus would have been good at it. Carpentry takes skill, patience, and, in some cases, strength; and Jesus would have had all of these characteristics. For this reason, some people will know Who He is.

Jesus is going to do something which is quite profound at this point in His ministry. He is going to proclaim Himself the long-awaited Messiah to those who have known Him; and He will define the limits of His public ministry. So far, Jesus has not done this; He has not made it clear that He is the Messiah (this statement will require some explanation, which you will get).

Up to this point in time, Jesus has had a ministry, which is described in the previous two verses. He traveled to several synagogues (no idea as to how many), over a period of time (which is not given, but perhaps over a period of 6 months or a year). But the teaching which He will do in the next passage is unlike any which He has done before. This is because He has never read this passage aloud before in His Scripture readings.

Luke 4:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ahee</i>]	<i>to enter [in]; to go in [through]; to come in [through]</i>	3 rd person singular, aorist active indicative	Strong's #1525
κατά (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ethô (ἔθω) [pronounced <i>EHTH-oh</i>]	<i>being a custom, as is customary, as is done by habit; acting according to a convention</i>	neuter singular, perfect active participle; accusative case	Strong's #1486
autô (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...and He went, as was His custom...

The word used here is *ethô* (ἔθω) [pronounced *EHTH-oh*], which means *being a custom, as is customary, as is done by habit; acting according to a convention*. So, what Jesus is doing in this passage (going into a synagogue, reading and teaching) was an habitual event. This was not the first or the second time that He did this. His custom was going into the nearest synagogue and reading and teaching. If the synagogue door was open for business, Jesus went in. He was always one of those who read.

Jesus had developed a habit or a custom by this time, which indicates that He began publically teaching long before His public ministry as we now it began. What I mean is, we are familiar with the public ministry where Jesus was with His disciples and He taught and He healed and He performed miracles—but prior to that, He simply went into a number of synagogues, read the Scriptures, and then explained to the people there what He had just read. This ministry is not spoken of in the other gospels simply because, there are no disciples at this point in His public ministry. This is not found in the book of Matthew, for instance, because Matthew was unaware of this early ministry of the Lord. He wasn't there; he never saw this.

This is the first time that Jesus read this passage and then explained it in the way that He did.

Luke 4:16c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2250
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
sabbaton (σάββατον) [pronounced SAHB-baht-on]	<i>Sabbath [day, week]; seventh day; Saturday</i>	neuter plural noun, genitive/ablative case	Strong's #4521

Translation: ...on all Sabbath days,...

This literally reads *day of the Sabbaths*. Only a few translations give the literal translation here (ALT, BLB, BV, ECB, JMNT, KJ3, Lit NT, Green's literal translation). My assumption, at this point is, this takes place during a festival, and there are several Sabbath days, or several days during which there is worship of God. However, this is not completely clear.

What Jesus did took place every time that the synagogues were open. Obviously, they would be open on Sabbath days; and it is possible that they are open during festival weeks as well (I am assuming here that some people were unable to go to Jerusalem to the Temple, so there was possibly some modified services held locally). I have no idea if the synagogues were kept open like many churches are open today (it seems to me that Catholic Churches are known for this).

In any case, whenever the synagogue was open, Jesus would be there (we do not know how much He traveled about as a younger man; and how much carpentry that He did in that time period). But, if he worked out of town on occasion; or if He traveled about—and this is implied by specifying that He is in Nazareth specifically—He always went to the local synagogue.

We do not know if Jesus has read publically before at the synagogue where He grew up. It seems logical that He had; we just have no verification of that.

The previous two verses have Jesus traveling about, reading and teaching in other synagogues in the Galilean region. The beginning of His ministry was quite inauspicious.

Application: As an aside, in nearly all cases, you should be attending a local church. If there is no local church where the Word is being taught accurately; or even close to accurately, then you should (1) move to a place where such a church exists (I am serious about this); or (2) you should investigate the idea of setting up a church in your area where you use the recordings (or live teaching) from a well-established and well-qualified teacher. (3) The third option—and this is a very, very distant third to those other two—is you choose a pastor from the internet and

listen to him (please see [the List](#)). Gathering as a group is what is taught in the New Testament. Being shepherded from afar should only be a temporary measure.

Luke 4:16d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
sunagôgê (συναγωγή) [pronounced soon-ag-oh-GAY]	<i>synagogue, assembly, congregation; an assemblage of persons; specifically a Jewish ?synagogue? (the meeting or the place)</i>	feminine singular noun; genitive/ablative case	Strong's #4864

Translation: ...to the synagogue.

Where Jesus went was the synagogue. Now, unlike the Temple, which was not, strictly speaking, open to the public²⁸; the synagogue was closer in nature to our churches that we attend today.

There was a great deal which took place inside the Temple, but people did not go there but a few times a year. People who went to the Temple could not observe what was happening inside of the Temple. At best, they knew the Scriptures, and the Scriptures told them what occurred in the Temple proper. Now, around the Temple, there were a variety of courtyards (I am speaking of Herod's Temple now); and people went to those public areas for worship. But Scripture kept the people out of the Temple itself.

Regarding the schedule of the synagogue, let me suggest that, synagogues provided the reading of Scripture for a longer period of time than we are used to. Many of us go to a church once a week, get a 15–20 minute sermon, some announcements and singing, and then we are out of there—often inside of an hour. Maybe there is a Sunday School, so we are in and out in 2 hours. This was not the case for the synagogue. If I were to guess and put a number on it, I suspect that the synagogues were open between 4–8 hours each Sabbath. This does not mean that everyone went into the synagogue and sat there for the time allotted. Some might attend for an hour or two; some might stay for the entire day.

If you have ever been to a Christian Black funeral for a person who was somewhat active in that church, that service can go on for many hours. I have been to a couple, and it is clear that not everyone there stays for the entire service (I think I lasted for nearly 2 hours at the last one I went to, but the funeral was at least 3 hours long). I believe that the synagogue was up and functioning for even a longer period of time.

²⁸ No one other than Levites went into the Temple. In the NT, when it sounds as though people are inside of the Temple, they are in the Temple courtyard.

Luke 4:16e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
anistēmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>to raise [up], to erect; to raise up [in the sense of] to cause to appear; to be born; to rise, to stand [get] up; to come; to get ready; to set out</i>	3 rd person singular, aorist active indicative	Strong's #450
anaginōskō (ἀναγινώσκω) [pronounced <i>an-ag-in-OCE-ko</i>]	<i>to read; to distinguish between, to recognise, to know accurately, to acknowledge</i>	aorist active infinitive	Strong's #314

Translation: He stood up to read.

It was the responsibility of various men in the synagogue to stand and read the Scriptures aloud. Let me suggest that, there was so much time afforded to the reading of Scriptures that, many people in the synagogue knew various passages by heart. They did not need to look down and read them in order to speak the words.

We stand and sing in most churches and many churches have a dozen or more songs which they sing regularly. After a bit of time, we learn all or most of the words. So it was with those who attended the synagogues regularly; they knew many passages right from the Bible.

The songs are fine; but knowing various Bible verses and principles are even more important.

Jesus stands up before the townsfolk of Nazareth and reads the Scriptures.

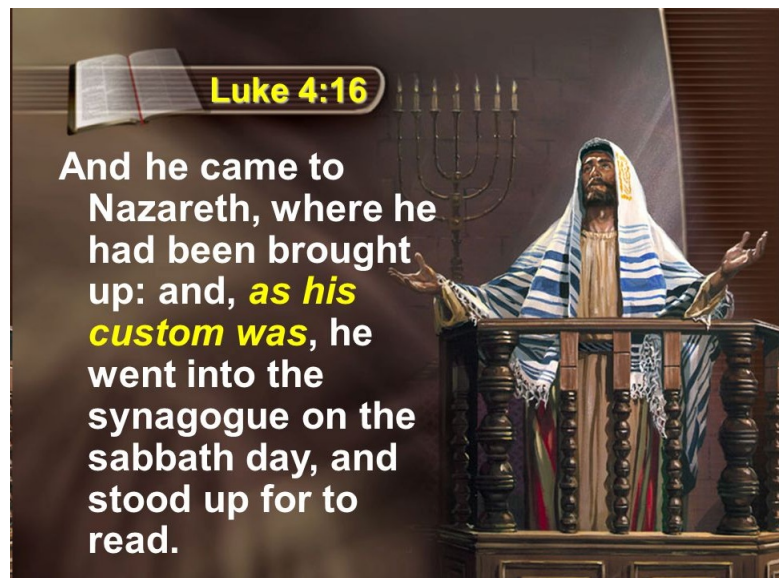
Luke 4:16 Jesus [lit., *He*] then went to Nazareth, where He had been raised, and He went, as was His custom on all Sabbath days, to the synagogue. He stood up to read.

Jesus was raised in Nazareth. Jesus apparently became well-known elsewhere, having traveled to many of the synagogues. He developed quite a reputation from His teaching throughout out the Galilean region. He would read and, apparently, He would teach the Word of God as well.

However, in Nazareth, He was not known as the new teacher who travels about teaching, being glorified by all. He is about the proper age; He has always attended this synagogue; and now it is time for Him to take an active part. Jesus is about to read in this particular synagogue, possibly for the first time (again, we don't know).

It would seem reasonable that some of the people there are aware of what Jesus has been doing (traveling about, reading and teaching in nearby synagogues).

Luke 4:16 (a graphic); from [Slide Player](#); accessed March 26, 2021.



Luke 4:16 Jesus then went to Nazareth, where He had been raised, and He went to the local synagogue, as was His custom on all Sabbath days. When it was His turn, He stood up to read.

Many translations place the final words of v. 16 with this passage, as they indicate that Jesus is *reading* this passage *aloud*. The 3 Greek words are translated: **And He stood up to read.**

And was given over to Him a scroll of the prophet Isaiah, and opening the scroll, He found the place where it was written: “A Spirit of a Lord [is] upon Me, where on account He has anointed Me to announce good news to the poor; He has sent Me forth to proclaim to captives [of war] freedom [or, *pardon*]; and to [the] blind ones a recovery of sight. He has sent forth those being crushed in freedom [or, *pardon*]; to proclaim a year of a Lord acceptable.”

Luke
4:17–19

A scroll of the prophet Isaiah was given over to Him, and opening the scroll, He found the place where it was written, [which passage He then read aloud]: “The Spirit of the Lord [is] upon Me because He has anointed Me to proclaim the good news to the poor. He has sent Me forth to proclaim freedom [and pardon] to the captives and recovery of vision to [those who are] blind. He has sent forth those being crushed with freedom [and pardon], to proclaim [that this is] the acceptable year of the Lord.”

Someone handed the Lord a scroll of the prophet Isaiah, and He opened it and found the place where He found these words written—which words He read aloud in the synagogue: “The Spirit of the Lord has come upon Me because He has anointed Me to proclaim the good news to the poor. He has sent Me forth to proclaim freedom and pardon to those in captivity; and to proclaim a recovery of vision to those who are blind. He will send forth those being persecuted to proclaim that right now is the acceptable time of the Lord for these things to come to pass.” (Isa. 61:1–2a)

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) **And was given over to Him a scroll of the prophet Isaiah, and opening the scroll, He found the place where it was written: “A Spirit of a Lord [is] upon Me, where on account He has anointed Me to announce good news to the poor; He has sent Me forth to proclaim to captives [of war] freedom [or, *pardon*]; and to [the] blind ones a recovery of sight. He has sent forth those being crushed in freedom [or, *pardon*]; to proclaim a year of a Lord acceptable.”**

Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) **And the book of Isaias the prophet was delivered unto him. And as he unfolded the book, he found the place where it was written:
The Spirit of the Lord is upon me. Wherefore he hath anointed me to preach the gospel to the poor, he hath sent me to heal the contrite of heart,
To preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward.**

V. Alexander’s Aramaic T.
James Murdock’s Syriac NT **And there was delivered to him the book of Isaiah the prophet. And Jesus opened the book, and found the place where it is written:
The Spirit of the Lord is upon me; and therefore he hath anointed me to proclaim tidings to the poor; and hath sent me to heal the contrite in heart, and to proclaim**

Original Aramaic NT	<p>release to the captives, and sight to the blind; and to send away the contrite with forgiveness [of their sins]; and to proclaim the acceptable year of the Lord. And the scroll of Isaiah the Prophet was given to him and Yeshua opened the scroll and he found the place where it is written: "The Spirit of THE LORD JEHOVAH is upon me, and because of this he has anointed me to preach The Good News to the poor; he has sent me to heal broken hearts and to proclaim liberty to captives, vision to the blind, and to restore the crushed with forgiveness," "And to proclaim the acceptable era of THE LORD JEHOVAH."</p>
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	<p>. And the book of the prophet Isaiah was given to him. And Jesus opened the book, and found the place where it is written, The Spirit of the Lord is upon me; because of this he has anointed me, to preach good tidings to the poor; and he has sent me to heal the broken-hearted, and to proclaim release to the captives, and sight to the blind; to strengthen with forgiveness those who are bruised And to preach the acceptable year of the Lord.</p>
Significant differences:	
Limited Vocabulary Translations:	
Bible in Basic English	<p>And the book of the prophet Isaiah was given to him and, opening the book, he came on the place where it is said, The Spirit of the Lord is on me, because I am marked out by him to give good news to the poor; he has sent me to make well those who are broken-hearted; to say that the prisoners will be let go, and the blind will see, and to make the wounded free from their chains,</p>
Bible in Worldwide English	<p>To give knowledge that the year of the Lord's good pleasure is come. A man gave him the book that Isaiah the prophet of God wrote long ago. He opened the book and found the place where it says, The Spirit of the Lord is on me because he chose me to tell the good news to poor people. He has sent me to tell the prisoners they can go free, and to tell the blind people they can see. He has sent me to set free those who have been wrongly held down, and to tell people that the year when the Lord will help them has come.</p>
Easy English	<p>They gave him the book of messages that God had given to Isaiah. Jesus opened the book. He found the place where Isaiah wrote. 'The Spirit from the Lord God is upon me. He has chosen me to tell good news to poor people. He has sent me to tell people who are in prison, "You can go free!" I must say to people that cannot see, "See again!" I must cause people that are like slaves to be free. I must tell everyone, "This is the year when God will save his people." ' Jesus read the words from Isaiah 61:1-2.</p>
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	<p>The book of Isaiah the prophet was given to him. He opened the book and found the place where this is written: "The Spirit of the Lord is on me. He has chosen me to tell good news to the poor. He sent me to tell prisoners that they are free and to tell the blind that they can see again. He sent me to free those who have been treated badly and to announce that the time has come for the Lord to show his kindness."</p>

God's Word™

He stood up to read the lesson. The attendant gave him the book of the prophet Isaiah. He opened it and found the place where it read:

“The Spirit of the Lord is with me.

He has anointed me

to tell the Good News to the poor.

He has sent me [Some manuscripts and translations add “to heal those who are brokenhearted.”]

to announce forgiveness to the prisoners of sin

and the restoring of sight to the blind,

to forgive those who have been shattered by sin,

to announce the year of the Lord’s favor.”

Good News Bible (TEV)
The Message

When he stood up to read, he was handed the scroll of the prophet Isaiah. Unrolling the scroll, he found the place where it was written,

God’s Spirit is on me;

he’s chosen me to preach the Message of good news to the poor,

Sent me to announce pardon to prisoners and

recovery of sight to the blind,

To set the burdened and battered free,

to announce, “This is God’s year to act!” A portion of v. 16 is included for context..

NIRV

He stood up to read. And the scroll of Isaiah the prophet was handed to him. Jesus unrolled it and found the right place. There it is written,

“The Spirit of the Lord is on me.

He has anointed me

to announce the good news to poor people.

He has sent me to announce freedom for prisoners.

He has sent me so that the blind will see again.

He wants me to set free those who are treated badly.

And he has sent me to announce the year when he will set his people free.” (Isaiah 61:1,2). A portion of v. 16 is included for context.

New Life Version

Then He stood up to read. Someone handed Him the book of the early preacher Isaiah. He opened it and found the place where it was written, “The Spirit of the Lord is on Me. He has put His hand on Me to preach the Good News to poor people. He has sent Me to heal those with a sad heart. He has sent Me to tell those who are being held that they can go free. He has sent Me to make the blind to see and to free those who are held because of trouble. He sent Me to tell of the time when men can receive favor with the Lord.” A portion of v. 16 is included for context.

New Simplified Bible
The Spoken English NT

And the book of the prophet Isaiah was handed to him. He opened^p the book and found the place where it was written:

The Spirit of the Sovereign One is on me,

Because God has anointed me to announce good news to the poor.

God has sent me to announce release to the captives,

And recovery of sight to the blind.

God has sent me to let the oppressed go free,^q

And to announce the year of the Sovereign One’s favor.^r

^p Most mss. say “unrolled.” The Hebrew scriptures were traditionally written in scroll form.

^q Lit. “to send the oppressed out in freedom”

^r Isa. 61:1–2; Isa. 58:6.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study
Contemporary English V.

When he stood up to read from the Scriptures, he was given the book of Isaiah the prophet. He opened it and read,
"The Lord's Spirit has come to me, because he has chosen me to tell the good news to the poor. The Lord has sent me to announce freedom for prisoners, to give sight to the blind, to free everyone who suffers,
and to say, 'This is the year the Lord has chosen.' ". A portion of v. 16 is included for context.

The Living Bible

The book of Isaiah the prophet was handed to him, and he opened it to the place where it says:
"The Spirit of the Lord is upon me; he has appointed me to preach Good News to the poor; he has sent me to heal the brokenhearted and to announce that captives shall be released and the blind shall see, that the downtrodden shall be freed from their oppressors, and that God is ready to give blessings to all who come to him [literally, "to proclaim the acceptable year of the Lord.]"

New Berkeley Version
New Century Version

The book of Isaiah the prophet was given to him. He opened the book and found the place where this is written:
"The Lord has put his Spirit in me,
because he appointed me to tell the Good News to the poor.
He has sent me to tell the captives they are free
and to tell the blind that they can see again. *Isaiah 61:1*
God sent me to free those who have been treated unfairly *Isaiah 58:6*
and to announce the time when the Lord will show his kindness." *Isaiah 61:2*.

New Living Translation

The scroll of Isaiah the prophet was handed to him. He unrolled the scroll and found the place where this was written:
"The Spirit of the Lord is upon me,
for he has anointed me to bring Good News to the poor.
He has sent me to proclaim that captives will be released,
that the blind will see,
that the oppressed will be set free,
and that the time of the Lord's favor has come. [Or *and to proclaim the acceptable year of the Lord*. Isa 61:1-2 (Greek version); 58:6.]"

The Passion Translation

When Jesus came to the front to read the Scriptures,^[p] they handed him the scroll of the prophet Isaiah. He unrolled the scroll and read where it is written, "**The Spirit of the Lord is upon me, and he has anointed me to be hope^[q] for the poor, freedom for the brokenhearted, and new eyes^[r] for the blind, and to preach to prisoners,^[s] 'You are set free!' I have come to share the message of Jubilee,^[t] for the time of God's great acceptance^[u] has begun.**"^[v]

^[p] Luke 4:16 It was the custom of the day to read the Scriptures in Hebrew and then paraphrase it into Aramaic, the common language of that day.

^[q] Luke 4:18 Or "good news."

^[r] Luke 4:18 The Greek word is translated "looking up to heaven" in Mark 6:41.

^[s] Luke 4:18 Literally "prisoners of war."

^[t] Luke 4:18 See Lev. 25:8-17; Isa. 58:6; 61:1-2. The Isaiah passage is associated with the proclamation of the Year of Jubilee. The Greek word used here implies a cycle of time. Jesus clearly defined his mission by reading these words of the prophet Isaiah.

^[u] Luke 4:18 Or "favor." This phrase can be translated "the years when God will accept man."

^[v] Luke 4:18 This is quoted from Isa. 61:1.

Unlocked Dynamic Bible

A synagogue attendant handed him a scroll containing the words that the prophet Isaiah had written long ago. Jesus unrolled the scroll and found the place where these words were written:
"The Spirit of the Lord is in me. He has appointed me to declare Yahweh's good news to people who are poor. He has sent me here to proclaim that the captives will

go free, And will tell those who are blind that they will see again. I will free people who have been oppressed.

He sent me here to declare that now is the time when the Lord will act favorably toward people."

William's New Testament

The roll of the prophet Isaiah was handed to Him, and He unrolled it and found the place where it was written:

"The Spirit of the Lord is upon me, for He has consecrated me to preach the good news to the poor; He has sent me to announce release to captives and recovery of sight to the blind; to send the downtrodden away in liberty and to announce the year of favor from the Lord."

Partially literal and partially paraphrased translations:

American English Bible

Then someone handed him the scroll of the Prophet IsaiAh to read, so he opened it and found the place where it said:

'Jehovah's Breath is upon me,
And I've been anointed by Him
To teach good news to the poor.
'He sent me to heal broken hearts;
To proclaim a release to the captives;
A regaining of sight to the blind;
Deliverance to those who have been oppressed;
And to announce a year of [God's] favor.'

Beck's American Translation
Breakthrough Version

And a scroll of the preacher Isaiah was given over to Him. And when He unrolled the scroll, He found the place *in Isaiah 61:1–2* where it was that it had been written, "*The Master's Spirit is on Me, on account of which He anointed Me to share good news with poor people. He has sent Me out on a mission to speak publicly to incarcerated people about forgiveness and to blind people about seeing again, to send people (who have been broken) out in forgiveness, to speak publicly about the accepted year of the Master.*"

Common English Bible

The synagogue assistant gave him the scroll from the prophet Isaiah. He unrolled the scroll and found the place where it was written:

*The Spirit of the Lord is upon me,
because the Lord has anointed me.
He has sent me to preach good news to the poor,
to proclaim release to the prisoners
and recovery of sight to the blind,
to liberate the oppressed,
and to proclaim the year of the Lord's favor. Isa 61:1-2; 58:6*

International Standard V
Len Gane Paraphrase

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A. Campbell's Living Oracles

And they put into his hands the book of the Prophet Isaiah, and having opened the book, he found the place where it is written,

"The Spirit of the Lord is upon me, inasmuch as he has anointed me to publish glad tidings to the poor, to announce liberty to the captives, and recovery of sight to the blind, to release the oppressed,
to proclaim the year of acceptance with the Lord."

New Advent (Knox) Bible

The book given to him was the book of the prophet Isaias; so he opened it, and found the place where the words ran: The Spirit of the Lord is upon me; he has anointed me, and sent me out to preach the gospel to the poor, to restore the broken-hearted; to bid the prisoners go free, and the blind have sight; to set the oppressed at liberty, to proclaim a year when men may find acceptance with the Lord, a day of retribution. Is. 61.1, 2

NT for Everyone	They gave him the scroll of the prophet Isaiah. He unrolled the scroll and found the place where it was written: The spirit of the Lord is upon me because he has anointed me to tell the poor the good news. He has sent me to announce release to the prisoners and sight to the blind, to set the wounded victims free, to announce the year of God's special favour.
20 th Century New Testament	The book given him was that of the Prophet Isaiah; and Jesus opened the book and found the place where it says-- 'The Spirit of the Lord is upon me, For he has consecrated me to bring Good News to the poor, He has sent me to proclaim release to captives and restoration of sight to the blind, To set the oppressed at liberty, To proclaim the accepted year of the Lord.'

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	Jesus was handed the book of the prophet Isaiah. Jesus opened it to the place where it was written: The Spirit of the Lord is with me, because he has chosen me to preach the gospel to the poor; he has sent me to heal the sorrowful and to preach freedom for the captives, and restore sight to the blind, to free those who have been subjugated, to preach in the Lord's favored year. [There is] much potential for liberal bias here in avoiding freedom words. [The final verse is] short and simple, but tricky; modern versions vary widely with this verse.
Evangelical Heritage V. Ferrar-Fenton Bible	. And standing up to read, there was handed to Him the roll of the prophet Isaiah. And opening out the roll, He found the place where it was written, A SPIRIT OF THE LORD IS UPON ME, BY WHICH HE HAS APPOINTED ME TO TELL GOOD NEWS TO THE POOR; HE HAS SENT ME TO HEAL THE BROKEN-HEARTED ; TO PROCLAIM FREEDOM TO THE ENSLAVED. AND RESTORATION OF SIGHT TO THE BLIND; TO SET AT LIBERTY THOSE WHO ARE OPPRESSED; TO PROCLAIM THE YEAR HONoured BY THE LORD. Isa. lxi. 1,2 A portion of v. 16 is included for context.
Free Bible Version God's Truth (Tyndale)	. 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. The spirit of the Lord upon me, because he has anointed me: to preach the Gospell to the poor he has sent me: and to heal the broken hearted: to preach deliverance to the captive, and sight to the blind, and freely to set at liberty them that are bruised, and to preach the acceptable year of the Lord.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	The book of the prophet Isaiah was handed to him. He opened the book and found the place where it is written, "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to captives and sight to the blind, to set at liberty the crushed, to proclaim the favored year of the Lord."

Leicester A. Sawyer's NT	And the book of Isaiah the prophet was given to him. And unrolling the book he found the place where it was written, The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor; he has sent me to proclaim a release to the captives, and a recovery of sight to the blind, to send the oppressed away free, to proclaim an acceptable year of the Lord.
Unlocked Literal Bible Urim-Thummim Version	. And there was handed to him the scroll of the prophet Isaiah. And when he had opened the scroll, he found the place where it was written, <i>The Spirit of the LORD is upon me, because He has anointed me to announce the Good News to the lowly. He has sent me to heal the broken, to herald pardon to the captives, and recovering of sight to the blind, to order release from bondage to them that are shattered,</i> <i>to herald the acceptable year of the LORD.</i>
Weymouth New Testament	And there was handed to Him the book of the Prophet Isaiah, and, opening the book, He found the place where it was written, »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 announce release to the prisoners of war and recovery of sight to the blind: to send away free those whom tyranny has crushed, to proclaim the year of acceptance with the Lord.«
Wilbur Pickering's New T.	The book of the prophet Isaiah was handed to him, so unrolling the scroll He found the place where it was written: "The Spirit of the LORD is upon me, because He has anointed me to evangelize poor people. He has sent me to heal the brokenhearted, ¹⁵ to proclaim release to captives and recovery of sight to blind people, to send those who are oppressed out in freedom, to proclaim the Lord's favorable year." ¹⁶
Wikipedia Bible Project	⁽¹⁵⁾ Perhaps 1.5% of the Greek manuscripts, of objectively inferior quality, omit "to heal the brokenhearted" (as in NIV, NASB, LB, TEV, etc.). ⁽¹⁶⁾ Jesus interrupted the reading of Isa. 61:2 at a coma—"the great parenthesis". The part that He read pertained to His first coming, but "the day of vengeance of our God" pertains to His second coming—the 'parenthesis' is closing in on 2,000 years. He was given the scroll of the prophet Isaiah. Jesus opened the scroll to the place where it's written: "The Lord's Spirit is on me because he appointed me to preach good news to the poor. He sent me to announce the release of those held captive, the recovery of sight to the blind, the liberation of the downtrodden, to proclaim the favorable time of the Lord."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	"He stood up to read and they handed him the book of the prophet Isaiah. Jesus then unrolled the scroll and found the place where it is written: "The Spirit of the Lord is upon me. He has anointed me to bring good news to the poor, to proclaim liberty to captives and new sight to the blind; to free the oppressed and announce the Lord's year of mercy." The Christian Community Bible includes a portion of v. 16 as v. 17.
The Heritage Bible	And the scroll of the prophet Isaiah was given over to him, and having unrolled the scroll, he found the place where it was written, <small>Isa 61:1</small> The Spirit of the Lord is upon me; therefore he anointed me to announce the good news to the poor; he has set me apart and sent me to heal the brokenhearted, to preach freedom to the captives, and to the blind the restoration of sight, to set apart and send out in freedom those crushed, To preach <i>the</i> acceptable year of the Lord.
New American Bible (2002)	.

- New American Bible (2011) He unrolled the scroll and found the passage where it was written:
 “The Spirit of the Lord is upon me,*
 because he has anointed me
 to bring glad tidings to the poor. [Is 61:1–2; 58:6.]
 He has sent me to proclaim liberty to captives
 and recovery of sight to the blind,
 to let the oppressed go free,
 and to proclaim a year acceptable to the Lord.”. A portion of v. 17 was placed
 with the previous passage.
- * [4:18] **The Spirit of the Lord is upon me, because he has anointed me:** As this incident develops, Jesus is portrayed as a prophet whose ministry is compared to that of the prophets Elijah and Elisha. Prophetic anointings are known in first-century Palestinian Judaism from the Qumran literature that speaks of prophets as God’s anointed ones. To bring glad tidings to the poor: more than any other gospel writer Luke is concerned with Jesus’ attitude toward the economically and socially poor (see Lk 6:20, 24; 12:16–21; 14:12–14; 16:19–26; 19:8). At times, the poor in Luke’s gospel are associated with the downtrodden, the oppressed and afflicted, the forgotten and the neglected (Lk 4:18; 6:20–22; 7:22; 14:12–14), and it is they who accept Jesus’ message of salvation.
- New English Bible–1970
 New Jerusalem Bible .
 Unrolling the scroll he found the place where it is written:
 The spirit of the Lord is on me, for he has anointed me to bring the good news to the afflicted. He has sent me to proclaim liberty to captives, sight to the blind, to let the oppressed go free, to proclaim a year of favour from the Lord. A portion of v. 17 was placed with the previous passage.
- New RSV
 Revised English Bible–1989 .
 He came to Nazareth, where he had been brought up, and went to the synagogue on the sabbath day as he regularly did. He stood up to read the lesson and was handed the scroll of the prophet Isaiah. He opened the scroll and found the passage which says,
 “The spirit of the Lord is upon me because he has anointed me; he has sent me to announce good news to the poor, to proclaim release for prisoners and recovery of sight for the blind; to let the broken victims go free, to proclaim the year of the Lord’s favour.” V. 16 is included for context.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible He stood up to read, and he was given the scroll of the prophet Yesha’yahu. Unrolling the scroll, he found the place where it was written,
 “**The Spirit of Adonai is upon me;
 therefore he has anointed me
 to announce Good News to the poor;
 he has sent me to proclaim freedom for the imprisoned
 and renewed sight for the blind,
 to release those who have been crushed,
 to proclaim a year of the favor of Adonai.**” Isaiah 61:1–2; 58:6 A portion of v. 16 is included for context.
- exeGeses companion Bible And he goes to Nazareth where he was nurtured:
 and as his custom,
 he enters the synagogue on the day of the shabbaths
 and rises to read:
 and he is given the scroll of the prophet Yesha Yah:
 and he unfurls the scroll,
 and finds the place where it is scribed,

Spirit of Yah Veh is upon me,
 because he anoints me to evangelize the poor;
 he apostolizes me to heal the crushed in heart;
 to preach forgiveness to the captives
 and sight to the blind;
 to apostolize the crushed in forgiveness;
 to preach the acceptable year of Yah Veh.
 Isaiah 61:1, 2. V. 16 is included for context.

Hebraic Roots Bible

And the scroll of Isaiah the prophet was handed to Him. And unrolling the book, He found the place where it was written:
 "The Spirit of YAHWEH is upon me and because of this, He has anointed me to declare the good news to the poor. And He has sent me to heal the brokenhearted and to preach release to the captives and sight to the blind. And to free those who are oppressed with forgiveness,
 to preach the acceptable year of YAHWEH." (Isa. 61:1, 2).

Israeli Authorized Version *The Scriptures* 1998

And the scroll of the prophet Yeshayahu was handed to Him. And having unrolled the scroll, He found the place where it was written:
 "The Spirit of הוהי is upon Me, [Isa. 61:1-3] because He has anointed Me to bring the Good News to the poor. He has sent Me to heal the broken-hearted, to proclaim release to the captives and recovery of sight to the blind, to send away crushed ones with a release,
 to proclaim the acceptable year of הוהי." [Isa. 61:1-2]

Tree of Life Version

When the scroll of the prophet Isaiah was handed to Him, He unrolled the scroll and found the place where it was written,
 "The *Ruach ADONAI* is on me,
 because He has anointed me
 to proclaim Good News to the poor.
 He has sent me [Some mss. add *to heal the brokenhearted*] to proclaim release to the captives
 and recovery of sight to the blind,
 to set free the oppressed,
 and to proclaim the year of *ADONAI'S* favor." Isa. 61:1-2a(61:1-2a LXX); 58:6d(58:6d LXX); cf. Lev. 25:10

Expanded/Embellished Bibles:

The Amplified Bible

The scroll of the prophet Isaiah was handed to Him. He unrolled the scroll and found the place where it was written,
 "THE SPIRIT OF THE LORD IS UPON ME (THE MESSIAH),
 BECAUSE HE HAS ANOINTED ME TO PREACH THE GOOD NEWS TO THE POOR.
 HE HAS SENT ME TO ANNOUNCE RELEASE (PARDON, FORGIVENESS) TO THE CAPTIVES,
 AND RECOVERY OF SIGHT TO THE BLIND,
 TO SET FREE THOSE WHO ARE OPPRESSED (DOWNTRODDEN, BRUISED, CRUSHED BY TRAGEDY),
 TO PROCLAIM THE FAVORABLE YEAR OF THE LORD [THE DAY WHEN SALVATION AND THE FAVOR OF GOD
 ABOUND GREATLY]."

An Understandable Version

The book [*i.e., actually a scroll*] of the prophet Isaiah was handed to Him. He opened the book and found the passage where it was written [*Isa. 61:1f*],
 "The Holy Spirit of the Lord is upon me, because He anointed me [*i.e., specially chose me*] to preach good news to poor people. He has sent me to proclaim freedom to those who are captives [*i.e., to sin*]; recovery of sight to the [*spiritually as well as physically*] blind; to set free those who are oppressed [*i.e., by Satan*] and to proclaim the year of the Lord's acceptance [*i.e., the time when people would become His obedient followers*]."

The Expanded Bible

The ·book [or scroll] of Isaiah the prophet was given to him. He ·opened [^Lunrolled] the ·book [or scroll] and found the place where this is written:

“The Lord has put his Spirit in me [^LThe Spirit of the Lord is on me], because he ·appointed [^Lanointed; ^Cat Jesus’ baptism he was anointed by the Spirit as the Messiah, meaning the Anointed One] me to ·tell [proclaim; preach] the ·Good News [Gospel] to the poor.

He has sent me to ·tell the captives they are free [proclaim liberty/release for the captives/prisoners]

and to tell the blind that they can see again [Is. 61:1].

God sent me to free ·those who have been treated unfairly [the oppressed; Is. 58:6]

and to ·announce [proclaim] the ·time [year] when the Lord will show his ·kindness [favor; Is. 61:2; ^Can allusion to the release of slaves during the Jubilee year; Lev. 25].”

Jonathan Mitchell NT

So a scroll of the prophet Isaiah was handed to Him. Then, upon opening up the scroll, He found the place where it was written,

" [The] Lord's [= Yahweh's] Breath-effect (or: [The] Spirit of [the] Lord; or: a spirit from [Yahweh]; or: a spirit and attitude which is [the] Lord) [is] upon Me [Old Syriac MS: you], on account of which He anointed Me [Syriac: you] to bring and proclaim good news (a message of ease and wellness) to destitute folks – and so He has sent Me off as an emissary (a missionary; one commissioned as His representative) to cure and heal folks with [their] heart having been crushed, to publicly proclaim, as a herald, to (for; among) captives a release and liberation (a letting go away) and to (for; among) blind folks a seeing again (a recovery of sight), to send away with a mission those having been shattered by oppression, in a state of release and liberation,

"to publicly and loudly proclaim [the] Lord's [= Yahweh's] year which is characterized by being welcomed, favorably received and approved...!" [Isa. 61:1-2; 58:6; note: some see this as a reference to the 'year of Jubilee,' Lev. 25:10]

NET Bible®

He stood up to read, and the scroll of the prophet Isaiah was given to him. He⁶⁰ unrolled⁶¹ the scroll and found the place where it was written,

“The Spirit of the Lord is upon me, because he has anointed⁶² me to proclaim good news⁶³ to the poor.⁶⁴

He has sent me⁶⁵ to proclaim release⁶⁶ to the captives

and the regaining of sight⁶⁷ to the blind,

to set free⁶⁸ those who are oppressed,⁶⁹

to proclaim the year⁷⁰ of the Lord’s favor.”⁷¹ I have included a portion of v. 16 for context.

⁶⁰tn Grk “And unrolling the scroll he found.” Here καί (kai) has not been translated because of differences between Greek and English style. Instead a new sentence has been started in the translation.

⁶¹tn Grk “opening,” but a scroll of this period would have to be unrolled. The participle ἀναπτύξας (anaptuxa) has been translated as a finite verb due to the requirements of contemporary English style.

⁶²sn The phrase he has anointed me is an allusion back to Jesus’ baptism in Luke 3:21-22.

⁶³tn Grk “to evangelize,” “to preach the gospel.”

⁶⁴sn The poor is a key term in Luke. It refers to the pious poor and indicates Jesus’ desire to reach out to those the world tends to forget or mistreat. It is like 1:52 in force and also will be echoed in 6:20 (also 1 Pet 2:11-25). Jesus is commissioned to do this.

⁶⁵tc The majority of mss, especially the later Byzantines, include the phrase “to heal the brokenhearted” at this point (A Θ Ψ 0102 Ë 1 Ì). The phrase is lacking in several weighty mss (κ B D L W Ξ Ë 13 33 579 700 892* pc lat sys co), including representatives from both the Alexandrian and Western texttypes. From the standpoint of external evidence, the omission of the phrase is more likely original. When internal evidence is considered, the shorter reading becomes almost certain. Scribes would be much more prone to add the phrase here to align the text with Isa 61:1, the source of the quotation, than to remove it from the original.

66^{sn} The release in view here is comprehensive, both at a physical level and a spiritual one, as the entire ministry of Jesus makes clear (Luke 1:77-79; 7:47; 24:47; Acts 2:38; 5:31; 10:43).

67^{sn} Again, as with the previous phrase, regaining of sight may well mean more than simply miraculously restoring physical sight, which itself pictures a deeper reality (Luke 1:77-79; 18:35-43).

68^{sn} The essence of Jesus' messianic work is expressed in the phrase to set free. This line from Isa 58 says that Jesus will do what the nation had failed to do. It makes the proclamation messianic, not merely prophetic, because Jesus doesn't just proclaim the message – he brings the deliverance. The word translated set free is the same Greek word (ἄφεσις, *afesi*) translated release earlier in the verse.

69^{sn} Again, as with the previous phrases, oppressed may well mean more than simply political or economic oppression, but a deeper reality of oppression by sin (Luke 1:77-79; 18:35-43).

70^{sn} The year of the Lord's favor (Grk "the acceptable year of the Lord") is a description of the year of Jubilee (Lev 25:10). The year of the total forgiveness of debt is now turned into a metaphor for salvation. Jesus had come to proclaim that God was ready to forgive sin totally.

71^{sn} A quotation from Isa 61:1-2a. Within the citation is a line from Isa 58:6, with its reference to setting the oppressed free.

P. Kretzmann Commentary
Syndein/Thieme

He stood up to read, and the scroll of the prophet Isaiah was given to Him. He unrolled the scroll and found the place where it was written {Isaiah 61:1} - in the past with the result that it stands written forever -

"The Spirit of the Lord is on Me,

because He has anointed Me

to proclaim 'good news'/gospel to the poor.

He has sent Me to heal the broken hearted . . .

to proclaim release/deliverance to the captives . . .

{see Ephesians 4:8 where Jesus leads the captives (pre-Church- Age believers) to heaven with Him after the cross}

to set free those who are oppressed . . .

to proclaim the acceptable year/'extended period of time' {*eniautos*} of the Lord."

A portion of v. 16 is included for context.

Translation for Translators

A scroll containing *the words* that the prophet Isaiah *had written* was given to him { *Someone* gave to him a scroll containing *the words* that the prophet Isaiah *had written*}. He opened the scroll and found the place from which he *wanted to read*. *He read these words:*

The Spirit of the Lord/of God is upon me.

He has appointed [MTY] me to declare God's good news to the poor.

He has sent me here to proclaim that God will deliver those whom *Satan* has captured, and

he will *enable me* to enable those who are blind to see.

He will enable me to free people who have been oppressed {whom *others* have oppressed}.

And he sent me to declare that now is the time when <the Lord/God> will *act favorably toward people*.

The *synagogue attendant* gave Him the scroll of the prophet Isaiah, and Jesus unrolled it to the place where Isaiah had written these words:

The Spirit of the Lord the Eternal One is on Me.

Why? Because the Eternal designated Me

to be His representative to the poor, to preach good news to them.

The Voice

Luke's audience doesn't divide the world into sacred vs. secular or religious vs. political. For them, life is integrated. And for them, these "religious" words from Isaiah have a powerful and "political" meaning: because they see themselves as oppressed by the Roman occupation, Jesus' words suggest that His "good news" describes a powerful change about to come—a change that will rescue the people from their oppression. His fellow Jews have long been waiting for a savior to free

them from Roman oppression. Jesus tells them their hopes are about to be fulfilled. But then, just as people speak well of Jesus, He lets them know their expectations aren't in line with God's plans. He tells them not to expect God to fit into their boxes and suggests the unthinkable: that God cares for the Gentiles, the very people who are oppressing them! They aren't too pleased by this.

He sent Me to tell those who are held captive that they can now be set free,
and to tell the blind that they can now see.

He sent Me to liberate those held down by oppression.

In short, the Spirit is upon Me to proclaim that now is the time;

this is the jubilee season of the Eternal One's grace. Isaiah 61:1–2

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament	and is given [to] him Booklet [of] the forecaster isaiah and Unrolling the booklet [He] finds the place where [It] was Having Been Written Spirit [of] lord {is} to me [of] which for [It] designates me to announce [to] [men] poor [It] has sent me to proclaim [to] captives release and [to] [men] blind sight recovery to send [men] having been oppressed in release to proclaim year [of] lord favorable
Awful Scroll Bible	Now there occurred to be given-to Him a small scroll, of the exposor-to-light-beforehand Isaiah. Even being rolled-through the scroll, He found the place where it was having happened to be written, "The Breath of the Lord is upon Me, for this cause He anointed Myself, to herald-the-Good-Tidings to the reduced-to-cower; He has segregated- Myself -out to be healed, they having become worn-together in the sensibility of their heart; to be proclaimed a sending-away of the captives dismissed, and discerning-among to they murky visioned; to be arranged-away by-within sending-away dismissed, they having become shattered, (")to be proclaimed the Welcomed Year of the Lord."
Concordant Literal Version	And handed to Him was a scroll of the prophet Isaiah, and, opening the scroll, He found the place where it was written, The spirit of the Lord is on Me, On account of which He anoints Me to bring the evangel to the poor. He has commissioned Me to heal the crushed heart, To herald to captives a pardon, And to the blind the receiving of sight; To dispatch the oppressed with a pardon." To herald an acceptable year of the Lord..."
The Disciple's Bible Orthodox Jewish Bible	. [After the Hagbah], he was presented with the megillat sefer Yeshayah and having unrolled the megillah, he found the dvar where it had been written, RUACH ADONAI HASHEM ALAI YAAN MASHACH ADONAI OTI LEVASER ANAVIM SHELACHANI LIKRO LISHVUYIM DEROR, and to the blind PEKACH KOACH, VSHALACH RETZUTZIM CHAFSHIM, (The Spirit of the Sovereign L-rd is upon me because He anointed me to preach Besuras HaGeulah to the poor, He has sent me to preach to the captives release and to the blind the recovery of sight, to set the oppressed free [YESHAYAH 61:1-2; 58:6], LIKRO SHENAT RATZON LAHASHEM (To preach the year of Hashem's favor.) [YESHAYAH 61:1,2 TARGUM HA-SHIVIM; VAYIKRA 25:10; TEHILLIM 102:20, 103:6; YESHAYAH 42:7, 49:8,9
Rotherham's Emphasized B.	And there was handed to him a scroll of the prophet Isaiah; and unfolding the scroll, he found the place where it was written: The Spirit of the Lord, is upon me, because he hath anointed me—to tell glad tidings unto the destitute; He hath sent me forth,—To proclaim, to captives, a release, and, to the blind, a recovering of sight,—to send away the crushed, with a release; To proclaim the welcome year of the Lord.

Third Millennium Bible .
 Webster's Translation .

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	<p>And a scroll of Isaiah the prophet was handed to Him. And having unrolled the scroll, He found the place where it had been written: "[The] Spirit of [the] LORD [is] upon Me, on account of which He anointed Me to proclaim the Gospel to poor [ones]; He has sent Me to heal the ones having been broken [in] heart [fig., who have become despondent within themselves], to proclaim deliverance to captives and recovery of sight to blind [ones], to send away [ones] having been oppressed with deliverance, To proclaim [the] acceptable year of the LORD." [Isaiah 61:1,2]</p>
Charles Thompson NT	<p>And the book of the prophet Esaias was delivered to him. And having unrolled the volume, he found the place where it was written, The spirit of the Lord is upon me, for the business for which he anointed me. He hath sent me to publish glad tidings to the poor; to heal them who are broken hearted; to proclaim a deliverance to captives; and a recovery of sight, to the blind; to set at liberty the bruised; to proclaim the acceptable year of the Lord."</p>
Context Group Version	<p>And there was delivered to him the book of the prophet Isaiah. And he unrolled the book, and found the place where it was written, The Spirit of the Lord is on me, Because he anointed me to proclaim the imperial news to the poor: He has sent me to proclaim release to the captives, And recovering of sight to the blind, To set free those that are shattered, To proclaim the acceptable year of the Lord.</p>
Disciples' Literal New T.	<p>And the scroll of the prophet Isaiah was given to Him. And having unrolled the scroll, He found the place where it had been written [in Isa 61:1-2]: "The Spirit of the Lord is upon Me, because of which He anointed Me to announce-good-news to poor ones. He has sent me out to proclaim a release to captives and recovery-of-sight to blind ones, to send-out with a release ones having been broken^[d], to proclaim the acceptable^[e] year of the Lord"</p> <p>^[d] Luke 4:18 Or, shattered, whether in spirit or body; and thus, oppressed. ^[e] Luke 4:19 Or, favorable, welcome. It is the Lord's favored year at last!</p>
English Standard Version Far Above All Translation	<p>. Then he went to Nazareth where he had been brought up, and in accordance with his custom, he went into the synagogue on the Sabbath day, and stood up to read, and the book of the prophet Isaiah was handed over to him, and he unrolled <i>the</i> book, and found the place where it was written, "The spirit of <i>the</i> Lord <i>is</i> on me, on account of which he has anointed me to bring good tidings to the poor. He has sent me to heal the broken-hearted, to proclaim release to captives, and recovery of sight to <i>the</i> blind, to send <i>the</i> wounded off discharged, to proclaim the acceptable year of <i>the</i> Lord." V. 16 is included for context.</p>
Green's Literal Translation Literal New Testament	<p>. AND THERE WAS GIVEN TO HIM [THE] BOOK OF ISAIAH THE PROPHET, AND HAVING UNROLLED THE BOOK HE FOUND THE PLACE WHERE IT WAS WRITTEN, [THE] SPIRIT OF [THE] LORD [IS] UPON ME, ON ACCOUNT OF WHICH HE ANOINTED ME TO ANNOUNCE THE GLAD TIDINGS TO [THE] POOR, HE HAS SENT ME TO HEAL THE BROKEN IN HEART, TO PROCLAIM TO CAPTIVES DELIVERANCE AND TO [THE] BLIND RECOVERY OF SIGHT, TO SEND FORTH [THE] CRUSHED IN DELIVERANCE, TO PROCLAIM [THE] YEAR OF [THE] LORD ACCEPTABLE.</p>

Modern English Version	The scroll of the prophet Isaiah was handed to Him. When He had unrolled the scroll, He found the place where it was written: “The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to preach the acceptable year of the Lord.” Isa 61:1–2
Modern Literal Version Modern KJV New American Standard B.	. . And the book [Or scroll] of the prophet Isaiah was handed to Him. And He opened the book [Or scroll] and found the place where it was written, “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, TO PROCLAIM THE FAVORABLE YEAR OF THE LORD.”
New European Version	And there was delivered to him the book of the prophet Isaiah. And he opened the book, and found the place where it was written: The Spirit of the Lord is upon me, because He anointed me to preach good tidings to the poor. He has sent me to proclaim release to the captives, and the recovering of sight to the blind, to set at liberty those that are bruised, to proclaim the acceptable year of the Lord.
New King James Version NT (Variant Readings)	. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written: The Spirit of the Lord is upon me, Because he anointed me to preach good news to the poor: He hath sent me [to heal the broken in heart], To proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised, To proclaim the acceptable year of the Lord. Isa. 61:1-2.
Niobi Study Bible Restored Holy Bible 6.0 Revised Young's Lit. Trans.and there was given over to him a roll of Isaiah the prophet, and having unfolded the roll, he found the place where it has been written: 'The Spirit of the Lord is upon me, Because He did anoint me; To proclaim good news to the poor, Sent me to heal the broken of heart, To proclaim to captives deliverance, And to blind receiving of sight, To send away the bruised with deliverance, To proclaim the acceptable year of the Lord.'
A Voice in the Wilderness World English Bible Young's Updated LT	. . .
The gist of this passage:	Jesus opens up the scroll of Isaiah and reads the first few verses of Isaiah 61 (it was not divided up into chapters and verses at this time).

Luke 4:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
epididōmi (ἐπιδίδωμι) [pronounced <i>ep-ee-DIHD-oh-meef</i>]	<i>to give over; to deliver [over] to, to surrender); to offer</i>	3 rd person singular, aorist passive indicative	Strong's #1929
αὐτῷ (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
biblion (βιβλίον) [pronounced <i>bib-LEE-on</i>]	<i>a roll, a bill, book, scroll, writing</i>	neuter singular noun, accusative case	Strong's #975
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
prophētēs (προφήτης) [pronounced <i>prof-AY-tace</i>]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine singular noun; genitive/ablative case	Strong's #4396
Hêsaias (Ἡσαΐας) [pronounced <i>hay-sah-EE-as</i>]	<i>Jehovah's help; transliterated, Isaiah, Hesaias, Esaias</i>	masculine singular proper noun; genitive/ablative case	Strong's #2268

He is the famous Hebrew prophet who prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah.

Translation: A scroll of the prophet Isaiah was given over to Him,...

I would reasonably assume that in every synagogue, the men would read through passages of Scripture one book at a time, from beginning to end. At this point in the cycle, the book of Isaiah was being read.

Someone—a Levite no doubt—was in charge of the scrolls which contained the Scriptures. A number of Levites preserved the scrolls, keeping them ready to be read, and ordering new ones to be written up when necessary.

I don't now if the Scribes operated within the synagogues or if they worked independently from them. In any case, they would copy and replace old and damaged manuscripts with new, fresh ones. Generally speaking, the old copies would be burned (although, it appears that some were able to get copies of those worn out scrolls for their own libraries).



This Levite would hand the appropriate scroll to the person who is going to read from it. Jesus stepped up to the podium (or whatever) that was at the front of the synagogue, and the Levite handed the scroll to Him.

The whole idea was to have scrolls which could be unrolled and read easily. If an otherwise good reader stumbled while reading a manuscript, then it would have been checked for wear in that particular section.

Illustration of Jesus Reading from the Book of Isaiah (a graphic); from [Bible History](#); accessed March 18, 2021.

I love this particular illustration because we do not see the Lord's face. His hand is clearly brown, and the only physical feature that we are able to see is His beard. All of this is in agreement with the limited physical description which we have of Jesus (most of which does not come from the gospels).

Luke 4:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ανοιγῶ (ἀνοίγω) [pronounced <i>an-OY-go</i>]	<i>opening; being opened [up]</i>	masculine singular, aorist active participle; nominative case	Strong's #455
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
biblion (βιβλίον) [pronounced <i>bib-LEE-on</i>]	<i>a roll, a bill, book, scroll, writing</i>	neuter singular noun, accusative case	Strong's #975
heuriskō (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>to find (literally or figuratively); to get, to obtain; to perceive, to see</i>	3 rd person singular, aorist active indicative	Strong's #2147
The definite article below is in brackets.			
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
τοπος (τόπος) [pronounced <i>TOP-oss</i>]	<i>room, place, space; an inhabited place [a city, village]; a location</i>	masculine singular noun; accusative case	Strong's #5117
hou (οὔ) [pronounced <i>hoo</i>]	<i>where, at which place</i>	pronoun but acts like an adverb	Strong's #3757 (this is the genitive of #3739)
ἐν (ἐν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
graphō (γράφω) [pronounced <i>GRAF-oh</i>]	<i>being written, committed to writing; composing; in reference to Old Testament Scripture: it is written, it stands written</i>	neuter singular, perfect passive participle; nominative case	Strong's #1125

Translation: ...and opening the scroll, He found the place where it was written, [which passage He then read aloud]:...

Jesus is up in front, having been handed the scroll. He would simply pick up and read at the proper place (wherever the last person else left off).

Although the text does not say this, Jesus opens up to Isa. 61 (the books were not divided into chapters at that time), and He begins to read...but He only reads a verse and a half (they were not divided into verses then either).

Many translators combine vv. 16 & 17, like this: He stood up to read and the scroll of Isaiah the prophet was handed to Him. Having unrolled the scroll, He found the place where it was written:...

One man after another would stand up and read; most generally picking up from where the previous man stopped. Perhaps each man read the equivalent of 1–5 chapters.

Luke 4:17 A scroll of the prophet Isaiah was given over to Him, and opening the scroll, He found the place where it was written, [which passage He then read aloud]:...

My guess is, the Scriptures were read aloud, and probably an entire book would be read, but by several people. How much teaching occurred and how long they were in the synagogue on a typical day—we don't know for certain. My guess would be, men who stood up to read might read the equivalent of 1–5 chapters at a time.

We are told that Jesus unrolls the scroll to this point. Even though we don't find the words here, He certainly read these Scriptures aloud to the people who are in the synagogue (and there appears to be quite a number of people there).

What Jesus has been doing previously, and what He is doing here, presents a logical set of events. However, what Jesus does next is very unusual.

A Brief Review of Luke 4:14–17:

Now, let's look back at what takes us to this point in time:

Luke 4:14–15 And Jesus returned in the power of the Spirit to Galilee. And a report went out through all the neighborhood about Him. And He taught in their synagogues, being glorified by all.

This is a summation of an otherwise unknown period of time during which Jesus taught throughout Galilee in the synagogues.

Jesus does not have this internal calendar, where it says, *Tuesday, you will be in Baytown, next to the Sea of Galilee, and You will teach this passage. Then you will return home on Thursday, and go into the synagogue in your hometown.* There is no such schedule that Jesus, in His humanity, is aware of. Jesus is being led by the Holy Spirit, but that does not mean that He knows what is going to happen (and He does not access, by choice, His omniscience to look into the future). What Jesus has is the knowledge of Who He is; He has a phenomenal grasp of the Scriptures, as they existed; and He has the guidance of the Holy Spirit.

Luke 4:16–17 And He came to Nazareth where He was brought up. And as was His custom, He went in on the day of the sabbaths, into the synagogue, and He stood up to read. And the scroll of Isaiah the prophet was handed to Him. And unrolling the book, He found the place where it was written:... (Green's literal translation)

The passage that He will be given to read in Isaiah is quite significant. Jesus is not directing these events to happen in any specific order; but God the Father is. At this point in time, God the Father wants Jesus to reveal

Who He is. It's time for that to happen. Jesus, when it becomes apparent what He is going to read, He knows what He is going to say.

How does Jesus, in His humanity, know that it is time to reveal Himself? He will know based upon the passage that He is given to read.

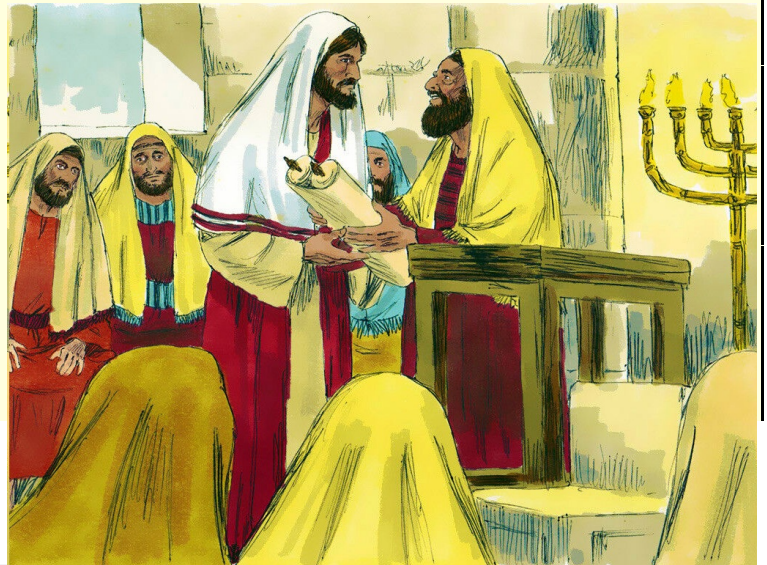
Jesus has been going throughout the synagogues of Galilee teaching. Whatever passage is placed before Him, He reads and then teaches that passage. He is not telling anyone that He is the Messiah; He is not performing miracles. He does not have an entourage of 12 disciples with Him. He is simply reading and teaching the Word of God. Whatever passage is placed before Him, that is what He reads and teaches.

Luke 4:16–17 *And He came to Nazareth where He was brought up. And as was His custom, He went in on the day of the sabbaths, into the synagogue, and He stood up to read. And the scroll of Isaiah the prophet was handed to Him. And unrolling the book, He found the place where it was written:...* (Green's literal translation)

Jesus is traveling about, from synagogue to synagogue, and He stands up to read before the congregation there. After He reads, He explains what He reads. On this auspicious day, He finds Himself in Nazareth, where He was raised up.

It is possible that, by this point in time, Jesus has a reputation for being an excellent teacher. So there may even be some anticipation among some of the congregants of the Nazareth synagogue.

Jesus begins to read the words of Isaiah. Jesus knew this passage; and He also knew, *it's time; that I have been given this passage to read, means that it is time for Me to reveal Myself.*



The scroll is offered to Jesus (a graphic); from [Free Bible Images](#); accessed March 26, 2021.

Chapter Outline
Charts, Graphics and Short Doctrines

Luke 4:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Luke 4:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]	<i>on, upon; at, by, before; of position, over, against; to, at, across; about (the times), above, after, against, among, as long as</i>	preposition of superimposition; used of motion and rest	Strong's #1909
ἐμε (ἐμέ) [pronounced ehm-EH]	<i>I, me, myself, my</i>	1 st person singular, accusative personal pronoun	Strong's #1691 (a form of #3165)

Translation: ...“The Spirit of the Lord [is] upon Me...”

This is an amazing scene; one of the most dramatic in the New Testament. Jesus is reading the Scriptures, words which have been read in the synagogues for hundreds of years. We do not know how long that synagogue in Nazareth has been standing, but, at least every 5 years or so, someone has stood up and read this very passage that Jesus is reading. This prophecy is about Him. Therefore, He is about to tell the people there just exactly Who He is.

God's Spirit is upon Jesus, as we just read in v. 14. Jesus did not depend upon His Deity during His time on this earth. He depended upon the power of God the Holy Spirit. He set aside or He voluntarily emptied Himself of His Divine Nature. This is known as the doctrine of Kenosis. The word kenosis comes from the Greek verb kenoō (κενόω) [pronounced kehn-OH-oh], which means, *to empty, to make empty; to deprive of force, to render vain (useless, of no effect); to cause a thing to be seen to be empty (hollow or false)*. Strong's #2758. His Deity is always there; and His relationship to the universe remained intact; but before man and with man, Jesus was just a man. All, or nearly all, of the Lord's activity on earth was fully as a man and nothing more. Even though He was guided and empowered by God the Holy Spirit, this empowerment was something that He was willing to share with His disciples (furthermore, the Holy Spirit belongs to every believer today).

Remember how we have read then, when baptized, the Spirit of God came upon Him in the form of a dove? Also, in this chapter, He is led by the Spirit to Galilee. Jesus reads these words from Isaiah, but these words are all about Him.

Jesus is simply traveling about, city to city; teaching in each city. What He taught depended upon the passage which was placed before Him in each synagogue.

Luke 4:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hou (οὗ) [pronounced hoo]	<i>where, at which place</i>	pronoun but acts like an adverb	Strong's #3757 (this is the genitive of #3739)
heneka/heneken /heineken (ἐνεκα/ἐνεκεν/εἵνεκεν) [pronounced HEN-ek-ah, HEN-ek-en, HInek-en]	<i>because, on account of, for the (cause, sake) of, by reason of, that</i>	preposition	Strong's #1752

Perhaps these words together may be understood to mean *on which account, because*.

Luke 4:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chriô (χρίω) [pronounced <i>KHREE-oh</i>]	<i>to anoint; to consecrate by anointing</i>	3 rd person singular, aorist active indicative	Strong's #5548
me (μέ) [pronounced <i>meh</i>]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691

Translation: ...because He has anointed Me...

Jesus is *appointed, chosen, anointed, or specified* to do a specific set of works. They will be enumerated here. *He*, in this verse, is God the Father; *Me* is a reference to Jesus the Son. It would look like this:

Luke 4:18b "...because He [God the Father] has anointed Me [God the Son]..."

My guess is, when Isaiah wrote these words, he was thinking about himself and how God had anointed him to continue in his ministry as a prophet. However, God the Holy Spirit uses these exact same words to refer to Jesus, the Messiah.

This parallel understanding is found throughout the Old Testament. When David wrote Psalm 22, he was, no doubt, suffering greatly at the time (or remembering when he was suffering greatly). But Psalm 22 also describes the crucifixion as if we are there watching. In fact, as soon as we come to the realization that this chapter is about the crucifixion, then the importance of David's situation is set aside in our minds. It is not that important by comparison to the crucifixion. Obviously, to David, it was important.

Luke 4:18c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euaggelizô (εὐαγγελίζω) [pronounced <i>yoo-ang-ghel-EED-zo</i>]	<i>to announce [speak, declare, bring] the good news, to evangelize, to proclaim the gospel; to bring [declare] glad [good] tidings [news, information]</i>	aorist middle infinitive	Strong's #2097
ptôchos (πτωκός) [pronounced <i>ptoh-KHOSS</i>]	<i>poor, miserable, beggarly, impotent</i>	masculine singular noun; dative, locative or instrumental case	Strong's #4434

Translation: ...to proclaim the good news to the poor.

The good news is the gospel; that Jesus Christ died for our sins. We are poor, miserable and beggarly because before God, we have nothing to recommend us to God. We have sinned against Him thousands of times; and God is perfect. God cannot have any contact with sin; He cannot support or promote anyone whose life is ruled by sin. God cannot, without compromising His Own character, simply forgive us for our sins. There is this great chasm between God and us.

God is like a gallon of pure white paint. This paint does not remain pure if 6 ounces of my black paint (representing my sins and rebellious nature) is poured into it. Pure white paint loses its purity. I may tell God, "I am really a good guy and I will try very hard not to sin again;" but it would still be my 6 ounces of black paint thrown

into His gallon of pure white paint. No matter what I promise and no matter what I do, I destroy the purity of God's whiteness.

The good news is, Jesus has bridged that chasm between man and God. We are estranged from our Creator. However, Jesus provides a way for us to connect with Him. That is good news. We are destitute because we are separated from God; nevertheless, the good news is, Jesus provides us the way to interact with God.

Luke 4:18a-c **"The Spirit of the Lord is upon Me, because He has anointed Me to proclaim good news to the poor.**

Men are poor (or, *destitute*) because they lack God. The word *poor* is *ptôchos* (πτωκός) [pronounced *ptoh-KHOSS*], and it means *poor, miserable, beggarly, impotent*. This can also refer to one who is *destitute in spiritual things*. Strong's #4434.

In this verse, *to proclaim the good news* is a single verb, the present middle infinitive of *euaggelizô* (εὐαγγελίζω) [pronounced *yoo-ang-ghel-EED-zo*]. *Euaggelizô* means, 1) *to bring good news, to announce glad tidings; 1a) used in the OT of any kind of good news; 1a1) of the joyful tidings of God's kindness, in particular, of the Messianic blessings; 1b) in the NT used especially of the glad tidings of the coming kingdom of God, and of the salvation to be obtained in it through Christ, and of what relates to this salvation; 1c) glad tidings are brought to one, one has glad tidings proclaimed to him; 1d) to proclaim glad tidings; 1d1) instruct (men) concerning the things that pertain to Christian salvation*. Thayer definitions only. Strong's #2097.

Remember that we don't find this word used back in vv. 14–15, for His itinerant synagogue ministry. Jesus taught the Scriptures, as handed to Him; but He did not proclaim the good news. Through Isaiah, Jesus is about to proclaim the good news. He, Jesus, is, in fact, that good news.

The gospel is the good news; the good news is that Jesus is the Revealed God, and He has come to save man.

Luke 4:18d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apostellô (ἀποστέλλω) [pronounced <i>ap-os-TEHL-low</i>]	<i>to order (one) to go to a place appointed; to send [out, forth, away], dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, send off; to drive away; to set apart</i>	3 rd person singular, perfect active indicative	Strong's #649
me (μέ) [pronounced <i>meh</i>]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
kêrussô (κηρύσσω) [pronounced <i>kay-ROOS-so</i>]	<i>to proclaim, to publish; to herald (as a public crier), especially divine truth (the gospel): to preach; (preacher)</i>	aoist active infinitive	Strong's #2784
aichmalôtos (αἰχμαλωτός) [pronounced <i>aheekh-mal-oh-TOSS</i>]	<i>a captive, prisoner of war</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #164

Derived from a Greek word for *sword* —*aichmê* (αἰχμή).

Luke 4:18d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
áphesis (ἄφεσις) [pronounced AWF-ess- iss]	<i>forgiveness, remission, pardon; freedom, release, manumission</i>	feminine singular noun; dative, locative or instrumental case	Strong's #859

Translation: He has sent Me forth to proclaim freedom [and pardon] to the captives...

We are analogous to captives in war, without rights, without portfolio, without choice. We cannot choose to be anything in relation to our captives except as slaves. We have no rights. We cannot say, "Master, this is what I want to do."

God the Son comes to us, as slaves, as captives in war, and He proclaims freedom to us.

The concept here can be twofold: (1) the proclamation of liberty to those who are actually in enslaved or in jail; and (2) to those who are in the slave market of sin. After salvation, we are no longer subject to our sin nature (until, of course, we sin; and then we can reset our relationship with God by means of rebound).

In Israel, there was a *Year of Jubilee*, which occurred every 49 years (7x7). During this year, all of the slaves were released; they were given their freedom. It does not appear that Israel ever followed this requirement from their law, but it is there in the Law of Moses. That freedom is what Jesus promises to us.

Luke 4:18e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
tuphlos (τυφλός) [pronounced tooF- LOSS]	<i>blind, enveloped with smoke, unable to see clearly; used figuratively to mean [willfully] blind, ignorant, stupid, slow in understanding</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #5185
anablepsis (ἀνάβλεψις) [pronounced an-AB- lep-sis]	<i>recovery [restoration] of sight</i>	feminine singular noun, accusative case	Strong's #309

Translation: ...and recovery of vision to [those who are] blind.

This passage works on two levels. There are those who are physically blind, and God restores sight to them. There are also those who are spiritually blind, and God gives them the ability to see truth, if they so choose. If man has positive volition towards God, God will provide them with the good news.

Luke 4:18f

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apostellō (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>to order (one) to go to a place appointed; to send [out, forth, away], dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, send off; to drive away; to set apart</i>	aoist active infinitive	Strong's #649
thrauō (θραύω) [pronounced THROW-oh]	<i>being crushed, the ones being bruised, being broken in pieces, the shattered ones</i>	masculine plural, perfect passive participle; accusative case	Strong's #2352
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
áphesis (ἄφεσις) [pronounced AWF-ess-iss]	<i>forgiveness, remission, pardon; freedom, release, manumission</i>	feminine singular noun; dative, locative or instrumental case	Strong's #859

Translation: He has sent forth those being crushed with freedom [and pardon],...

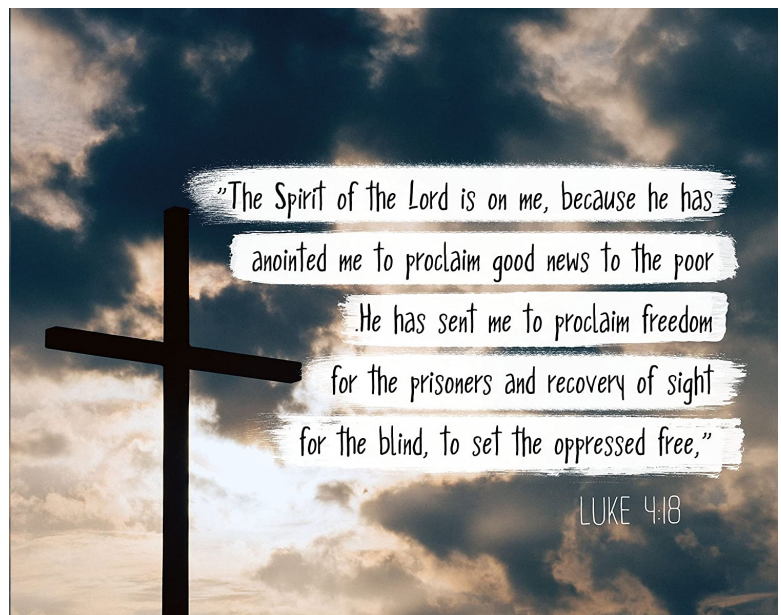
My understanding is, these are the men whom Jesus has sent forth, who were crushed and bruised by sin; but they have received forgiveness or pardon for their transgressions. This in turn provides them with great freedom.

Luke 4:18 ...“The Spirit of the Lord [is] upon Me because He has anointed Me to proclaim the good news to the poor. He has sent Me forth to proclaim freedom [and pardon] to the captives and recovery of vision to [those who are] blind. He has sent forth those being crushed with freedom [and pardon],... (Isa. 61:1)

The Holy Spirit is guiding Jesus in what to say. Jesus knows this passage; He knows what it is all about. God the Father anointed Jesus to speak the good news to the poor and to proclaim freedom to those in captivity. This is what this verse tells us.

Jesus continues reading this passage.

Luke 4:18 (a graphic); from [Amazon](#); accessed March 26, 2021.



Luke 4:19

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kêrussô (κηρύσσω) [pronounced kay-ROOS-so]	<i>to proclaim, to publish; to herald (as a public crier), especially divine truth (the gospel); to preach; (preacher)</i>	aorist active infinitive	Strong's #2784
eniautos (ἐνιαυτός) [pronounced en-ee-ow-TOSS]	<i>a year, in a wider sense, a fixed definite period of time</i>	masculine singular noun, accusative case	Strong's #1763
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
dekkos (δεκτός) [pronounced dehk-TOSS]	<i>accepted, acceptable, approved, propitious</i>	masculine singular adjective; accusative case	Strong's #1184

Translation: ...to proclaim [that this is] the acceptable year of the Lord.”

To proclaim is the aorist active indicative of kêrussô (κηρύσσω) [pronounced kay-ROOS-so], which means, *to proclaim, to publish; to herald (as a public crier), especially divine truth (the gospel); to preach*. Strong's #2784.

What Isaiah is proclaiming is the *year* of the Lord's grace. The word translated *year* is eniautos (ἐνιαυτός) [pronounced en-ee-ow-TOSS], and it means, *a year, in a wider sense, a fixed definite period of time*. So, it can be specifically a year; but it can also be a period of time. Strong's #1763.

Originally, God sent Isaiah forth to proclaim these words. But now, Jesus is proclaiming these words, that He has been sent forth by God the Father to announce that this is the accepted, approved or propitious year of the Lord. In other words, Messiah has now come to them.

God has come to the people in grace. Right now, in human history, is the accepted, approved, propitious period of time. That is what Jesus just read aloud in the synagogue.

Then Jesus stops. He stops mid-verse right here. He has read very little. He has read a verse and a half; and then He suddenly stops in what appears to be right in the middle of a thought. This is not random. Jesus did not feel tired and so he did not read much. He read to that point and stopped for a reason.

Luke 4:19 ...to proclaim [that this is] the acceptable year of the Lord.” (Isa. 61:2a)

Luke 4:17–19 Someone handed the Lord a scroll of the prophet Isaiah, and He opened it and found the place where He found these words written—which words He read aloud in the synagogue: “The Spirit of the Lord has come upon Me because He has anointed Me to proclaim the good news to the poor. He has sent Me forth to proclaim freedom and pardon to those in captivity; and to proclaim a recovery of vision to those who are blind. He will send forth those being persecuted to proclaim that right now is the acceptable time of the Lord for these things to come to pass.” (Isa. 61:1–2a) (Kukis paraphrase)

It is important to note that Jesus did not recite the entire passage. He just stopped in the middle of it. Jesus, Who is known at this time as a Great Teacher of the Word of God, has read these few words, and then He simply stops.

What is key at this point is the Doctrine of Intercalation, which is also known as the *Great Parenthesis*. We will discuss what this is after a few more verses.

Jesus Reveals that He is the Messiah

And furling the roll, giving [it] to the attendant, He sat down. And all the eyes in the synagogue were fastened upon Him.

Luke
4:20

Rolling up the scroll [and] giving [it] to the attendant, He sat down. All of the eyes in the synagogue were fastened upon Him.

Jesus rolled up the scroll and gave it to the attendant; then He sat down. Every eye in the synagogue was fixed upon Him.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And furling the roll, giving [it] to the attendant, He sat down. And all the eyes in the synagogue were fastened upon Him.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And when he had folded the book, he restored it to the minister, and sat down. And the eyes of all in the synagogue were fixed on him.
V. Alexander's Aramaic T. James Murdock's Syriac NT	. And he rolled up the book, and gave it to the servitor, and went and sat down. And the eyes of all in the synagogue were gazing upon him.
Original Aramaic NT	And he rolled up the scroll and he gave it to the minister and he went and sat down, but all who were in the synagogue fixed their eyes upon him.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. And he rolled up the scroll and gave it to the attendant, and went and sat down. And the eyes of all who were in the synagogue were fixed on him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And shutting the book he gave it back to the servant and took his seat: and the eyes of all in the Synagogue were fixed on him.
Bible in Worldwide English	Then Jesus closed the book and gave it back to the man. He sat down. Everyone in the meeting house was watching him.
Easy English	Jesus closed the book and he gave it back to an officer of the meeting place. Then he sat down to teach the people. Everyone in the meeting place was looking at him.
Easy-to-Read Version–2001	Jesus closed the book. He gave the book back to the helper and sat down. Every person in the synagogue watched Jesus closely.
Easy-to-Read Version–2006	Jesus closed the book, gave it back to the helper, and sat down. The remainder of v. 16 is placed with the next passage for context.
<i>God's Word</i> TM	Jesus closed the book, gave it back to the attendant, and sat down. Everyone in the synagogue watched him closely.
Good News Bible (TEV) <i>The Message</i>	. He rolled up the scroll, handed it back to the assistant, and sat down. Every eye in the place was on him, intent.
NIRV New Life Version	. Jesus closed the book. Then He gave it back to the leader and sat down. All those in the Jewish place of worship kept their eyes on Him.
New Simplified Bible The Spoken English NT	. Jesus closed the book and gave it to the attendant, and sat down. All the people ^s in the synagogue were staring at him.

s. Lit. "And the eyes of all."

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	.	And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the community center were fastened on him.
The Living Bible	.	He closed the book and handed it back to the attendant and sat down, while everyone in the synagogue gazed at him intently.
New Berkeley Version	.	
New Century Version	.	Jesus closed the book, gave it back to the assistant, and sat down. Everyone in the synagogue was watching Jesus closely.
New Living Translation	.	
The Passion Translation	.	After he read this he rolled up the scroll, handed it back to the <i>minister</i> , and sat down. Everyone stared at Jesus, wondering what he was about to say.
Unlocked Dynamic Bible	.	Then he rolled up the scroll and gave it back to the attendant, and sat down. Everyone in the synagogue was looking intently at him.
William's New Testament	.	Then He rolled up the roll and gave it back to the attendant and took His seat. Now the eyes of everyone in the synagogue were gazing at Him.

Partially literal and partially paraphrased translations:

American English Bible	.	Thereafter, he rolled up the scroll and handed it back to the attendant, and he sat back down, as everyone in the synagogue was staring at him.
Beck's American Translation	.	
Breakthrough Version	.	And when He rolled up the scroll, after He gave it back to the rower, He was seated. And the eyes of everyone in the synagogue were staring at Him.
Common English Bible	.	He rolled up the scroll, gave it back to the synagogue assistant, and sat down. Every eye in the synagogue was fixed on him.
International Standard V	.	
Len Gane Paraphrase	.	Then he closed the book, returned to the attendant, and sat down. Everyone in the synagogue had their eyes fixed on him.
A. Campbell's Living Oracles	.	
New Advent (Knox) Bible	.	Then he shut the book, and gave it back to the attendant, and sat down. The remainder of v. 20 will be placed with the next passage for context.
NT for Everyone	.	
20 th Century New Testament	.	

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.	
Christian Standard Bible	.	
Conservapedia Translation	.	Jesus closed the book and returned it to the minister, and sat down. But everyone in the synagogue was staring at Him.
Evangelical Heritage V.	.	
Ferrar-Fenton Bible	.	
Free Bible Version	.	
God's Truth (Tyndale)	.	
Jubilee Bible 2000	.	
Montgomery NT	.	Then rolling up the papyrus, he gave it back to the attendant and sat down.
NIV, ©2011	.	
Riverside New Testament	.	
Leicester A. Sawyer's NT	.	And folding up the book, he gave it to the minister, and sat down; and the eyes of all in the synagogue were steadfastly fixed upon him.

Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	And rolling up the book, He returned it to the attendant, and sat down—to speak. And the eyes of all in the synagogue were fixed on Him.
Wilbur Pickering’s New T.	“Today this Scripture is fulfilled” Then, having rolled up the scroll and returned it to the attendant, He sat down. The remainder of v. 16 is with the next passage for context.
Wikipedia Bible Project	He rolled up the scroll, and handed it back to the attendant, and sat down. The eyes of everyone in the synagogue were fixed on him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And folding the scroll, giving it back to the subordinate, he sat, and the eyes of all them in the synagogue were gazing intently on him.
New American Bible (2002)	.
New American Bible (2011)	Rolling up the scroll, he handed it back to the attendant and sat down, and the eyes of all in the synagogue looked intently at him.
New English Bible—1970	.
New Jerusalem Bible	He then rolled up the scroll, gave it back to the assistant and sat down. And all eyes in the synagogue were fixed on him.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	After closing the scroll and returning it to the <i>shammash</i> , he sat down; and the eyes of everyone in the synagogue were fixed on him.
exeGesés companion Bible	And he furls the scroll, and gives it to the attendant and sits: and the eyes of all in the synagogue stare at him.
Hebraic Roots Bible	.
Israeli Authorized Version	And he closed the book, and he gave it again to the officer, and sat down. And the eyes of all them that were in the Synagogue were fastened on him.
<i>The Scriptures</i> 1998	And having rolled up the scroll, He gave it back to the attendant and sat down. And the eyes of all in the congregation were fixed upon Him.
Tree of Life Version	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then He rolled up the scroll [having stopped in the middle of the verse], gave it back to the attendant and sat down [to teach]; and the eyes of all those in the synagogue were [attentively] fixed on Him.
An Understandable Version	.
The Expanded Bible	Jesus closed the book [or rolled up the scroll], gave it back to the assistant [synagogue attendant], and sat down. Everyone [All the eyes] in the synagogue was watching Jesus closely.
Jonathan Mitchell NT	Then, upon rolling up the scroll [and] giving [it] back to the attendant, He sat down – and the eyes of everyone in the synagogue were staring intently at Him.
NET Bible®	Then ⁷² he rolled up ⁷³ the scroll, gave it back to the attendant, and sat down. The eyes of everyone in the synagogue were fixed on ⁷⁴ him. ⁷² tn Grk “And closing.” Here <i>kaí</i> (<i>kai</i>) has been translated as “then” to indicate the transition to a new topic.

^{73th} Grk “closing,” but a scroll of this period would have to be rolled up. The participle πτύξας (ptuxas) has been translated as a finite verb due to the requirements of contemporary English style.

^{74th} Or “gazing at,” “staring at.”

P. Kretzmann Commentary
Syndein/Thieme

.
Then He rolled up the scroll, gave it back to the attendant, and sat down. The eyes of everyone in the synagogue were fixed on Him.

{Note: Jesus was a wonderful reader and the crowd loved to listen to Him. But, to read a line and a half and sit down is VERY unusual so everyone came to attention! What is going on!}.

Translation for Translators

Then he rolled up the scroll and gave it back to the attendant, and sat down *to teach the people*. Everyone in the synagogue was looking intently [MTY] at him.

The Voice

Jesus rolled up the scroll and returned it to the synagogue attendant. Then He sat down, *as a teacher would do*, and all in the synagogue focused their attention on Jesus, *waiting for Him to speak*.

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament

and Rolling the booklet Giving {it} [to] the official [He] sits (down) and [of] all [men] The Eyes in the assembly were Looking [to] him

Awful Scroll Bible

Then being rolled up the small scroll, being given- it -out to the ~assistant, He sat-down to teach. Indeed the eyes of everyone from-within the drawing-together place, are stretching-toward Him.

Concordant Literal Version

And furling the scroll, giving it back to the deputy, He is seated. And the eyes of all in the synagogue were looking intently at Him."

The Disciple's Bible

.

Orthodox Jewish Bible

And doing the glilah ceremony, he rolled up the megillah; and, having given it back to the shamash, he sat down [to teach]. And all the eyes in the shul were focused on him.

Rotherham's Emphasized B.

.

Third Millennium Bible

.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

.

Charles Thompson NT

And when he had rolled up the volume and given it to the attendant, he sat down. V. 16b is placed with the next verse for context.

Context Group Version

.

Disciples' Literal New T.

And having rolled up the scroll, having given *it* back to the attendant, He sat-down^[f]. And the eyes of everyone in the synagogue were looking-intently at Him.
^[f] That is, sat down facing them from the front. In that day, teachers stood to read and sat to teach.

English Standard Version

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.

Far Above All Translation

.

Green's Literal Translation

.

Literal New Testament

.

Modern English Version

.

Modern Literal Version

And having furlled the scroll and giving it back to the attendant, he sat down, and the eyes of all were staring at him in the synagogue.

Modern KJV

.

New American Standard B.

.

New European Version

.

New King James Version

.

NT (Variant Readings)

.

Niobi Study Bible
 Restored Holy Bible 6.0
 Revised Young's Lit. Trans.

.
 .
 . **And having folded the roll, having given it back to the officer, he sat down, and the eyes of all in the synagogue were gazing on him.**

A Voice in the Wilderness
 Webster's Translation

.
 . **And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.**

World English Bible
 Young's Updated LT

.
 .

The gist of this passage:

Jesus rolls up the scroll, hands it to the attendant, and then He sits down. Everyone is looking at Him.

Luke 4:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
πτύσσῳ (πτύσσω) [pronounced PTOOOS-so]	rolling up, furling, folding [together, up]	masculine singular, aorist active participle; nominative case	Strong's #4428
το (τό) [pronounced toh]	the; this, that; to the, towards the	neuter singular definite article; accusative case	Strong's #3588
βιβλίον (βιβλίον) [pronounced bib-LEE-on]	a roll, a bill, book, scroll, writing	neuter singular noun, accusative case	Strong's #975

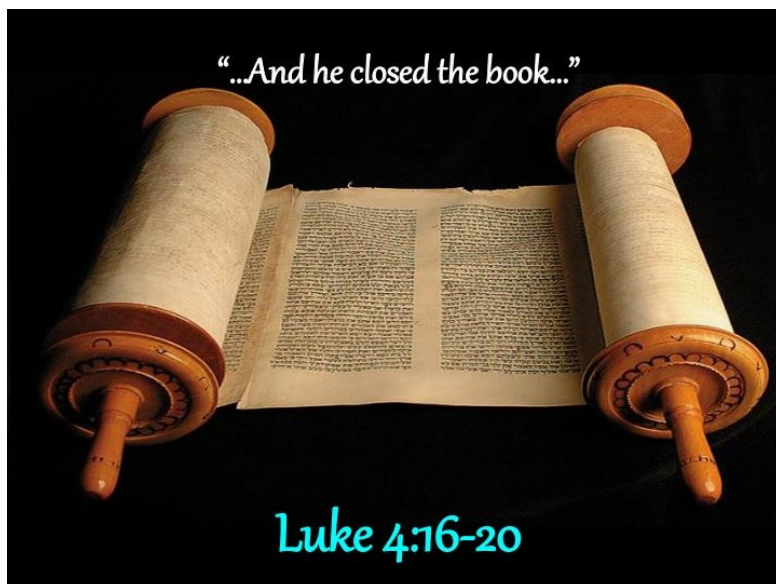
Translation: Rolling up the scroll...

Jesus has read a verse and a half. Then he re-rolls the scroll that He was reading from.

No doubt, people are looking at Him, wondering, *what's happening right now? Isn't this Guy supposed to be a Great Teacher? Why is He rolling up the scroll?*

People at the synagogue would have been scratching their heads wondering, *what exactly is Jesus doing right now?*

Luke 4:20a (a graphic); from [Slide Serve](#); accessed March 26, 2021.





Old Testament Scrolls (a graphic); from [People of the Bible](#); accessed March 26, 2021.

This graphic gives us a rough idea as to what a *book* looked like in that era.

Luke 4:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apodidōmi (ἀποδίδωμι) [pronounced <i>ap-od- EED-oh-mee</i>]	<i>giving [away, up, over, back]; delivering (again), giving (again), (re-) paying, performing, recompensing, rendering, requiting, restoring, rewarding, selling, yielding</i>	masculine singular, aorist active participle; nominative case	Strong's #591
τὸ (τῷ) [pronounced <i>toh</i>]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
ὑπηρέτης (ὑπηρέτης) [pronounced <i>hoop-ay- REHT-ace</i>]	<i>attendant, subordinate, assistant, minister, officer, servant</i>	masculine plural noun; dative, locative or instrumental case	Strong's #5257

Translation: ...[and] giving [it] to the attendant,...

Jesus then hands this scroll back to the attendant, the person who would be in charge of keeping and dispensing the scrolls. Today, we simply have a singular Bible; but then, there were a great many scrolls (some books required more than one scroll). So, one person has to make certain that, when calling for the book of Isaiah, that he can find that book out of a few hundred scrolls available. He needs to know from which scroll of Isaiah that he needs to bring out.

The attendant now has the scroll of Isaiah in his hand. He is dumbfounded. So is the congregation.

So you understand, it was typical for a reader to read a chapter or two or three—even five or more. Jesus also had a reputation for explaining what He read. In fact, He is renown for doing that. But He reads a verse and a half and gives the scroll back to the attendant.

And then Jesus does this:

Luke 4:20c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathizō (καθίζω) [pronounced <i>kath- EED-zoh</i>]	<i>to sit, to sit down, to sit down with</i> and the implication can be <i>to abide, to continue with, to remain, to stay</i> (see Luke 12:49 Acts 18:11); further: <i>to cause to sit as a judge; to appoint a judge</i>	3 rd person singular, aorist active indicative	Strong's #2523

Translation: ...He sat down.

Jesus then sits down. There is no explanation given, yet, for what He just did.

No one is saying anything, but they are all thinking, *what the hell?* Jesus, Who is known by this time as being a great teacher, has stood up, read a verse and a half, and then He sat down. It took longer for Him to walk up to the podium than it did for Him to read that brief passage.

Every person in that room is wondering, *what's going on? What is Jesus doing right now? Is He doing a thing right now?*

Luke 4:20d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
pantōn (πάντων) [pronounced <i>PAHN- tone</i>]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
ophthalmoi (ὀφθαλμοί) [pronounced <i>opf-thahl- MOI</i>]	<i>eyes; perception, knowledge, understanding</i>	masculine plural noun; nominative case	Strong's #3788
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tēn (τήν) [pronounced <i>tayn</i>]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
sunagōgē (συναγωγή) [pronounced <i>soon-ag- oh-GAY</i>]	<i>synagogue, assembly, congregation; an assemblage of persons; specifically a Jewish synagogue? (the meeting or the place)</i>	feminine singular noun; genitive/ablative case	Strong's #4864

Luke 4:20d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐν (ἐν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
ατενίζω (ἀτενίζω) [pronounced at-en-ID-zo]	<i>to fix [or fasten] the eyes on, gaze [intently] [upon]; to look [earnestly, steadfastly] [upon, towards, into anything]; metaphorically to fix one's mind on one as an example</i>	3 rd person singular, aorist active indicative	Strong's #816
ατενίζω (ἀτενίζω) [pronounced at-en-ID-zo]	<i>fixed [or fastened] the eyes on, gazing [intently] [upon]; looking [earnestly, steadfastly] [upon, towards, into anything]; metaphorically, fixing one's mind on one</i>	masculine plural, present active participle; nominative case	Strong's #816
αὐτῷ (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: All of the eyes in the synagogue were fastened upon Him.

Every eye in the synagogue was focused on Jesus. Every person was looking at Him. He was no longer at the front of the synagogue. He had sat down at his seat.

There is a great deal of Scripture which is strictly narrative. About three-quarters (or more) of the gospels are simply narrative, which simply tells us what people are doing and saying. The Scriptures do not always tell us *why* people do this or that.

Why is everyone staring at Jesus?

Here, everyone is staring at Jesus. The reason would be fourfold: (1) Jesus read very little; He read a verse and a half. I don't know what the average read was, but I would assume that most read the equivalent of a chapter or two at minimum. (2) Jesus stopped right in the middle of a passage, right in the middle of a thought, and just stopped reading. That was very odd. Many of the people there knew the Scriptures; they knew this passage; and they knew that Jesus just stopped, mid-verse.²⁹ (3) Jesus, by His voice, intelligence and mannerisms, commanded authority. People were able to listen to Him and continued to listen to Him. The exception, of course, is people operating on negative volition, and they hated to hear Him. But, at this point in time, Jesus was quite popular. Remember, *He was glorified by all* in the Galilee region. (4) Finally, Jesus had become known for His excellent teaching throughout this region (vv. 14–15), but here, He has read an incomplete passage, handed the scroll back to the attendant, and then He just sat down. Where was the teaching that He was known for? Were they expecting Him to sit down and then begin teaching? Would He explain why He read so very little?

Luke 4:20 Rolling up the scroll [and] giving [it] to the attendant, He sat down. All of the eyes in the synagogue were fastened upon Him.

²⁹ Again, in that era, there were no actual chapter or verse divisions.

Luke 4:20 Jesus rolled up the scroll and gave it to the attendant; then He sat down. Every eye in the synagogue was fixed upon Him. (Kukis paraphrase)

The Lord reads a very small portion of Scripture, and then just sits down after reading halfway through a passage and He stops. Everyone in the synagogue was nonplused. Exactly what is happening right now? What is Jesus saying to them?

Luke 4:20 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. ESV (capitalized)

What is happening is quite dramatic. Jesus has read 1.5 verses from Isaiah. Then He rolls up the scroll and hands it back to the attendant. Because this was so unusual, for Jesus, known at this time as a wonderful teacher, to just read a verse and a half, and then sit down, without explanation. Everyone is now looking at Him. Their eyes followed Him from standing in front of the room to his seat wherever He was sitting.

From here, we see Jesus teach something that is remarkable.

For me, this is one of the most dramatic moments in human history.

A great many translators put their own translational spin on this verse. Still, it is hard to match the power and simplicity of the Authorized Version. The MEV, the NASB and the NKJV were almost identical in their translation, which strayed only slightly from the KJV.

And He began to say face to face with them, that “Today has been fulfilled the Scripture this [one] in the ears of you [all].”

Luke
4:21

Then He began to speak to them, saying [lit., *that*], “Today, this Scripture has been fulfilled in your hearing.”

Then Jesus began to speak to them, explaining, “Today, this Scripture has been fulfilled in your hearing.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And He began to say face to face with them, that “Today has been fulfilled the Scripture this [one] in the ears of you [all].”
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And he began to say to them: This day is fulfilled this scripture in your ears.
V. Alexander’s Aramaic T.	.
James Murdock’s Syriac NT	And he began to say to them: This day, is this scripture which ye have heard, fulfilled.
Original Aramaic NT	.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And he began to say to them, To-day this scripture is fulfilled in your ears.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then he said to them, Today this word has come true in your hearing.
Bible in Worldwide English	He began to talk to them. He said, You have heard what the holy writings say. They have come true today.

Easy English	'Today', Jesus said to them, 'this message has become true. It has happened while you were listening.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	As everyone in the synagogue watched him closely, he began to speak to them. He said, "While you heard me reading these words just now, they were coming true!" A portion of v. 16 is included for context.
God's Word™	Then he said to them, "This passage came true today when you heard me read it."
Good News Bible (TEV)	All the people in the synagogue had their eyes fixed on him, as he said to them, "This passage of scripture has come true today, as you heard it being read." V. 16b is included for context.
The Message	Then he started in, "You've just heard Scripture make history. It came true just now in this place."
NIRV	He began by saying to them, "Today this passage of Scripture is coming true as you listen."
New Life Version	Then He began to say to them, "The Holy Writings you have just heard have been completed today."
New Simplified Bible	»Today,« he said, »you heard this scripture fulfilled.«
The Spoken English NT	And he began saying to them, "Today this scripture has been fulfilled in your ears." ^t ^t Or "in your hearing." But their hearing is the fulfillment.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	Then Jesus said to them, "What you have just heard me read has come true today."
The Living Bible	Then he added, "These Scriptures came true today!"
New Berkeley Version	.
New Century Version	He began to say to them, "While you heard these words just now, they were coming true!"
New Living Translation	Then he began to speak to them. "The Scripture you've just heard has been fulfilled this very day!"
The Passion Translation	Then he added, " These Scriptures came true today in front of you. "
Unlocked Dynamic Bible	He said to them, "Today this scripture passage was fulfilled as you heard it."
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	Then he said: 'Today, this scripture that you just heard, has been fulfilled!'
Beck's American Translation	.
Breakthrough Version	He began to be saying to them, "Today, this writing has been accomplished in your ears."
Common English Bible	He began to explain to them, "Today, this scripture has been fulfilled just as you heard it."
International Standard V	Then he rolled up the scroll, gave it back to the attendant, and sat down. While the eyes of everyone in the synagogue were fixed on him, he began to say to them, "Today this Scripture has been fulfilled, as you've heard it read aloud [Lit. <i>fulfilled in your ears</i>]." V. 16 is included for context.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	And he began with saying to them, This very day, the scripture which you have just now heard, is fulfilled.
New Advent (Knox) Bible	All those who were in the synagogue fixed their eyes on him, and thus he began speaking to them, This scripture which I have read in your hearing is to-day fulfilled. V. 20b is included for context.
NT for Everyone	'Today,' he began, 'this scripture is fulfilled in your own hearing.'
20 th Century New Testament	And Jesus began: "This very day this passage has been fulfilled in your hearing."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	He began by saying to them, "Today as you listen, this Scripture has been fulfilled."
Conservapedia Translation	Jesus then declared, "This scripture was fulfilled by my reading it to you."
Evangelical Heritage V.	.
Ferrar-Fenton Bible	.
Free Bible Version	"This Scripture you've just heard has been fulfilled today!" he told them.
God's Truth (Tyndale)	And he began to say unto them. This day is this scripture fulfilled in your ears.
Jubilee Bible 2000	.
Montgomery NT	The eyes of all in the synagogue were fixed on him, and he began to say to them, "Today is this scripture fulfilled in your hearing." As many translators did, Montgomery combined v. 16 b with v. 17.
NIV, ©2011	He began by saying to them, "Today this scripture is fulfilled in your hearing."
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	Then he began to say to them, <i>This day is this Scripture fulfilled in your ears.</i>
Weymouth New Testament	Then He proceeded to say to them, »To-day is this Scripture fulfilled in your hearing.«
Wilbur Pickering's New T.	The eyes of everyone in the synagogue were fastened on Him, and He began by saying to them, "Today, this Scripture in your ears has been fulfilled". V. 16b is included for context.
Wikipedia Bible Project	"Today this Scripture you heard has been fulfilled," he told them.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then he said to them, "Today these prophetic words come true even as you listen."
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	He said to them, "Today this scripture passage is fulfilled in your hearing."* * [4:21] Today this scripture passage is fulfilled in your hearing: this sermon inaugurates the time of fulfillment of Old Testament prophecy. Luke presents the ministry of Jesus as fulfilling Old Testament hopes and expectations (Lk 7:22); for Luke, even Jesus' suffering, death, and resurrection are done in fulfillment of the scriptures (Lk 24:25–27, 44–46; Acts 3:18).
New English Bible–1970	He began to speak: 'Today', he said, 'in your very hearing this text has come true.' [Or: 'Today', he said, 'this text which you have just heard has come true.']
New Jerusalem Bible	Then he began to speak to them, 'This text is being fulfilled today even while you are listening.'
New RSV	.
Revised English Bible–1989	He began to address them: "Today", he said, "in your hearing this text has come true."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He started to speak to them: "Today, as you heard it read, this passage of the <i>Tanakh</i> was fulfilled!"
exeGesés companion Bible	And he begins to word to them, This day this scripture fulfills/shalams in your ears.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	And He began to say to them, "Today this Scripture has been filled in your hearing."
Tree of Life Version	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	He began speaking to them: "Today this Scripture has been fulfilled in your hearing <i>and</i> in your presence."
An Understandable Version	He began speaking to them [<i>saying</i>], "Today this [<i>passage of</i>] Scripture has been fulfilled as you listened to it."
The Expanded Bible	He began to say to them, ".While you heard these words just now, they were coming true [Today this Scripture has been fulfilled in your ears]!"
Jonathan Mitchell NT NET Bible®	. Then ⁷⁵ he began to tell them, "Today ⁷⁶ this scripture has been fulfilled even as you heard it being read." ⁷⁷ ^{75tn} Here δε (de) has been translated as "then" to indicate the implied sequence of events within the narrative. ^{76sn} See the note on today in 2:11. ^{77tn} Grk "in your hearing."
P. Kretzmann Commentary Syndein/Thieme	. And He began to say to them, "Today this scripture has been fulfilled in your hearing." {Note: This part of Isaiah 61:1 was being fulfilled right now. The rest refers to the Millennium so Jesus stopped right there.}
Translation for Translators	He said to them, "Today as you have been hearing [MTY] <i>me speak, I am beginning to fulfill this Scripture passage.</i> "
The Voice	He told them that these words from the Hebrew Scriptures were being fulfilled then and there, in their hearing.

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament	[He] begins but to say to them for today has been filled The Writing This in the ears [of] you*
Awful Scroll Bible	Then Himself began to instruct with regards to them, certainly-of-what, "This-day has become fulfilled this-same Writing, a fulfilling from-among you all's ears."
Concordant Literal Version	Now He begins to be saying to them that "Today this scripture is fulfilled in your ears."
The Disciple's Bible	And he began to say unto them, Today hath this scripture been fulfilled in your ears.
Orthodox Jewish Bible	And Rebbe Melech HaMoshiach began to speak to them, Hayom (today) this dvar of the Kitvei Hakodesh has been fulfilled in your hearing.
Rotherham's Emphasized B.	.
Third Millennium Bible	.
Webster's Translation	.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	.
Charles Thompson NT	And the eyes of all in the synagogue being fixed on him, he began with saying to them, This day there is an accomplishment of this scripture, which you have just heard. V. 16b is included for context.
Context Group Version	.
Disciples' Literal New T.	Jesus Says: Today This Scripture Is Fulfilled In Your Ears. They Drive Him Out And He began to say to them that "Today this Scripture has been fulfilled in your ears".
English Standard Version	.
Far Above All Translation	Then he rolled the book up and returned it to the attendant and sat down. Now the eyes of everyone in the synagogue were looking at him intently, but he went on to

say to them, “Today, this scripture has been fulfilled in your ears.” V. 20 is included for context.

Green’s Literal Translation	.
Literal New Testament	.
Modern English Version	And He began to say to them, “Today this Scripture is fulfilled in your hearing.”
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young’s Lit. Trans.	And he began to say unto them -- 'To-day has this writing been fulfilled in your ears;’...
A Voice in the Wilderness	.
World English Bible	.
Young’s Updated LT	.

The gist of this passage: Having sat down, Jesus then tells the people that what He just read has been fulfilled in their ears.

Luke 4:21a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
archomai (ἄρχομαι) [pronounced AR-khom-ah-ee]	to begin; to be the first [to do something], to commence (in order of time); to rehearse [from the beginning]	3 rd person singular, aorist (deponent) middle indicative	Strong’s #756
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161
légō (λέγω) [pronounced LEH-goh]	to speak, to say; affirm over, maintain; to teach; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention	present active infinitive	Strong’s #3004
prós (πρός) [pronounced prahç]	facing, face to face with; near, near to, by, by the side of; to the advantage of; to	directional preposition with the dative	Strong’s #4314
autous (αὐτούς) [pronounced ow-toose]	them, to them, toward them; same	3 rd person masculine plural personal pronoun; accusative case	Strong’s #846

Translation: Then He began to speak to them..

I find this interesting. Jesus does not simply *speak to them*, but *He begins to speak to them*. This suggests to me that Jesus was going to explain this passage further—more than what we read right here.

We have all been in church; and we have all begun to nod off; and we might miss 2 minutes or 5 minutes of what is happening. But no one is nodding off at this point. Everyone is wondering what exactly Jesus is doing. Everyone is looking right at Him. He is no longer at the front of the room; He has sat down. Still, all eyes are on Him.

Jesus begins to explain what this passage is all about: .

Luke 4:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
Hóti can also indicate that we are about to read what a speaker is saying.			
sêmeron (σήμερον) [pronounced SAY-mer-on]	<i>today; this (very) day); what has happened today</i>	adverb	Strong's #4594
plêroô (πληρώω) [pronounced play-ROH-oh]	<i>to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]</i>	3 rd person singular, perfect passive indicative	Strong's #4137
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
graphê (γραφή) [pronounced graf-AY]	<i>a writing, thing written; Holy Writ, the Scripture, used to denote either the book itself, or its contents; a certain portion or section of the Holy Scripture</i>	feminine singular noun, nominative case	Strong's #1124
autê (αὐτή) [pronounced OW-tay]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; feminine singular, nominative form	Strong's #3778
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced toyce]	<i>the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
ous (οὖς) [pronounced ooç]	<i>the ear; metaphorically the faculty of perceiving with the mind, the faculty of understanding and knowing; hearing</i>	neuter plural noun; dative, locative or instrumental case	Strong's #3775

Luke 4:21b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humôn (ὁμῶν) [pronounced hoo- MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: ... saying [lit., *that*], "Today, this Scripture has been fulfilled in your hearing."

We have the word *that*, which is often untranslated. This word indicates either that we are reading the gist of what was said, or it acts like quotation marks, indicating that what follows is what was said.

Jesus has just read a passage aloud which is understood by nearly all to be messianic. That is, the people there know that these words of Isaiah are all about the Messiah.

Then Jesus says, "This Scripture today has been fulfilled in your hearing." This is quite an amazing statement to make. Nothing is more important to the faith of the Hebrew people than their belief in the coming Messiah, and Jesus is saying, "That time has come; it's right now. Israel has waited for centuries to see this prophecy fulfilled, and it is fulfilled right now. I am your Messiah."

At this point, the people are taking in a lot. They know the passage that Jesus read. It is about the Messiah.

Every eye was on Him originally because He stood up, read a verse and a half and sat down again. But then He tells them, "It's time; this verse—it's happening right now."

Luke 4:21b (a graphic); from the [Relfectionary](#); accessed March 26, 2021.

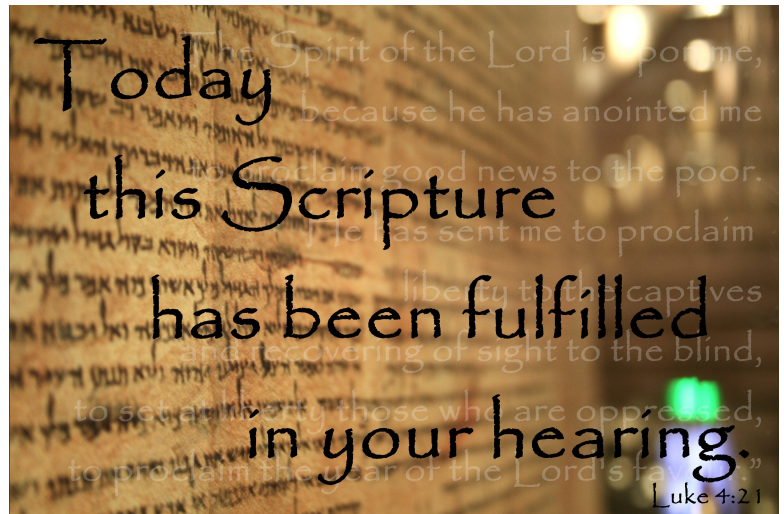
Luke 4:21 Then He began to speak to them, saying [lit., *that*], "Today, this Scripture has been fulfilled in your hearing."

Jesus began to speak to them; He began to teach them what this passage said and how it is being fulfilled in their hearing.

Jesus is called upon to read the Scriptures. He steps up and reads this:

Luke 4:18 "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,..." (Isa. 61:1)

We have a very important verb in v. 18, in the context of this message of Jesus to the people of Nazareth. It is euaggelizō (εὐαγγελίζω) [pronounced yoo-ang-ghel-EED-zo]; and it means to announce [or proclaim] the good news. Strong's #2097. This proclamation is very specific. I have waited until this point to give this doctrine, as it takes in the entire context of what we have just studied (vv. 17–21)



There are several prominent theological questions which will be cleared up by the doctrine below. There were times that Jesus would not allow people to publically proclaim Him to be the Christ (the Messiah). Why was this? This doctrine will explain that.

As discussed when we first studied some of the passages below, we found that the angel spoken of below is possibly a Christophany; but probably not. It is possible that these are different angels.

The Doctrine of Euaggelizô/Is Jesus the Savior?

1. First of all, let's take a look at the passage we are studying: 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, "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, to proclaim the year of the Lord's favor." [He read these words] And [then] 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. And He began to say to them, "Today this Scripture has been fulfilled in your hearing."* (Isa. 61:1–2a)
2. *To proclaim the good news* is the aorist middle infinitive of euaggelizô (εὐαγγελίζω) [pronounced *yoo-ang-ghel-EED-zo*]. It means, *to announce [speak, declare, bring] the good news, to evangelize, to proclaim the gospel; to bring [declare] glad [good] tidings [news, information]*. Strong's #2097.
3. The gospel writer who uses this word the most is Luke. He uses this word 10x in the book of Luke and 15x in the book of Acts. In the other gospels, this word occurs only once, in the book of Matthew, where Jesus quotes this same passage in Isaiah (but under different circumstances).
4. There are actually two messages of good news proclaimed by the Messiah:
 - 1) To the people of Israel, the good news is Jesus, the Messiah, coming to them and speaking to them of the Kingdom of God, which has come to them. Of course, exercising faith in Christ Jesus is necessary to be a part of the offered kingdom.
 - 2) To all people, the *gospel* is the good news of Jesus Christ. This gospel tells us that Jesus Christ, the Savior/King/Messiah has come to us and He has died for our sins. When we place our faith in Him, we are saved and God establishes a permanent relationship with us.
 - 3) This is not the only good news from God to us; but these are the primary messages of the good news.
5. When Jesus goes out to the various cities of Galilee and He is teaching, we are not told that *Jesus proclaimed the gospel to the people of Galilee*; we do not read, *Jesus went to the synagogues and taught the gospel to them*. We read that He went to these synagogues, and He taught them—but nothing is said about Him teaching the gospel. As a result, He is glorified throughout this region. His fame spreads; as no one has heard a Bible teacher like Him before.
 - 1) When Jesus first began teaching (described in vv. 14–15), He is teaching the Scriptures. Whatever Scripture reading is being done, Jesus reads His section and then He explains it. In other words, at the beginning, Jesus was teaching the Law and the Prophets.
 - 2) What is Jesus not teaching during this early ministry? The gospel message, apparently.
6. Because people are confused about the doctrine of kenosis, they do not have a good understanding of Jesus being led by the Word and the Spirit. Jesus, as a man, has chosen to not access His Deity. Therefore, He does not know what is coming from day to day.
7. I do not believe that Jesus knew what He was going to say, prior to stepping into that synagogue on this day. However, the passage that came up determined what He would say. Maybe you want to think of this like a roulette wheel and the green "00" has come up (but without the chance factor). This passage came up at this point in this synagogue as a part of God's plan. When Jesus spoke this short verse and a half, He knew it was time for Him to explain Who He was. It is this passage in the Word of God that told Him, "It's time. Tell them."
8. Luke 1:19 is the first place where the gospel message is first spoken of. Let's get some context for this: Zechariah is in the Temple attending to his priestly duties; and suddenly, while he is inside the Temple, an angel appears to him. Luke 1:19–22 *And the angel answered him, "I am Gabriel. I stand in the presence of God, and I was sent to speak to you and to bring you this good news. And behold, you*

The Doctrine of Euaggelizô/Is Jesus the Savior?

will be silent and unable to speak until the day that these things take place, because you did not believe my words, which will be fulfilled in their time." And the people were waiting for Zechariah, and they were wondering at his delay in the temple. And when he came out, he was unable to speak to them, and they realized that he had seen a vision in the temple. And he kept making signs to them and remained mute. (ESV; capitalized; emphasis mine)

- 1) The angel Gabriel brings the good news to Zechariah.
 - 2) The good news is, Zechariah and his wife Elisabeth will have a son (John the Herald), despite their advanced age and them previously having no children (Luke 1:13–14).
 - 3) This may not be *the* good news; but this is *great news* to Zechariah.
 - 4) Because Zechariah appears to question this experience/vision, he is made dumb. He will be unable to say anything until the child is born (as we previously studied).
9. This same angel proclaims good news (this time, *the good news*) to shepherds on the very night that Jesus is born. Luke 2:8–12 **And in the same region there were shepherds out in the field, keeping watch over their flock by night. And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with great fear. And the angel said to them, "Fear not, for behold, I bring you good news of great joy that will be for all the people. For unto you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: you will find a baby wrapped in swaddling cloths and lying in a manger."**
- 1) This is *the good news*.
 - 2) The Savior of all mankind had just been born that very night.
 - 3) This is good news because this will bring great joy to all the people.
 - 4) Jesus is offering them life, and that more abundantly.
 - 5) The angel tells the shepherds how to find this infant.
10. John the Herald is out in the wilderness, teaching and baptizing the people. Some of them begin to discuss the following proposition: "Is John the long-awaited Messiah?" John gives his answer. Luke 3:15–18 **As the people were in expectation, and all were questioning in their hearts concerning John, whether he might be the Christ [or, *the Messiah*], John answered them all, saying, "I baptize you with water, but He Who is mightier than I is coming, the strap of Whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire. His winnowing fork is in His hand, to clear His threshing floor and to gather the wheat into His barn, but the chaff He will burn with unquenchable fire." So with many other exhortations he **preached good news** to the people.**
- 1) This is not an illogical thing for the people to suppose; that maybe John is the Messiah. It is reasonable that they ask this question. Here before them is a man unlike any other, and they discuss, "Can this man (John) be the Messiah?"
 - 2) John is aware of this conversation (perhaps someone asked him the question outright). He tells them that he is only able to baptize with water, but the One Who is coming will baptize with fire (this is the final separation between believers and unbelievers; and unbelievers will be removed from the earth).
 - 3) This One to Come would baptize them with the Holy Spirit (those who believe in Jesus will receive the baptism of the Holy Spirit; which is true even today).
 - 4) John is not worthy to untie this Man's sandals.
 - 5) The very fact that this Savior will come to the people is the good news; that is the good news that John is proclaiming.
11. Jesus, when first speaking throughout the Galilean region was not yet proclaiming the good news. He is waiting on the plan of God to do that.
12. Jesus begins to proclaim the good news here, in v. 18. Actually, what Jesus reads is from the scroll of Isaiah, and the proclamation of the good news is that which the Messiah would do. 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, "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, to proclaim the year of the Lord's favor." 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. And**

The Doctrine of Euaggelizô/Is Jesus the Savior?

He began to say to them, "Today this Scripture has been fulfilled in your hearing."

- 1) Jesus is proclaiming the good news to the people in that synagogue, but He is allowing Isaiah to do it through his recorded words.
 - 2) Everyone in that synagogue knows that this passage is about the Messiah, the Savior. Isaiah is speaking about the Messiah.
 - 3) Jesus is essentially telling them, "This is Me. I am the Person in this passage. Today, this Scripture has been fulfilled in your hearing."
 - 4) That is the especially good news. Is not simply that God has sent His Savior, but that Jesus is the long-awaited Savior. He is the good news that these people have been waiting for.
 - 5) Nearly all of the people there will reject these words spoken by Jesus; but He reads the Scripture and proclaims what it means—something that He had become very well-known for doing (Luke 4:14–15).
 - 6) Now that He has revealed this in Nazareth, why doesn't Jesus continue to do this? Because the people of Nazareth became so outraged, that they will try to kill Him. Luke 4:28–30 (we have not yet studied this passage)
13. At the end of this chapter, this verb will be used again by Jesus. Luke 4:42–44 *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, 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." And He was preaching in the synagogues of Judea.*
- 1) The people of Nazareth sought to kill Jesus when He proclaimed Himself the Savior/Messiah of Isaiah 61:1–2a.
 - 2) Jesus escaped them; and He was very careful about making this same proclamation in the future. In this same chapter, He will not allow the demons to reveal Who He is. Luke 4:41
 - 3) The idea was, He would teach the Word of God; and people would, many of them completely on their own, recognize Who He is (as Peter did with his famous confession in Matt. 16:13–17 and Mark 8:27–30).
14. There will be a proper time for Jesus to reveal Himself clearly, publically, that He is the Christ, the Messiah, the Son of the Living God. However, this was done in very controlled settings. When Jesus makes this clearly known to all (as He did by riding the donkey into Jerusalem, with people singing His praises), this was just too much for the religious crowd and those who did not believe Who He was. They chose that time to kill Jesus, by manipulating the Roman legal system.
15. There would be a time and a place for the Lord to be killed; at which time, He would die for our sins. But it is God's plan for Him to have a public ministry which reveals clearly that this man is God, the Son of God; the Creator; and our Savior.
16. Even though Jesus is the Savior-Messiah sent by God, Jesus will not proclaim this very often as clearly as he does here in Luke 4.

On several occasions in the future, Jesus will be asked to clearly say that He is the Messiah of God.

John 10:22–24 *At that time the Feast of Dedication took place at Jerusalem. It was winter, and Jesus was walking in the temple, in the colonnade of Solomon. So the Jews gathered around Him and said to Him, "How long will you keep us in suspense? If You are the Christ, tell us plainly."*

Luke 22:66–67 *When day came, the assembly of the elders of the people gathered together, both chief priests and scribes. And they led Him away to their council, and they said, "If You are the Christ, tell us." But He said to them, "If I tell you, you will not believe." ESV (capitalized)*

Luke 4:21 *Then Jesus began to speak to them, explaining, "Today, this Scripture has been fulfilled in your hearing."*

Luke 4:18a, 21b (RSV) (a graphic); from **Holy Word**; accessed March 26, 2021.

We have been studying this passage:

Luke 4:17–21 *And the scroll of the prophet Isaiah was given to Him [Jesus]. He unrolled the scroll and found the place where it was written, "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, to proclaim the year of the Lord's favor." 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. And He began to say to them, "Today this Scripture has been fulfilled in your hearing."* (Isa. 61:1–2) ESV (capitalized)



There is one more thing to cover: *why did Jesus stop right in the middle of this passage?* Jesus just stopped, midway through this passage, rolled up the scroll, and went back to His seat. No wonder everyone was looking at Him. But *why* did He do this? Why didn't He finish Isaiah's thought? Isaiah said what he needed to say in vv. 1–3, but Jesus only quotes half of that passage. Why?

Isaiah 61:1–3 *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; to proclaim the year of the LORD's favor, and the day of vengeance of our God; to comfort all who mourn; to 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.* ESV (capitalized)

If you are a new believer, or have not had much Bible doctrine, this doctrine is going to seem like a bit much. I am going to do my best to simplify this doctrine of intercalation without dumbing it down.

First we need to have an overview of God's Timetable for man. I am going to skip over the first age of man, often called *the Age of the Gentiles*. It is unrelated to what Jesus said in the synagogue and why He said it.

God's Timetable on Earth (beginning with the Age of Israel)

1. The Age of Israel (the lighter text represents what occurs chronologically, but is not a part of the Age of Israel).
 - 1) Part I: the **age of the patriarchs**: from Abraham to Moses. God chose Abraham back in Genesis 12 and the concentration of the Scriptures from there to the book of Exodus is on the descendants of Abraham.
 - 2) Part II: the nation Israel: from Moses to Christ. Israel, a nation made up from the descendants of Abraham, is established in the land of **Canaan**. The Scriptures are preserved by the people of Israel. These Scriptures speak of their Messiah to come.
 - 3) Inserted into the Age of Israel is what is called, the **Dispensation of the Hypostatic Union**. Some may want to label this as Part III of the Age of Israel; some may want to see this as a separate **dispensation**. In any case, this very short dispensation (4 years) bridges the gap between the Age of Israel and the Church Age.
 - 4) Also inserted into the Age of Israel is the Church Age. This is the Mystery Age, also designated as the *inserted* or *Intercalated* Age. It is not a part of the dispensation of Israel; it is a separate dispensation altogether. Right now, we live in the Church Age. This period of time was completely unknown to those in the Age of Israel.

God's Timetable on Earth (beginning with the Age of Israel)

- 5) Part III: **the Tribulation** (this is the continuation of the Age of Israel). All of the nations around Israel gather as an alliance to destroy Israel. This period of time is future.
2. The Church Age is a dispensation by itself; but placed in the midst of the Age of Israel (see 1. 4) above).
3. The **Millennium**

As an aside, the Church Age is divided into two eras.

1. The Church Age:
 - 1) The pre-canon era. From the Day of **Pentecost**, A.D. 30 (the actual year is a guess) to A.D. 100 (or so; when John finishes writing his books).
 - 2) The **post-canon era**. From the death of John to the current era. The Church Age continues until the **rapture**, at which point, the Age of Israel resumes (which begins the Tribulation).

I realize that this may be hard to follow, so I will repeat this timetable, but keeping everything in order by time.

The time frame of the ages within the Age of Israel are all laid out prophetically. God begins telling Abraham about these things when He calls him. The Church Age, on the other hand, is not revealed in prophecy. No one from the Old Testament era would be able to lay out the future times and include the Church Age in the list of coming events after studying the Old Testament.

The Age of Israel is broken down into 4 subsections. One might reasonably argue that the age of the Hypostatic Union actually begins with the public ministry of the Lord.

God's Timetable

Date	God's Ages or Epochs
2100 B.C.–A.D. 30	The Age of Israel
2100–1400 B.C. 1400–5 B.C. 5 B.C.–A.D. 30	The Age of the Patriarchs (Abraham to Moses) The Nation Israel (Moses to Jesus) The Age of the Hypostatic Union (the life of Jesus)
[A.D. 30–2021+	The Church Age; the Hidden Age, the Mystery Age] (the inserted or intercalated age)
After 2021+	The Age of Israel (resumes)
7 years	The Tribulation
1000 years	The Millennium

The Church Age is intercalated or inserted into the Age of Israel. It is *not* a part of the Age of Israel but it is a result of the Jews rejecting their Messiah.

The complete **Doctrine of Intercalation**, which is 25 pages long, may be found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). The Abbreviated Doctrine of Intercalation, below, is 2.5 pages long.

The Super-Abbreviated Doctrine of Intercalation

1. Going back to the timeline above, originally, there were 3 or 4 parts to the Age of Israel:
 - 1) The Age of the Patriarchs
 - 2) The Age of Nation Israel
 - 3) The Age of the Messiah (some view this as a separate dispensation)

The Super-Abbreviated Doctrine of Intercalation

- 4) The Tribulation.
2. After the Tribulation, a new period of time begins, called the Millennium.
3. In the Age of Israel and in the Millennium, two things loom large: Messiah and nation Israel.
4. These ages and events listed above are all prophesied in the Old Testament. Believers in the Old Testament, if they knew their Bible, knew that God would send His Messiah-King to Israel; they knew that there would be some very desperate times for Israel; and they knew that this would all be followed by a dispensation of perfect environment. They knew that, in this final era, David's Greater Son would reign over Israel.
5. Let's consider that final portion of the Age of Israel: The Age of the Messiah, the Tribulation; both of which are followed by the Millennium.
 - 1) It was not entirely clear how or when these time periods would occur or how exactly they would play out.
 - 2) Israel expected a Savior; they expected a Savior Who would deliver them. They expected a great era of peace and prosperity to follow. Logically, if a Savior is sent by God to deliver them, then there must be something happening in order for them to be delivered from. For this reason (the oppression of Israel), the Savior/Messiah/King Who would come to them.
 - 3) If you were to sit down with an Old Testament theologian and ask about this, he might have said, "When Israel is in dire trouble, God will send us a King-Messiah, and He will deliver us out of this trouble. Messiah's reign will be wonderful, peaceful and prosperous. It will last for 1000 years."
 - 4) This information is found throughout the Old Testament Scriptures.
6. There is no Church Age presented in the Old Testament. Possibly the first prophecy concerning the Church Age was Jesus speaking to Peter. Jesus said, "On this rock (on the testimony that Peter gives), I will build My church." The last prophecy that Jesus gave was, "Gather in Jerusalem on the Day of Pentecost, 50 days hence, and I will send My Spirit to you all." I cannot recall from the top of my head any other prophecies of the Church Age. No doubt, there were some (Jesus taught a lot of Church Age doctrine during the Upper Room Discourse).
7. In any case, we now live in the era of the church, which is called the Mystery Age by Paul (Paul probably taught more doctrine on the Church Age than any other Apostle).
8. The key point is, throughout the Old Testament era, there may have been some hints of Gentiles coming to the Hebrew God, but no one looking at the Old Testament could put together any information about the Church Age to come. It just is not found in any Old Testament prophecy.
9. One of the fascinating aspects of all this is, there is no clear separation between the coming of the Messiah-King, the time of trouble, and the Millennium kingdom found in the Old Testament. To us, living in the mystery age, there is a long separation between the advents of Jesus Christ. His 1st advent is described in the gospels; His 2nd advent is described prophetically in Scripture (when He returns at the end of the Tribulation). But Old Testament theologians did not see it in that way. They saw it as a connected series of events.
10. Logically, the coming Messiah would bring Israel into an era of peace and prosperity (the era we know as the Millennium). For this reason, there is no separation indicated in the Old Testament between the 1st and 2nd advents of Jesus Christ. However, today, we know that there is at least 2000 years between these two events.
11. Anyone who read and studied the Old Testament did not perceive two different advents of the Lord. They understood that the Messiah would come to Israel to deliver Israel. They understood that Messiah would then usher in 1000 years of peace and prosperity. All of these things are perceived as a series of events, one which followed the other. When we look back at the Scriptures, we can separate them into two sets of events (which is what Jesus did in the Nazareth synagogue). But, up to this point in the Lukian narrative, this had never been done before.
12. Intercalated or inserted between the 1st advent of the Messiah and the Tribulation (and/or Millennium) is the Church Age.

At this point, you might begin to understand why Jesus stopped mid-passage in Isaiah.

Intercalation means *insertion*; the Church Age occurs in between the 1st and 2nd advents.

I have come up with 32 Old Testament examples of this, where we find the 1st and 2nd advents of the Lord together in the same passage; but doubtless, there are others.

This is an abbreviated form of the doctrine of intercalation. Therefore, only 4 examples of intercalation will be given.

The light blue is the 1st advent (when Jesus is born in Bethlehem); the dark blue is the 2nd. The Lord's 2nd advent can include the Tribulation and/or the Millennium.

A Brief View of the Advents of Messiah

1 st Advent	2 nd Advent	The Text and Commentary
Num 24:17a	Num. 24:17b–19	“I see Him, but not now; I behold Him, but not near: a star shall come out of Jacob, and a scepter shall rise out of Israel; it shall crush the forehead of Moab and break down all the sons of Sheth. Edom shall be dispossessed; Seir also, his enemies, shall be dispossessed. Israel is doing valiantly. And one from Jacob shall exercise dominion and destroy the survivors of cities!”

This is a very good illustration of the two advents. There is the incarnation of the humanity of Jesus Christ (also called *the 1st advent of Jesus Christ*); and then there is the 2nd advent where the Lord destroys the opposing armies and rules over the world. The first part of v. 17 is understated; but, in the rest of the passage, power and authority of Jesus Christ is unmistakable.

Jesus will be descended from Jacob, but He is also a long ways off from this prophecy of Baalim.

When He arises as a scepter, that is Jesus ruling over Israel. Jesus will rule over all of these territories, dispossessing all those who have opposed Israel. The enemies of God will be destroyed.

Psalm 2:7	Psalm 2:6, 8–9	Yea, I have set My king on My holy mount on Zion. I will declare concerning the statute of Jehovah: He said to Me, You are My Son. Today I have begotten You. Ask of Me, and I will give the nations as Your inheritance; and the uttermost parts of the earth as Your possession. You will break them with a rod of iron; You will dash them in pieces like a potter’s vessel.
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Here, the 1st and 2nd Advents of our Lord are mixed. In the 2nd Advent, our Lord will sit as King over all on Mount Zion; God (the Father) will give to Him all the nations as His possession. When He first returns at the 2nd Advent, He will destroy the nations plaguing Israel; those which are in open revolt against Him.

In the 1st Advent, Jesus will come as the Son of God, begotten of a woman.

A Brief View of the Advents of Messiah		
1 st Advent	2 nd Advent	The Text and Commentary
Psalm 72:12–14	Psalm 72:15–17	For He delivers the needy when he calls [for help], the poor and him who has no helper. He has pity on the weak and the needy, and saves the lives of the needy. From oppression and violence He redeems their life, and precious is their blood in His sight. Long may He live; may gold of Sheba be given to Him! May prayer be made for Him continually, and blessings invoked for Him all the day! May there be abundance of grain in the land; on the tops of the mountains may it wave; may its fruit be like Lebanon; and may people blossom in the cities like the grass of the field! May His name endure forever, His fame continue as long as the sun! May people be blessed in Him, all nations call Him blessed!
Delivering the needy and the poor, and having compassion for the weak and the poor describes Jesus in the 1 st advent. However, when there is this great abundance of blessing, and His name continues to endure, that is the Millennium, when all nations will call Him blessed.		
Isa. 9:6a	Isa. 9:6b–7	For to us a Child is born, to us a Son is given; and the government shall be upon His shoulder, and His name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there will be no end, on the throne of David and over His kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.
God sent His Son in the form of a man, both fully man and fully God. He will, in the 2 nd advent, assume all power over the earth.		
Quite obviously, the Church Age is nowhere to be found in any of these prophetic passages. That is because it is intercalated between them.		
The Hebrew people saw the coming of the Messiah as a singular event. They did not understand there to be two advents (and, theoretically speaking, there did not have to be two advents).		
These are 4 examples from the 32 found in the Doctrine of Intercalation (HTML) (PDF) (WPD).		

Now, if you understood what I have been saying, then you might already be able to explain what Jesus was doing by only quoting a verse and a half. He was quoting the section of Israel which refers to the 1st advent. He was not quoting the second section, which refers to His 2nd advent.

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, "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, to proclaim the year of the Lord's favor." 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. And He began to say to them, "Today this Scripture has been fulfilled in your hearing." (Isa. 61:1–2) ESV (capitalized)*

What follows is the 5th example of the 1st and 2nd advents of our Lord occurring together, but not being properly separated until Jesus separates them.

1 st Advent	2 nd Advent	The Text and Commentary
Isa. 61:1–2a	Isa. 61:2b–3	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; to proclaim the year of the LORD's favor, [the 1 st advent] and the day of vengeance of our God [the Tribulation]; to comfort all who mourn; to 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 [the Millennium].

If you compare these two passages, you can see that Jesus quoted right up the middle of v. 2, which was where the 1st advent ends. Jesus did not quote anything from v. 2b and forward, because this is the 2nd advent. What the people were seeing fulfilled before them is the Lord's 1st advent.

Intercalated between the 1st and 2nd advent, will be the Church Age. Now, it does not have to be this way. Jesus will present Himself as Messiah to the people. If the people accept Him, then these events will not be separated by two or more millenniums.

A brief review of Luke 4:16–21:

Luke 4:16–19 **And He [Jesus] 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. And the scroll of the prophet Isaiah was given to Him. He unrolled the scroll and found the place where it was written, "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, to proclaim the year of the Lord's favor."** ESV (capitalized) (Isa. 61:1–2)

This is an amazing point in the ministry of the Lord. We have discussed how Jesus was not healing or doing signs, but He went from synagogue to synagogue, teaching the Word of God. Whatever He read from the scrolls handed to Him, He taught. Here, the Lord is teaching in the synagogue of his own home. At this point, Jesus reads a passage which is directly about Him right then at that time. Standing before the people of Nazareth, He is fulfilling this passage. Therefore, He reveals to them Who He is.

He read the passage above, after which He did this:

Luke 4:20 **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.**

What He is doing there has not been done before. Men get up, they read what is before them. They read perhaps 1 to 5 chapters. Jesus read one and a half verses and sits down.

No doubt the Lord has a reputation as a well-informed, young lay-teacher. But He has just done something that no one has ever done before. He read a very short passage, gave the scroll back to the attendant, and then sat down.

Everyone is looking at Him. So, He explains:

Luke 4:21 And He began to say to them, "Today this Scripture has been fulfilled in your hearing."

With every eye on Him, Jesus tells them, "What I just read to you is happening right now. You are all witnesses to it."

Jesus has just told them that He is the Messiah.

After Jesus says these words, some discussion breaks out.

When the People Become Skeptical, Jesus Tries to Teach Them

And all were bearing witness to Him and marveling over the words of the graciousness, the ones proceeding out from the mouth of His. And they were saying, "Not the child is [of] Joseph this One?"

Luke
4:22

All continued to bear witness of Him and they marveled over [His] words of grace, those which proceeding out of His mouth. [But] they also were saying, "Is this One not the child of Joseph?"

Those who were there continued to bear witness of Him and what He said and did there. They marveled at what He said. But they also were asking this: "Is this Man not the son of Joseph?"

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And all were bearing witness to Him and marveling over the words of the graciousness, the ones proceeding out from the mouth of His. And they were saying, "Not the child is [of] Joseph this One?"
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And all gave testimony to him: and they wondered at the words of grace that proceeded from his mouth, and they said: Is not this the son of Joseph?
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And all bare him witness, and admired the gracious words which proceeded from his mouth; and they said: Is not this the son of Joseph?
Original Aramaic NT	And all of them were testifying to it, and they were amazed at the words of grace that came out of his mouth. And they were saying, "Is not this Yoseph's son?"
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And all testified to him, and were amazed by the words of grace which came out of his mouth. And they said, Is not this man the son of Joseph?

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they were all giving witness, with wonder, to the words of grace which came from his mouth: and they said, Is not this the son of Joseph?
Bible in Worldwide English	They all began to talk about him. They were surprised to hear him say such good words. They asked, Is not this Josephs son?
Easy English	Everyone was saying good things about Jesus. They were surprised. 'How well he spoke! And he is only the son of Joseph, is he not?' they were asking each other.

Easy-to-Read Version–2001	All the people said good things about Jesus. They were amazed at the beautiful words Jesus spoke. The people said, "{How can he speak like this?} He is only Joseph's son, isn't he?"
Easy-to-Read Version–2006	Everyone there said good things about Jesus. They were amazed to hear him speak such wonderful words. They said, "How is this possible? Isn't he Joseph's son?"
God's Word™	All the people spoke well of him. They were amazed to hear the gracious words flowing from his lips. They said, "Isn't this Joseph's son?"
Good News Bible (TEV)	They were all well impressed with him and marveled at the eloquent words that he spoke. They said, "Isn't he the son of Joseph?"
The Message	All who were there, watching and listening, were surprised at how well he spoke. But they also said, "Isn't this Joseph's son, the one we've known since he was a youngster?"
NIRV	Everyone said good things about him. They were amazed at the gracious words they heard from his lips. "Isn't this Joseph's son?" they asked.
New Life Version	They all spoke well of Jesus and agreed with the words He spoke. They said, "Is not this the son of Joseph?"
New Simplified Bible	All witnessed this and wondered at the kind words that he spoke. They said: »Is this not Joseph's son?«
The Spoken English NT	Everybody was saying good things about him, and they were amazed by the grace of the words coming out of his mouth. They started saying, "Isn't this Joseph's son?"

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	.
The Living Bible New Berkeley Version New Century Version New Living Translation	.
The Passion Translation	Everyone spoke well of him and was amazed by the gracious words that came from his lips. "How can this be?" they asked. "Isn't this Joseph's son?"
Unlocked Dynamic Bible	Everyone was impressed by how well Jesus spoke, in awe of the beautiful words of grace that came from his lips. <i>But they were surprised at his presumption to speak as a prophet</i> , so they said among themselves, "Who does he think he is? ^[w] This is Joseph's son, <i>who grew up here in Nazareth.</i> "
William's New Testament	^[w] This is the inferred meaning of their criticism of Jesus. His true Father was not Joseph, but Yahweh.
	Everyone there heard what he said and marveled at him, and they were amazed at how well he spoke. But some of them said, "This man is only Joseph's son, right?"
	So they all began to speak well of Him and to wonder at the gracious words that fell from His lips, and yet they continued to say, "Is He not Joseph's son?"

Partially literal and partially paraphrased translations:

American English Bible	Well after that, everyone started praising him as they marveled at the gracious words that were coming from his mouth. But they were also asking: 'Isn't this Joseph's son?'
Beck's American Translation Breakthrough Version	.
Common English Bible	And all were telling what they witnessed of Him and being amazed based on the messages of the generosity traveling out of His mouth. And they were saying, "Is this not a son of Joseph?"
	Everyone was raving about Jesus, so impressed were they by the gracious words flowing from his lips. They said, "This is Joseph's son, isn't it?"

International Standard V	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	All bore testimony to him, and were astonished at the gracious words which came from his mouth; Why, they said, is not this the son of Joseph?
NT for Everyone	Everyone remarked at him; they were astonished at the words coming out of his mouth – words of sheer grace. 'Isn't this Joseph's son?' they said.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	The congregation marveled at His eloquent words. But then they murmured, "Isn't He merely Joseph's son?"
Evangelical Heritage V.	They all spoke well of him and were impressed by the words of grace that came from his mouth. And they kept saying, "Isn't this Joseph's son?"
Ferrar-Fenton Bible	And they all commended Him, and wondered at the language of love which proceeded from His mouth ; is this not the sou of Joseph ?
Free Bible Version	Everybody expressed their approval of him, amazed at the gracious words that came from his lips. "Isn't this Joseph's son?" they wondered.
God's Truth (Tyndale)	.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Weymouth New Testament	.
Wilbur Pickering's New T.	(All were bearing witness to Him and were marveling at the gracious words that were coming out of His mouth; ¹⁷ and they started saying, "Isn't this the son of Joseph?") ⁽¹⁷⁾ He doubtless spoke for a reasonable length of time and was producing a favorable impression, but at the end He got offensive; verses 23-27 presumably contain the conclusion of His discourse.
Wikipedia Bible Project	Everybody said good things about him, and they were pleasantly surprised at the gracious words he spoke. "Isn't this Joseph's son?" they asked..

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	All agreed with him and were lost in wonder, while he kept on speaking of the grace of God. Nevertheless they asked, "Who is this but Joseph's son?"
The Heritage Bible	And all bore witness to him, and marveled at the words of grace going out of his mouth. And they said, Is this absolutely not the son of Joseph?
New American Bible (2002)	.
New American Bible (2011)	And all spoke highly of him and were amazed at the gracious words that came from his mouth. They also asked, "Isn't this the son of Joseph?" 3:23; Jn 6:42.
New English Bible–1970	There was a general stir of admiration; they were surprised that words of such grace should fall from his lips. 'Is not this Joseph's son?' they asked.
New Jerusalem Bible	And he won the approval of all, and they were astonished by the gracious words that came from his lips. They said, 'This is Joseph's son, surely?'
New RSV	.
Revised English Bible–1989	There was general approval; they were astonished that words of such grace should fall from his lips. "Is not this Joseph's son?" they asked.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Everyone was speaking well of him and marvelling that such appealing words were coming from his mouth. They were even asking, "Can this be Yosef's son?"
exeGesese companion Bible	...- and all witness and marvel at the words of charism which proceed from his mouth: and they word, Is not this the son of Yoseph?
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And [as He continued on] they all were speaking well of Him, and were in awe and were wondering about the words of grace which were coming from His lips; and they were saying, "Is this not Joseph's son?"
An Understandable Version	.
The Expanded Bible	All the people spoke well of Jesus and were amazed at the -words of grace [or gracious words] he spoke. They asked, "Isn't this Joseph's son?"
Jonathan Mitchell NT	And so everyone began bearing witness to, and for, Him (or: sharing evidence about Him) and continued marvelling (wondering with admiration) upon the words of the grace (or: at the gracious message and favorable thoughts) which continued issuing out (or: proceeding forth) from out of His mouth, so that one after another was saying, "Isn't this Joseph's son?"
NET Bible®	All ⁷⁸ were speaking well of him, and were amazed at the gracious words coming out of his mouth. They ⁷⁹ said, "Isn't this ⁸⁰ Joseph's son?" ^{78tn} Grk "And all." Here καί (kai) has not been translated because of differences between Greek and English style. ^{79tn} Grk "And they." Here καί (kai) has not been translated because of differences between Greek and English style. ^{80sn} The form of the question assumes a positive reply. It really amounts to an objection, as Jesus' response in the next verses shows. Jesus spoke smoothly and impressively. He made a wonderful declaration, but could a local carpenter's son make such an offer? That was their real question.
P. Kretzmann Commentary Syndein/Thieme	. All spoke well of Him, and were amazed at the gracious words that came out of His mouth. They began to say, "Isn't this Joseph's son?" {Note: Jesus went on and explained in terms of grace exactly what that verse meant! Their tongues were dragging on the floor in amazement!}
Translation for Translators	<i>At first</i> everyone there spoke well about him, and they were amazed at the charming words that he spoke. <i>But then some of them</i> said, "«He is only Joseph's son!/Isn't he only Joseph's son?» [RHQ] So «it is useless for us(exc) to listen to what he says!/why should we(exc) listen to what he says?» [RHQ]".
The Voice	At first everyone was deeply impressed with the gracious words that poured from Jesus' lips. Everyone spoke well of Him and was amazed that He could say these things. Everyone: Wait. This is only the son of Joseph, right?

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament	and All [Men] testified [for] him and [They] wondered at the words [of] the favor the [ones] departing from the mouth [of] him and [They] said not? Son is {of} joseph This
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Awful Scroll Bible	Indeed everyone keeps to bear Him witness a bearing witness, and they remain to be amazed at the gracious words, the ones themselves proceeding-out from His mouth. Although they assert to confirm, "Is not this-same the son of Joseph?"
Concordant Literal Version	And all testified of Him and marveled at the gracious words which are issuing out of His mouth. And they said, "Is not this Joseph's son?"
The Disciple's Bible	.
Orthodox Jewish Bible	And everyone was speaking well of him, and they were amazed at the divrei Chen coming out of his mouth and they were saying, Can this be Ben Yosef?
Rotherham's Emphasized B.	.
Third Millennium Bible	.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And all were bearing witnesses to Him [<i>or, were speaking well of Him</i>], and they were wondering at the gracious words, the ones having come out from His mouth. And they were saying, "This is the Son of Joseph, is it not?"
Charles Thompson NT	And all bore testimony in his favour, and expressed admiration at the graceful words which proceeded from his mouth, and said, Is not this the son of Joseph?
Context Group Version	.
Disciples' Literal New T.	And they all were ^[g] testifying concerning Him, and marveling at the words of ^[h] grace proceeding from His mouth. And they were saying, "Is not this One Joseph's son?" ^[g] Luke 4:22 That is, up until this speech. ^[h] Luke 4:22 That is, characterized by grace; gracious words.
English Standard Version	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?"
Far Above All Translation	So they all bore witness to him, and were astounded at the words of grace coming from his mouth, and they said, "Isn't this the son of Joseph?"
Green's Literal Translation	And all bore witness to Him, and marveled at the gracious words coming out of His mouth. And they said, Is this not the son of Joseph?
Literal New Testament	.
Modern English Version	.
Modern Literal Version	And all were testifying of him, and were marveling at the words of grace which traveled from his mouth, and they were saying, Is this not Joseph's son?
Modern KJV	.
New American Standard B.	And all were speaking well [<i>Or testifying</i>] of Him, and wondering at the gracious words [<i>Or words of grace</i>] which were falling from His lips [<i>Lit were proceeding out of His mouth</i>]; and they were saying, "Is this not Joseph's son?"
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	...and all were bearing testimony to him, and were wondering at the gracious words that are coming forth out of his mouth, and they said, 'Is not this the son of Joseph?'
A Voice in the Wilderness	.
Webster's Translation	And all bore him testimony, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?
World English Bible	.
Young's Updated LT	.

The gist of this passage: At first, the people accepted Jesus and His teaching. But, after claiming to be the Messiah, a person calls out, "Isn't this Joseph's son?"

Luke 4:22a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
παντες (πάντες) [pronounced <i>PAHN-tehç</i>]	<i>the whole, all; everyone, each one</i>	masculine plural adjective, nominative case	Strong's #3956
martureô (μαρτυρέω) [pronounced <i>mar-too-REH-oh</i>]	<i>to be a witness, to testify (literally or figuratively); to charge, to give [evidence], to bear record, to have (obtain) a good (honest) report, to be well reported of, to testify, to give (have) testimony, to (be, bear, give, obtain) witness</i>	3 rd person plural, imperfect active indicative	Strong's #3140
autô (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: All continued to bear witness of Him...

In my weekly emailed study, I use the English Standard Version, which is an excellent translation. However, now and again, they get it wrong. Their translation is this:

Luke 4:22a **And all spoke well of Him...** ESV (capitalized)

The verb here does not mean *to speak well of*. It is the imperfect active indicative of *martureô* (μαρτυρέω) [pronounced *mar-too-REH-oh*], which means, *to be a witness, to testify (literally or figuratively); to charge, to give [evidence], to bear record, to have (obtain) a good (honest) report, to be well reported of, to testify, to give (have) testimony, to (be, bear, give, obtain) witness*. Strong's #3140.

More accurately, this should read: **All continued to bear witness of Him...**

The imperfect tense indicates that they did this in the past and continued doing it. So, those who were there said that this is what happened. This probably has a twofold meaning. They looked at one another and said, "Did He just say what I thought He said?" So they confirm with one another what they heard. And then, later, many who were there confirmed to Luke (or others, if Luke got this information secondhand), about what Jesus did and said on this day. They bore witness of what they saw.

What Jesus said was either the most amazing thing that anyone there had ever heard or, what He said was blasphemous.

Luke 4:22b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

Luke 4:22b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thaumázō (θαυμάζω) [pronounced <i>thau-MAUd-zoh</i>]	<i>to wonder, to marvel, to be struck with admiration or astonishment</i>	3 rd person plural, imperfect active indicative	Strong's #2296
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
τοῖς (τοῖς) [pronounced <i>toic</i>]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
λογος (λόγος, ου, ό) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine plural noun; dative, locative or instrumental case	Strong's #3056
τῆς (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
charis (χάρις) [pronounced <i>KHAHR-ic</i>]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; genitive/ablative case	Strong's #5485

Translation: ...and they marveled over [His] words of grace,...

The verb here is the 3rd person plural, imperfect active indicative of *thaumázō* (θαυμάζω) [pronounced *thau-MAUd-zoh*], which means, *to wonder, to marvel, to be struck with admiration or astonishment*. Strong's #2296. The 3rd person plural means that many or all of the people there were astonished by what they had just heard. The imperfect tense mean, they continued to be astonished. The indicative mood is the mood of reality, indicating that this is how they really felt.

Their amazement was *at, on, over, based upon* (*epi* + the dative, locative or instrumental case) *the words of the grace...*

What Jesus said was the most amazing statement of grace that any person there had ever heard. This does not mean that the people there understood that these were words of grace, because their reaction is going to be quite negative (that will take a minute or so before they all decide).

The people there are struck with astonishment. People, rabbis, students of the Word and just regular people, became aware of certain passages referring to the Messiah. Everyone there knew that this passage was about the Messiah. It would have been quite remarkable for anyone to have said what Jesus just said. **“Today, these words have been fulfilled in your ears.”** The people there are momentarily stunned. They know what they just witnessed; they know what they just heard, and they are amazed. This does not mean that this is a good type of amazement or bad; they are having a hard time digesting what Jesus said, even though He has said very little.

These are called words of grace because God sending the Messiah to the people is an act of graciousness. The words spoken by Isaiah, now spoken by Jesus, are a message from a gracious God. This is clearly a message of grace.

The people there are on the verge of responding to what they just heard. It has to sink into their souls. They have to consider what they just heard. They have to *catch up* to the moment, as it were.

There is something else going on right now as well. This is the gospel message. The Holy Spirit is making this message clear to them, and the people there will respond to it.

Luke 4:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced <i>toiç</i>]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
εκπορευομαι (ἐκπορεύομαι) [pronounced <i>ek-por-YOO-om-ahee</i>]	<i>departing, being discharged, proceeding [out of], projecting; the ones coming (forth, out of), those going (forth, out), issuing [out from]</i>	masculine plural, present (deponent) middle/passive participle; dative, locative or instrumental case	Strong's #1607
εκ (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
στομα (στόμα) [pronounced <i>STOHM-ah</i>]	<i>mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]</i>	neuter singular noun; genitive/ablative case	Strong's #4750
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...those which proceeding out of His mouth.

The ESV translated this literally. This refers to the things which Jesus just said.

The people there heard and understood what Jesus had just said; and this was remarkable to them. This would take a few minutes for the people to process what they have just heard. They have to think about what Jesus said and consider His words. To be specific, once the people fully appreciate what Jesus has just said, then they need to determine whether they believe Him or not.

Look at this another way. Jesus is giving them the gospel. He is telling them enough for them to choose to believe in Him or not. They all know the Messiah from the Scriptures; Jesus is saying, “That is Me.” Those who chose to believe this are saved. This does not mean that they understand every aspect of soteriology. Jesus is giving them enough information to respond positively or negatively. They can choose to believe Him or not.

The participle suggests that Jesus spoke for more than a few moments. However, since Jesus is the Person speaking, then we may reasonably assume that He is speaking of Himself.

Luke 4:22a-c **And all were bearing witness to Him and marveling at the grace of the words that are proceeding out of His mouth.** (Berean Literal Bible)

What just happened will take some time to sink into the thinking of the people who are there. Obviously, they have to ask themselves, “Did I just hear what I think I heard?” We don’t know if there was discussion. I see this as a hush coming over the room, where, for a few moments, the people are dumbfounded. They are considering what is happening and this moment in time. God has revealed to all the people there the gospel, which is in Christ Jesus. How will they respond to that?

Then, someone speaks up and states a simple, undeniable fact:

Luke 4:22d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532
λέγω (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak, to say; affirm over, maintain; to teach; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	3 rd person plural, imperfect active indicative	Strong’s #3004
οὐχί (οὐχί) [pronounced <i>oo-KHEE</i>]	<i>not (indeed), by no means, not at all</i>	negative particle	Strong’s #3780
huios (υἱός, οὐ, ό) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong’s #5207
estī (ἐστί) [pronounced <i>ehs-TEE</i>]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong’s #2076 (3 rd person present form of #1510)
lōsêph (Ιωσήφ) [pronounced <i>ee-o-SAFE</i>]	<i>let him add; transliterated Joseph</i>	Indeclinable proper noun/masculine	Strong’s #2501
houtos (οὗτος) [pronounced <i>HOO-tos</i>]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative	Strong’s #3778

Translation: [But] they also were saying, “Is this One not the child of Joseph?”

The word for *speak* is the 3rd person plural, imperfect active indicative of λέγω (λέγω) [pronounced *LEH-goh*], the very common verb which means, *to speak, to say; affirm over, maintain; to teach; to exhort*. Strong's #3004. So several people said this; some may have repeated it. Many probably confirmed this *fact* (as an aside, despite what is being said, Jesus is not actually *Joseph's Son*; Joseph is His legal father).

Jesus was reasonably well-known there in that area. It seems likely that He had done carpentry work with and for his father; but far more likely He would have been known for His interest in the Scriptures. Given His discussions at age 12 in Jerusalem with the learned rabbis; it seems certain that He was closely involved at the synagogues, with the reading of Scriptures and possibly with the explanations of them.

Those who attended this synagogue had watched Jesus grow up. There is no indication that he went to any institution of higher learning. He is a local boy; a layperson (in the eyes of those in the synagogue). He has read and possibly even taught at the synagogue (possibly even encouraged by the rabbis there). Jesus is a familiar face to them all.

So, at first, the people seem to be impressed by what Jesus has been saying...but then, someone points out, *Isn't this man just Joseph's son? We all know this, right?* So, the implication is, *He is not some learned rabbi; he's just a carpenter; so what does He know? Why should we be listening to Him?*

For some there, these words would be considered a call from reality. But what they are doing here is simply finding something wrong with the messenger (or imply that there is something wrong with Him), and therefore, what He has to say can be ignored. Most importantly, Jesus appears to claim that He is the Messiah. This simple objection seems to be enough to negate Jesus' claim—at least to those who are there listening. The reasoning here is, *if He is Joseph's son, then He cannot be the Messiah*. Hopefully, you read this and understand, *that is not a logical statement*.

Illustration: Have you ever pointed something out to someone, and then they said, “Well, that was on FoxNews, so you know it can't be true;” or “Trump said that, so I know that means nothing.” The issues raised are ignored; and something far less important is brought up. The intent is to impugn the message by impugning the character of the speaker.

Illustration: Have you not noticed that in many political fights, things from that person's background are brought up, which really have no importance in the difference between the candidates. A candidate made a mistake—or many mistakes—years ago. This does not make him a bad Congressman or Senator. It just means that he is flawed. In 2004, a Democratic candidate for president (Howard Dean), got excited about how his campaign seemed to be going, and he made sort of a weird *hee yaw* noise. As a candidate, this ended his career. He had not said anything wrong; he simply got caught up in the moment, yelled something goofy, and his opponents used this against him. This ended him being taken seriously.

Illustration: When someone does not want to deal with the actual content of a statement made by Charley Brown, then they impugn Charley Brown in some way. This is what these people are doing to Jesus.

“Listen up,” they keep saying to one another, “This Man is just a carpenter's son.” The implication being, *what does He really know? Or, we know Who He is; so how can He claim to be the Messiah?*

So, no one is saying that Jesus is a bad person. They are simply saying, *We all know Jesus; we've watched Him grow up. Therefore, He cannot be the Person Isaiah was talking about.*

There is another problem here as well—the people have decided that it is time for them to all critique what Jesus has said and Who He is. This happens in some churches; but there should be strict academic discipline within the local church. You don't start chatting in the middle of a sermon and starting telling everyone what you like or don't like about it. However, things are somewhat chaotic because of what Jesus did. Those in charge of the synagogue may have been the ones to remind everyone who Jesus really was (no specific person (s) is named for pointing out Jesus' supposed lineage).

Luke 4:22 All continued to bear witness of Him and they marveled over [His] words of grace, those which proceeding out of His mouth. [But] they also were saying, "Is this One not the child of Joseph?"

Luke 4:22 Those who were there continued to bear witness of Him and what He said and did there. They marveled at what He said. But they also were asking this: "Is this Man not the son of Joseph?" (Kukis paraphrase)

This is one of the most amazing moments in human history; and these people hear the Lord's words, and they see their Savior; and all they can do is say, "Isn't this the son of Joseph?" One person first says it; but many seem to grab onto these words and repeat them, making them more important to them than what Jesus has just said.

So, at first, the people there are impressed and/or taken aback by what Jesus has just said; and then someone makes this last remark and it seems to be enough to turn the people against Him.

We know this as peer pressure. Although this is primarily applied to teens, peer pressure at any age is a very real thing.

The argument made against Jesus here is not very sophisticated. It is simply, "We all know Who Jesus is. He is just a regular person." It should be noted that, at this point in time, Jesus has not done anything amazing. He has not healed; He has not done any miracles. He is the Son of a carpenter, Who, in their opinion, fancies Himself a lay teacher. No one in the crowd says, "But I saw him heal a man the other day." That is because Jesus had not healed anyone the other day.

There is some disagreement among translators as to how to deal with v. 24. Certainly, vv. 23–27 is a complete unit; and most translations put these together as a single paragraph. However, a few translations place v. 24 in a separate paragraph containing vv. 25–27. I wanted to avoid placing 4 or 5 verses together, so I separated them in this way (vv. 23–24 and vv. 25–27). However, Jesus illustrates the truth of v. 24 with vv. 25–27. So, in some of the translations, I made the same adjustment, moving v. 24 to the next passage.

In any case, Jesus' approach in the past was to read from the Scriptures, whatever was handed to Him, and then He would teach the people about what He just read. Based upon the apparent change of the people's reaction towards Him, Jesus tries to explain the thinking of these people to themselves. He understands their reaction, but He also understands the plan of God. So His response here is teaching (vv. 23–27). He makes an attempt to teach them, but they are not willing to hear Him.

And He said, face to face with them, "Doubtless you will say to Me a parable, this one: 'Physician heal yourself.' As far as we have heard that which has come to be in Capernaum, produce even here in the country of yours." And He said, "Truly, I keep on saying to you that, no prophet is acceptable in the country of his.

Luke
4:23–24

He said to them, "No doubt you will say to Me this saying: 'Physician, heal yourself.' What we have heard was being done in Capernaum, do that here in Your [Own] city." He then said, "Of a truth, I keep saying to you that, no prophet is acceptable in his [own] country.

He said to them, "No doubt you will, at some point, quote this well-known saying to Me: 'Physician, heal Yourself.' We have heard of great works being done in Capernaum; do those here in Your hometown." Then He said, "Point of doctrine: I will keep telling you that no prophet will ever be accepted in his own country.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And He said, face to face with them, "Doubtless you will say to Me a parable, this one: 'Physician heal yourself.' As far as we have heard that which has come to be in Capernaum, produce even here in the country of yours." And He said, "Truly, I keep on saying to you that, no prophet is acceptable in the country of his."
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And he said to them: Doubtless you will say to me this similitude: Physician, heal thyself: as great things as we have heard done in Capharnaum, do also here in thy own country. And he said: Amen I say to you, that no prophet is accepted in his own country.
V. Alexander's Aramaic T. James Murdock's Syriac NT	. Jesus said to them: Perhaps, ye will speak to me this proverb, Physician, heal thyself: and whatever we have heard of thy doing in Capernaum, do thou here also in thy city. And he said to them: Verily I say to you, There is no prophet who is acceptable in his own city.
Original Aramaic NT	Yeshua said to them, "Doubtless you will say to me this proverb: 'Physician, heal yourself', and 'Everything that we are hearing that you have done in Kapernaum, do also here in your town.'" But he said, "Assuredly, I say to you, there is not a Prophet who is received in his town."
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. Jesus said to them, You might probably tell me this proverb, Physician, heal yourself; and all that we heard you did in Capernaum, do also here in your own city. Then he said, Truly I say to you, No prophet is acceptable in his own city.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said to them, Without doubt you will say to me, Let the medical man make himself well: the things which to our knowledge were done at Capernaum, do them here in your country. And he said to them, Truly I say to you, No prophet is honoured in his country.
Bible in Worldwide English	Then Jesus said, I know that you will say this to me "Doctor, heal yourself. We have heard what you did in Capernaum. Do the same things here in your own country." And he went on to say, I tell you the truth. No prophet of God is accepted by the people in his own country.
Easy English	'Next', Jesus replied, 'you will be repeating the proverb, "Doctor, make people well in your own town." We have heard that you did many surprising things in Capernaum. This is your home town, so do the same things here! People do not accept a person that comes from their home town. That really is true. They do not believe that he receives messages from God.
Easy-to-Read Version—2001	Jesus said to them, "I know that you will tell me the old saying: 'Doctor, heal yourself.' You want to say, 'We heard about some things that you did in Capernaum. Do those same things here in your own home town!'" Then Jesus said, "I tell you the truth. A prophet is not accepted in his own home town.
Easy-to-Read Version—2006	Jesus said to them, "I know you will tell me the old saying: 'Doctor, heal yourself.' You want to say, 'We heard about the things you did in Capernaum. Do those same things here in your own hometown!'"
<i>God's Word™</i>	So he said to them, "You'll probably quote this proverb to me, 'Doctor, cure yourself!' and then say to me, 'Do all the things in your hometown that we've heard you've done in Capernaum.'" Then Jesus added, "I can guarantee this truth: A prophet isn't accepted in his hometown.

Good News Bible (TEV)	He said to them, "I am sure that you will quote this proverb to me, 'Doctor, heal yourself.' You will also tell me to do here in my hometown the same things you heard were done in Capernaum. I tell you this," Jesus added, "prophets are never welcomed in their hometown.
<i>The Message</i>	He answered, "I suppose you're going to quote the proverb, 'Doctor, go heal yourself. Do here in your hometown what we heard you did in Capernaum.' V. 24 is placed with the next passage for context.
NIRV	Jesus said, "Here is a saying you will certainly apply to me. 'Doctor, heal yourself!' And you will tell me this. 'Do the things here in your hometown that we heard you did in Capernaum.'" V. 24 is placed with the next passage for context.
New Life Version	He said to them, "I wonder if you will tell this old saying to Me, 'Doctor, heal Yourself. What You did in the city of Capernaum, do in Your own country!'" He said, "A man who speaks for God is not respected in his own country.
New Simplified Bible	Then he said: »You will no doubt say this proverb to me, physician heal yourself. That which we heard was done at Capernaum do also here in your own country.« He continued: »Truly I tell you no prophet is accepted (welcomed) (honored) in his own country.
The Spoken English NT	And he said to them, "No doubt you're going to quote me this proverb: 'Doctor, heal yourself.' 'What we heard happened in Capernaum, [Prn. cup-per-nee-um.] do here in your home town, too.'" And he said, "I'm telling you seriously: no prophet is accepted in the prophet's own home town.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Jesus answered: You will certainly want to tell me this saying, "Doctor, first make yourself well." You will tell me to do the same things here in my own hometown that you heard I did in Capernaum. But you can be sure that no prophets are liked by the people of their own hometown.
The Living Bible	Then he said, "Probably you will quote me that proverb, 'Physician, heal yourself'—meaning, 'Why don't you do miracles here in your hometown like those you did in Capernaum?' V. 24 is placed with the next passage.
New Berkeley Version New Century Version	.
New Living Translation	Jesus said to them, "I know that you will tell me the old saying: 'Doctor, heal yourself.' You want to say, 'We heard about the things you did in Capernaum. Do those things here in your own town!'" Then Jesus said, "I tell you the truth, a prophet is not accepted in his hometown.
The Passion Translation	Then he said, "You will undoubtedly quote me this proverb: 'Physician, heal yourself'—meaning, 'Do miracles here in your hometown like those you did in Capernaum.' But I tell you the truth, no prophet is accepted in his own hometown. Jesus said to them, " I suppose you'll quote me the proverb, 'Doctor, go and heal yourself before you try to heal others.' And you'll say, 'Work the miracles here in your hometown that we heard you did in Capernaum.' But let me tell you, no prophet is welcomed or honored in his own hometown.
Unlocked Dynamic Bible	He said to them, "Surely some of you will quote to me the proverb that says, 'Doctor, heal yourself!' You will say, 'Do here in your hometown the same kind of miracles that you did in Capernaum!'" Then he said, "It is certainly true that the people in a prophet's own hometown do not accept his message.
William's New Testament	He said to them, "Doubtless you will quote this proverb to me, 'Doctor, cure yourself! Do the things here in your hometown that we hear you did in Capernaum.'" He added, "I solemnly say to you, no prophet is welcome in his native neighborhood.

Partially literal and partially paraphrased translations:

American English Bible	So he told them: 'You would undoubtedly like to apply the words to me, <i>Heal yourself, doctor!</i> And, <i>Do all the things that we heard you did in CapharNaum here in your own hometown!</i> ' V. 24 is placed with the next passage for context.
Beck's American Translation Breakthrough Version	. And He said to them, "By all means, you will state this illustration to Me, 'Doctor, heal yourself. As many things as we heard happened in Capernaum, do also here in your hometown.'" He said, "Amen, I tell you that no preacher is accepted in his hometown.
Common English Bible	Then Jesus said to them, "Undoubtedly, you will quote this saying to me: 'Doctor, heal yourself. Do here in your hometown what we've heard you did in Capernaum.'" He said, "I assure you that no prophet is welcome in the prophet's hometown.
International Standard V	So he told them, "You will probably quote this proverb to me, 'Doctor, heal yourself! Do everything here in your hometown that we hear you did in Capernaum.'" He added, "I tell all of you [The Gk. pronoun you is pl.] with certainty, a prophet is not accepted in his hometown.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	He said to them, You will doubtless apply to me this proverb, "Physician, cure yourself." Do as great things here in your own country, as we hear you have done in Capernaum. But in fact, added he, No prophet was ever well received in his own country.
New Advent (Knox) Bible	Then he said to them, No doubt you will tell me, as the proverb says, Physician, heal thyself; do here in thy own country all that we have heard of thy doing at Capharnaum. And he said, Believe me, no prophet finds acceptance in his own country. vv. 22-24: Mt. 13.54; Mk. 6.1; Jn. 6.42.
NT for Everyone	'I know what you're going to say,' Jesus said. 'You're going to tell me the old riddle: "Heal yourself, doctor!" "We heard of great happenings in Capernaum; do things like that here, in your own country!"
20 th Century New Testament	"Doubtless," said Jesus, "you will remind me of the saying-- 'Doctor, cure yourself; and you will say 'Do here in your own country all that we have heard that has been done at Capernaum.' I tell you," he continued, "that no Prophet is acceptable in his own country.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	Jesus replied, "You will surely surely this proverb, 'Physician [don't dumb down "physician" with the term "doctor"], heal yourself, and perform the works here that we heard you did in Capernaum.'" Jesus continued, "Truly I tell you, no prophet is believed in his hometown ["country" isn't right; use hometown instead; also, "believed" rather than "accepted"?].
Evangelical Heritage V.	He told them, "Certainly you will quote this proverb to me, 'Physician, heal yourself! Do here in your hometown everything we heard you did in Capernaum.'" And he said, "Amen ^[f] I tell you: No prophet is accepted in his hometown. ^[f] Usually people say <i>Amen</i> at the end of a prayer, but Jesus used this Hebrew word at the beginning of a statement, which was unique. The inspired writer simply transliterated the Hebrew word that Jesus spoke, instead of using a Greek term. This translation does the same in English. The basic meaning is I solemnly tell you the truth.
Ferrar-Fenton Bible	You will all repeat this parable to Me, ' Physician, cure yourself ': ' whatever we have heard that You have done in Capernaum, do also here in Your own country.' " I placed v. 24 with the next passage for context.

Free Bible Version	Jesus replied, "I'm sure you'll repeat this proverb to me, 'Physician, heal yourself!' and ask, "Why don't you do here in your own hometown what we heard you did in Capernaum?" But I tell you the truth, no prophet is accepted in his hometown.
God's Truth (Tyndale)	And he said unto them: you may very well say unto me this proverb: Physician, heal yourself. Whatsoever we have heard done in Capernaum, do the same here likewise in your own country. And he said, verily I say unto you: No Prophet is accepted in his own country.
Jubilee Bible 2000 Montgomery NT	. Jesus answered. "Doubtless you will quote the proverb to me, 'Physician, heal thyself!' Do also here in your own country all that we hear that you have done in Capernaum." "I tell you in solemn truth," he added, "that no prophet is acceptable in his own country.
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT Unlocked Literal Bible Urim-Thummim Version Weymouth New Testament »Doubtless,« said He, »you will quote to me the proverb, `Physician, cure yourself: all that we hear that you have done at Capernaum, do here also in your native place.'« »I tell you in solemn truth,« He added, »that no Prophet is welcomed among his own people
Wilbur Pickering's New T.	He said to them: "Doubtless you will quote this parable to me: 'Physician, heal yourself!'—do here in your hometown the things we have heard were done in Capernaum."
Wikipedia Bible Project	Jesus treads on their toes Then He said: "Assuredly I say to you, no prophet is welcome in his hometown. "I'm sure you'll tell me this proverb, 'Doctor, heal yourself!—and do here in your own hometown the great things you did in Capernaum,'" he responded. "But I'm telling you, no prophet is accepted in his hometown.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So he said, "Doubtless you will quote me the saying: Doctor, heal yourself! Do here in your town what they say you did in Capernaum." Jesus added, "No prophet is honored in his own country
The Heritage Bible	And he said to them, At all events you will speak to me this proverb, Physician, heal yourself; whatever we heard that was being in Capernaum, do also here in your father-land. And he said, Amen, I say to you that, Not even one prophet is accepted in his father-land.
New American Bible (2002)	.
New American Bible (2011)	He said to them, "Surely you will quote me this proverb, 'Physician, cure yourself,' and say, 'Do here in your native place the things that we heard were done in Capernaum.'"* And he said, "Amen, I say to you, no prophet is accepted in his own native place. * [4:23] The things that we heard were done in Capernaum: Luke's source for this incident reveals an awareness of an earlier ministry of Jesus in Capernaum that Luke has not yet made use of because of his transposition of this Nazareth episode to the beginning of Jesus' Galilean ministry. It is possible that by use of the future tense you will quote me..., Jesus is being portrayed as a prophet.
New English Bible—1970 New Jerusalem Bible	. But he replied, 'No doubt you will quote me the saying, "Physician, heal yourself," and tell me, "We have heard all that happened in Capernaum, do the same here in

your own country." And he went on, 'In truth I tell you, no prophet is ever accepted in his own country.'

New RSV

Revised English Bible—1989

Then Jesus said, "No doubt you will quote to me the proverb, 'Physician, heal yourself!' and say, 'We have heard of all your doings at Capernaum; do the same here in your own home town.' Truly I tell you," he went on: "no prophet is recognized in his own country."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Then Yeshua said to them, "No doubt you will quote to me this proverb — "Doctor, cure yourself!" We've heard about all the things that have been going on over in K'far-Nachum; now do them here in your home town! Yes!" he said, "I tell you that no prophet is accepted in his home town."

exeGesés companion Bible

And he says to them,
Most certainly you say this parable to me,
Healer, cure yourself:
as much as we hear that became in Kaphar Nachum,
do also here in your fatherland.
And he says,
Amen! I word to you,
No prophet is acceptable in his own fatherland: ...

Hebraic Roots Bible

Israeli Authorized Version

And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Kfar-Nachum, do also here in thy home town. And he said, Verily I say unto you, No prophet is accepted in his own home town.

The Scriptures 1998

And He said to them, "No doubt, you shall say this proverb to Me, 'Physician, heal yourself! Whatever we have heard being done in Kephah Naḥum, do also here in Your country.'"

Tree of Life Version

And He said, "Truly, I say to you, no prophet is accepted in his own country."

Expanded/Embellished Bibles:

The Amplified Bible

So He said to them, "You will no doubt quote this proverb to Me, 'Physician, heal Yourself! Whatever [miracles] that we heard were done [by You] in Capernaum, do here in Your hometown as well.'"

An Understandable Version

And He replied to them, "No doubt you will tell me this proverb, 'Doctor, heal yourself,' and 'Perform [the miracles] here in your own home town also that we heard you did in Capernaum.'" And He said, "Truly I tell you, no prophet is acceptable in his own home town."

The Expanded Bible

Jesus said to them, "I know that [No doubt; Surely] you will tell [quote] me the old saying [this proverb]: 'Doctor [Physician], heal yourself.' You want to say, 'We heard about the things you did in Capernaum [a town in Galilee where Jesus lived and ministered]. Do those things here in your own town!'"

Jonathan Mitchell NT

Later, He said to them, "In all likelihood (= Doubtless; By all means) you folks will say (or: quote; speak) this illustration (parable; = proverb) for (or: to; about) Me, 'Healer (or: Physician; Doctor), cure (or give attentive care to, or prescribe therapy for, or instigate ongoing treatmentto) yourself!' [and say,] 'Do now also here, within your home territory (or: fatherland), as many things as we heard birthed themselves into Capernaum (= happened in Capernaum).'"

But then He said, "The truth is (or: Amen; Truly), I am now saying to you people, that not one prophet is welcome or acceptable (or: a received one) within His fatherland (or: home territory; own country).

NET Bible®

Jesus⁸¹ said to them, "No doubt you will quote to me the proverb, 'Physician, heal yourself!'⁸² and say, 'What we have heard that you did in Capernaum,⁸³ do here in your hometown too.'" And he added,⁸⁴ "I tell you the truth,⁸⁵ no prophet is acceptable⁸⁶ in his hometown.

⁸¹tn Grk "And he"; the referent (Jesus) has been specified in the translation for clarity. Here και (kai) has not been translated because of differences between Greek and English style.

⁸²sn The proverb Physician, heal yourself! means that Jesus should prove his claims. It is a "Prove it to us!" mentality that Jesus says the people have.

⁸³sn The remark "What we have heard that you did at Capernaum" makes many suspect that Luke has moved this event forward in sequence to typify what Jesus' ministry was like, since the ministry in Capernaum follows in vv. 31-44. The location of this event in the parallel of Mark 6:1-6 also suggests this transposition.

⁸⁴tn Grk "said," but since this is a continuation of previous remarks, "added" is used here.

⁸⁵tn Grk "Truly (ἀμν, amhn), I say to you."

⁸⁶sn Jesus argues that he will get no respect in his own hometown. There is a wordplay here on the word acceptable (δεκτός, dektos), which also occurs in v. 19: Jesus has declared the "acceptable" year of the Lord (here translated year of the Lord's favor), but he is not "accepted" by the people of his own hometown.

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators

He said to them, "Surely some of you will quote to me the proverb that says, 'Doctor, heal yourself!' *What you will mean is, 'People told us that you did miracles in Capernaum town, but we(exc) do not know if those reports are true. So do miracles here in your own home town, too!'* " Then he said, "It is certainly true that *people do not accept the message of a prophet when he speaks in his home town, just like you(pl) are not accepting my message now.*

The Voice

Jesus: You're about to quote the old proverb to Me, "Doctor, heal yourself!" Then you're going to ask Me to prove Myself to you by doing the same miracles I did in Capernaum. But face the truth: hometowns always reject their homegrown prophets.

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament

and [He] says to them certainly [You*] will say [to] me the comparison this Healer relieve! yourself what* [We] hear becoming to the capernaum make! and here in the homeland [of] you [He] says but amen [I] say [to] you* for No Forecaster Favorable is in the homeland [of] him

Awful Scroll Bible

Then He said with regards to them, "Yous will by all means say to Me this-same putting-beside, 'Physician be serviced yourself! As many things as we heard being itself happened from-within Capernaum, be performed also yet-in-this place, from-within Your marked-off land.' "

Moreover He said, "Of certainty I confirm to yous, certainly-of-which yet-not-one exposer-to-light-beforehand, is welcomed from-within his marked-off land.

Concordant Literal Version

And He said to them, "Undoubtedly you will be declaring to Me this parable: 'Physician, cure yourself!' 'Whatever we hear occurring in Capernaum do here also in your own country.'"

Now He said, "Verily, I am saying to you that no one who is a prophet is acceptable in his own country."

The Disciple's Bible

Orthodox Jewish Bible

And Rebbe, Melech HaMoshiach said to them, Muz zain (no doubt) you will speak this mashal to me: Rofeh, heal yourself. Everything we heard that happened in Kfar-Nachum, do also here in your shtetl.

But he said, Omein, I say to you that no navi is welcome in his own shtetl, in his own eretz moledet (homeland).

Rotherham’s Emphasized B. And he said unto them—By all means, ye will speak to me this similitude: Physician! heal, thyself,—Whatsoever things we have heard of coming to pass in Capernaum, do here also, in thine own country. And he said—Verily, I say unto you, No prophet, is, welcome, in his own country,.

Third Millennium Bible
Webster’s Translation

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Literal, almost word-for-word, renderings:

Analytical-Literal Translation And He said to them, "Certainly, youp will say this allegory [*or, proverb*] to Me, 'Physician, heal yourself—as many [*things*] as we heard having been done in Capernaum, do also here in Your hometown.'" Then He said, "Positively, I say to you_p, no prophet is accepted in his hometown.

Charles Thompson NT
Context Group Version

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And he said to them, Surely you (pl) will say to me this parable, Physician, heal yourself: whatever we have heard done at Capernaum, do also here in your own country. And he said, Amen I say to you (pl), No prophet is acceptable in his own country.

Disciples’ Literal New T.

And He said to them, “You will surely speak this proverb to Me: ‘Physician, cure yourself’. Do also here in your hometown all-that we heard having taken place in Capernaum”. But He said, “Truly I say to you that no prophet is acceptable [Or, welcome] in his hometown.

English Standard Version
Far Above All Translation

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At this he said to them, “You will no doubt tell me this parable: ‘Doctor, cure yourself. All *the things* we have heard which took place in Capernaum, do also here in your native country.’ ”

And he said, “Truly, I say to you, no prophet is accepted in his native country,...

Green’s Literal Translation
Literal New Testament
Modern English Version

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He said to them, “You will surely say to Me this proverb, ‘Physician, heal Yourself. Whatever we have heard done in Capernaum, do also here in Your country.’ ”

He also said, “Truly, I say to you, no prophet is accepted in his own country.

Modern Literal Version

And he said to them, You* will certainly say this parable to me, Physician, heal yourself. We have heard how much had happened in Capernaum, do it here also in your fatherland. But he said, Assuredly I am saying to you*, No prophet is acceptable in his fatherland.

Modern KJV

And He said to them, You will surely say this proverb to Me, Physician, heal yourself. Whatever we have heard done in Capernaum, do also here in your native-place. And He said, Truly I say to you, No prophet is accepted in his native-place.

New American Standard B.
New European Version

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And he said to them: Doubtless you will say to me this proverb: Physician, heal yourself. Whatever we have heard done at Capernaum, do also here in your hometown. And he said: Truly I say to you, no prophet is acceptable in his own hometown.

New King James Version
NT (Variant Readings)

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Niobi Study Bible
Restored Holy Bible 6.0

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Revised Young's Lit. Trans.

And he said unto them, 'Certainly you will say to me this simile, Physician, heal yourself; as great things as we heard done in Capernaum, do also here in your country;' and he said, 'Verily I say to you -- No prophet is accepted in his own country;...

A Voice in the Wilderness .
 World English Bible .
 Young's Updated LT .

The gist of this passage: Jesus tells those listening to Him that they will say two things to Him in the future: “Physician, heal Yourself” and “You should have been more healings in Nazareth.”

Jesus is in His hometown, Nazareth, where He grew up. He has just told everyone at the synagogue that He is the Promised Messiah. The people hearing Him rejected this notion, because they have supposed Him to be Joseph’s son.

Now Jesus responds to their negative response towards Him.

Luke 4:23a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
εἶπὼ (ἔπρω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative case	Strong's #4314
αὐτούς (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: He said to them,...

Jesus has just said one of the most dramatic things in human history to these people—something that was fraught with meaning and something that they all clearly heard and understood. These were men who regularly attended the synagogue, so they knew the Scriptures. They had heard the Old Testament and they themselves have read the Scriptures aloud. So, the people of Nazareth were able to grasp the impact of what He had just said.

And then some of them said, “Isn’t this just Joseph’s son? Who is He to say this?” This reveals their negative volition towards Him. These few words are enough to shake up the hearers in the congregation. Those who began to consider seriously what Jesus said, have now set His words aside, realizing that He is merely the son of Joseph the carpenter.

We have recently studied John the Herald (or *John the baptizer*) and the people who listened to him thought that he might be the Messiah. So, how do John’s followers think he might be the Messiah, but the people in Nazareth do not believe that Jesus is? I can suggest several reasons. (1) The people with John are his followers, so they are well-disposed towards him from the beginning. The people in the Nazareth synagogue are simply there, but not as Jesus’ followers, but as worshipers in the synagogue. (2) You will recall that John’s parents were quite old. In fact, they were so old that it was a miracle that his mother conceived. So, by the time that John’s desert-wilderness ministry begins, his parents are long gone and, apparently, he has lived out in the desert-wilderness for awhile (the weird things used to describe him may simply revealed how he lived day-to-day in the desert-

wilderness). So, because John’s background is more mysterious and weird, people might think that he is the Messiah.

God the Holy Spirit, through Jesus, has made clear what Jesus has said to these people. At this moment in time, they understand what He has said. This is enough information that, if they choose to believe these words—if they choose to believe Jesus right now—they would have eternal life. They are hearing what amounts to the gospel message presented to them directly from their Messiah. The people can, at this point, choose to believe these words (that is, believe that Jesus is the Messiah) or choose to reject what He has said. Their eternal future depends upon their reaction to what they have just heard. Based upon the text here, it appears that most or all of the people there were brought to the point of gospel hearing, where they understood enough to make the eternal choice, and they rejected what they heard.

Some of you may be confused at this point, thinking, *the gospel is, “Believe in the Lord Jesus Christ and you will be saved.”* Yes, that is the gospel message; but what Jesus has said to them now is also the gospel message. When Jesus revealed something about Himself, and a person believed that, that person is saved.

As a young believer, I did not understand why every gospel account did not clearly contain the message, *believe in the Lord Jesus Christ and you will be saved.* It is all over the place in the book of John; but not in Matthew, Mark or Luke.

When we are saved, what we know about Jesus Christ is very limited. Today, I understand the cross, what Jesus did on the cross, why it was necessary for my sins to be paid for; I know Who Jesus is and His place throughout human history. I did not know any of that when I believed in Jesus originally. I essentially claimed John 3:16 as a promise from God. “I claim this verse,” I thought (or spoke aloud to God).

Therefore, Jesus did not need to insert into every human interaction, “Believe in Me, if you want to be saved.” Jesus could say or do something, and then look to the person listening to observe his response. Whether uttered aloud or simply thought, “I believe what You have just said to me, Lord.” That was enough. So, for any of the people at the synagogue to be saved, when they heard Jesus say, “*Today, these words are fulfilled in your hearing;*” if they believed Him, they were eternally saved. It does not appear that anyone at the Nazareth synagogue was saved this day.

Jesus, hearing what was said (*Isn’t He the son of Joseph?*) and reading the room, has something more to say.

Luke 4:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
pantōs (πάντως) [pronounced PAN-toce]	doubtless, undoubtedly; entirely; specifically at all events, (with negative following) in no event; by all means, altogether, at all, needs, no doubt, in [no] wise, surely	adverb	Strong’s #3843
erēō (ἔρέω) [pronounced eh-REH-oh]	to say, to declare	2 nd person plural, future active indicative	Strong’s #2046
emoi (ἐμοί) [pronounced ehm-OY],	I, me, mine, my, myself	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong’s #1698 (a form of #3427)

Luke 4:23b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
parabolê (παραβολή) [pronounced <i>par-ab-ol-AY</i>]	<i>a parable, proverb, similitude; a fictitious narrative (of common life conveying a moral), apothegm, adage; a comparison, figure</i>	feminine singular noun, accusative case	Strong's #3850
tautên (ταύτην) [pronounced <i>TAOW-tayn</i>]	<i>this, to this one, towards this thing</i>	intermediate demonstrative pronoun; feminine singular, accusative case	Strong's #3778

Translation: ...“No doubt you will say to Me this saying:...

Jesus asserts that, at some point in time, they will say this *saying* to Him.

The future tense of *to say* is important here. The proverb that these people will quote in the future will confirm their continued negative volition towards Jesus. Their response to Him now is negative; and they will say things in the future to express this same negative response. They are not saying this right now; they are not thinking this right now. They will say or think this in the future.

Luke 4:23c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
iatros (ιατρός) [pronounced <i>ee-at-ROSS</i>]	<i>a physician</i>	masculine singular noun, vocative	Strong's #2395
therapeuô (θεραπεύω) [pronounced <i>there-ap-YOO-oh</i>]	<i>to serve, do service; to heal, to cure, to restore to health; to worship</i>	2 nd person singular, aorist active imperative	Strong's #2323
seauton (σεαυτόν) [pronounced <i>seh-ow-TOM</i>]	<i>yourself; you; to you, towards you</i>	2 nd person masculine singular reflexive pronoun; accusative case	Strong's #4572

Translation: ...‘Physician, heal yourself.’

The idea here is—on the surface—is there is a physician and he is sick, and people make light of this and tell him, “Physician, heal yourself.” This means, a physician is sick, and he is mocked by saying, “You claim that you are a physician; well then, heal yourself!” Not many physicians at this time were able to heal anyone else; they wanted to; they studied to be able to; but modern medicine was not at a place where they had much success.

Quite obviously, if you have read any of the gospels, no group of men ever came to Jesus and said those exact words. But, they will say something analogous or similar to this. This is a saying, so it does not apply *only* to physicians who are sick.

Jesus, by revealing Who He is, marks the beginning of His public ministry. Right near the end of His ministry, people will call to Him up on the cross, "Savior, save Yourself!" We read in Luke 23:35 **And the people stood by, watching, but the rulers scoffed at Him, saying, "He saved others; let Him save Himself, if He is the Christ of God, His Chosen One!"** (ESV; capitalized)

This is equivalent to saying, *Physician, heal yourself*. "If you are the Son of God, then call upon God Your Father to save You." This is continued negative volition right up to what they expected to be the end of Jesus' life.

If they did not attend the crucifixion, but knew about it, they may have had the exact same thoughts. Or they may have expressed this to someone else: "He claims to be the Son of God; why did He not call upon God to be delivered?"

The idea is this. These people are expressing negative volition towards Jesus right now. Also, in the future, they will express this same sort of negative volition while Jesus is on the cross. "He claims to be the Son of God; so let Him call upon His Father to be rescued." Such a person is saying, "I was right to reject Jesus when He claimed to be the Messiah; and I am right to reject Him now, while He is being crucified. He is confirming that He is not the Lord's Messiah by being on the cross.

There is something else that these people will say in the future. (Again, they are not saying this now; they are not thinking this now.)

Luke 4:23d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hosos (ὅσος) [pronounced HOS-os]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter plural, correlative pronoun; accusative case	Strong's #3745
akoúô (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	1 st person plural, aorist active indicative	Strong's #191
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	neuter plural, aorist (deponent) middle participle; accusative case	Strong's #1096
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Καπερναοῦμ (Καπερναοῦμ) [pronounced cap-er-nah-OOM]	<i>village of comfort; transliterated, Capernaum, Caphanachum; of Hebrew origin</i>	proper singular noun/location	Strong's #2584

Luke 4:23d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῖν (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	2 nd person singular, aorist active imperative	Strong's #4160
καί (καί) [pronounced <i>kāi</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ἠδὲ (ᾧδε) [pronounced <i>HO-deh</i>]	<i>here, [in, to] this place, in this same spot; there</i>	adverb	Strong's #5602
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τῆ (τῆ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
πατρῖς (πατρίς) [pronounced <i>pat-RECE</i>]	<i>one's native country; one's fatherland, one's own country, a fixed abode or home; one's own native place, hometown, a city</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3968
σου (σου) [pronounced <i>sow</i>]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: *What we have heard was being done in Capernaum, do that here in Your [Own] city."*

This is a rationalization that will be given in Nazareth by those who have rejected Jesus at the synagogue. The idea is, "Maybe You should have done some miracles and healings here in Nazareth, *if* you really wanted us to believe in You!"

They will hear of the great things that Jesus will be doing in Capernaum in the near future—the healings, the miracles (at this point in time, these things have not yet taken place). When hearing about the signs and healings which are taking place in Capernaum, these people here in the synagogue will say such things to one another.

They will say, "Why did he not do such miracles and healings in His Own city, where He was raised up?" But the negative volition towards Jesus there is strong against Him. God, right here, has given these people the opportunity to believe in His Son. They have heard the gospel and they have rejected it. They have heard and seen the Messiah, but they have rejected Him.

What these people will say about Jesus in the future will be an attempt to rationalize their own negative volition. These people will *later* hear about what Jesus is doing in Capernaum—which will involve some amazing healings and the casting out of demons—and they will say to one another, "Why didn't He do the same thing here? If this is true, why didn't He prove Himself right here?" They will justify to one another their negative volition with words like these.

Luke 4:23 He said to them, “No doubt you will say to Me this saying: ‘Physician, heal yourself.’ What we have heard was being done in Capernaum, do that here in Your [Own] city.”

I think that these things that Jesus is saying were lost on the crowd in general (which is true of many things which the Lord said). Jesus is speaking spiritual truth, and some people are not yet ready for it. They are negative towards Him, so they are negative towards objective truth. However, Jesus is certainly going to be speaking rationally and logically to them. Therefore, we look at these things from the standpoint of, *what exactly did Jesus mean? We know that He is logical and rational; so what exactly did He say and what exactly did He mean?*

Those in Nazareth were beginning to develop mental attitude sins against Him. However, since Jesus said these things, there must be a few people there who heard and remember them. This is how Luke knows about these words. People heard what Jesus said and it stuck with them. They may have even thought about His words, wondering exactly what He meant. One or two of them, from this incident, must have believed in Jesus many years later (I suspect after the resurrection).

Luke is a human author who has gathered this information from many different people. He was not a witness to anything which Jesus did. So, someone had to tell him about what Jesus said at Nazareth. Luckily, at some point, someone from Nazareth searched Luke out, found him and told him the experience he had. Obviously, someone has to tell Luke about everything that is recorded in his biography of the Lord. That very same person also likely told Luke, “Jesus also said a couple of very odd things, before the mob came after Him.”

I understand these future statements, to be made by those in the Nazarene synagogue, to be rationalizing. They will later rationalize not believing in Him, because He did not do the works of Capernaum in Nazareth. Or because He did not call upon God to take Him down from the cross.

These are things that these people will say in the future. They are not saying these things now; nor is Jesus saying that they are saying (or thinking) these things right now.

At this point in time, there have been some marvelous miracles which have occurred, but not many people have seen them. When Jesus was born, there were a number of related miracles and odd circumstances. When Jesus was baptized by John, the Holy Spirit, as a dove, landed upon the Lord. But, there were not many people who observed any of these things. John’s followers, on any given day, might have been in the 10’s or in the 100’s, but his ministry was not so massive as to threaten the religious establishment. He got their attention, and garnered some interest, but they did not appear to have secret plans to capture and illegally try John.

Let me suggest that no one in Nazareth, apart from Mary and Joseph, have seen Jesus do anything miraculous (we don’t even know if they saw Him do anything miraculous). Many of them know Jesus and they know His character, but, up to this point in time, He has not healed anyone.

Luke 4:23 And He said to them, "Doubtless you will quote to me this proverb, 'Physician, heal yourself.' [You will also say] 'What we have heard You did at Capernaum, do here in Your hometown as well.' " ESV (capitalized)

At this point, no one is saying these things and there is no reason for them to be saying these things. Jesus is telling them what some of them will say in the future (or how they might rationalize their reluctance to believe in Him).

Now, why would Jesus say such things? What is His point? Right now, as He speaks to them, everything that He is saying is going over their heads. “Physician, heal yourself?” What does He mean by that? “What we heard that You did in Capernaum, why did You not do that here? What does that mean? What did You do in Capernaum?”

Let me suggest that Jesus was doing a wonderful teaching technique. He will leave them with a thought which they will ponder for many years. If you are in a classroom with 25 or 30 kids, and you say something at the end

of class, and many of them think about what you said *after class*, then you have accomplished something great in teaching (assuming that they are pondering information related to your subject).

Sometimes, when you are teaching someone, what you say may not penetrate their brains, because they are not yet ready for it. However, if you are an excellent teacher, you might be able to say something which sticks with your students up to the point where they suddenly say, “Oh, I see; that is what he was saying to me!” They take what you have said, which has remained in their thinking, and suddenly have enough background information to understand it.

By the way, we know that this little teaching technique of Jesus worked, because Luke recorded it here in his gospel. He did not see this occur; and he did not necessarily talk to anyone from Nazareth until years later. But someone from Nazareth obviously remembered the events from this day and what Jesus said. It stayed with them. And so they could tell Luke about it and he could record it in his gospel.

Jesus appears to go back to Nazareth only one more time. He is called *Jesus of Nazareth* many times in Scripture. However, based upon the things which He is saying here, I don’t believe that Jesus is going to return to Nazareth on a regular basis (as one might to see one’s family again). There appears to be another time that Jesus will return to Nazareth, which is often cited as a parallel passage to what we are studying (Matthew 13:53-58 Mark 6:1-6).

We are studying Jesus speaking in the synagogue in Nazareth. He has told the people that He is the Messiah, but they do not believe Him.

Many translations rightfully place v. 24 with the passage that follows. What Jesus says in v. 24 will be illustrated in vv. 25–27.

Luke 4:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
εἶπὼ (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong’s #2036
δέ (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
ἀμήν (ἀμήν) [pronounced <i>am-ANE</i>]	<i>firm; metaphorically faithful; verily, amen; at the beginning of a discourse: surely, truly, of a truth; point of doctrine; at the end - so it is, so be it, may it be fulfilled; I believe it</i>	indeclinable particle	Strong’s #281
λέγὼ (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak, to say; affirm over, maintain, to teach; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	1 st person plural, present active indicative	Strong’s #3004
ὑμῖν (ὕμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong’s #5213; an irregular dative of #5210; a form of #4771

Luke 4:24a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754

Translation: He then said, "Of a truth, I keep saying to you that,..."

Jesus will tell them something now; and the present tense of the verb suggests that He repeats this on several occasions (Matt. 13:57 Mark 6:4–5 John 4:44). This is translated by some as, *I keep on saying to you.*

Luke 4:24b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oudeís (οὐδείς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; accusative case	Strong's #3762
prophêtês (προφήτης) [pronounced prof-AY-tace]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine singular noun; nominative case	Strong's #4396
dektos (δεκτός) [pronounced dehk-TOSS]	<i>accepted, acceptable, approved, propitious</i>	adjective	Strong's #1184
estí (ἐστί) [pronounced ehs-TEE]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
patris (πατρίς) [pronounced pat-RECE]	<i>one's native country; one's fatherland, one's own country, a fixed abode or home; one's own native place, hometown, a city</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3968
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Luke 4:24b

Greek/Pronunciation

Common English Meanings

Notes/Morphology

Strong's Number

These are the final words of v. 23.

Translation: ...no prophet is acceptable in his [own] country.

People who have seen a child grow up often have a hard time accepting who he becomes as an adult. This would very much be true of prophets, who, at some point in time, begin communicating God's message to the people. Jesus repeated this truth on several occasions to the people He taught.

The key here is the negative volition of the people in Nazareth.

Jesus will illustrate this truth with Scripture in vv. 25–27.

Luke 4:24 He then said, "Of a truth, I keep saying to you that, no prophet is acceptable in his [own] country.

Because of a person's background, what he says is often rejected. This is certainly true in the spiritual realm.

Luke 4:23–24 He said to them, "No doubt you will, at some point, quote this well-known saying to Me: 'Physician, heal Yourself.' We have heard of great works being done in Capernaum; do those here in Your hometown." Then He said, "Point of doctrine: I will keep telling you that no prophet will ever be accepted in his own country.

In reviewing this passage, I probably should have placed v. 24 with vv. 25–27, which is what many translations did. Vv. 25–27 illustrate the truth of v. 24. I will carry v. 24 into this passage for a few translations.

And on a truth I keep saying to you [all], many widows were in the days of Elijah in Israel when he closed up the sky [for] three years and six months, as came to be the famine great on every [part] of the earth. And face to face with no one of them was sent Elijah if not Sarepta of Sidon face to face with a woman, a widow. And many lepers were in Israel before Elisha the prophet and not one of them was cleansed if not Naaman the Syrian."

Luke
4:25–27

Of a truth, I keep telling you [that there] were many widows in the days of Elijah in Israel, when he closed up the sky [for] 3 years and 6 months, as a great famine came to be on every [part] of the earth. But Elijah was not sent to any of those widows [lit., to them], except for Sarepta of Sidon, the widow woman [that he went] to. And [there] were many lepers in Israel before Elisha the prophet but none of them were cleansed except for Naaman the Syrian."

Think about what you have been hearing from the Scriptures. When Elijah closed up the sky in Israel for 3½ years, causing a great famine on the earth, there were many widows in Israel. However, Elijah was sent specifically to one widow, Sarepta of Sidon. There were many lepers in the days of Elisha, but he was sent only to cleanse Naaman the Syrian."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And on a truth I keep saying to you [all], many widows were in the days of Elijah in Israel when he closed up the sky [for] three years and six months, as came to be

the famine great on every [part] of the earth. And face to face with no one of them was sent Elijah if not Sarepta of Sidon face to face with a woman, a widow. And many lepers were in Israel before Elisha the prophet and not one of them was cleansed if not Naaman the Syrian.”

Revised Douay-Rheims
 Douay-Rheims 1899 (Amer.)

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 In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the earth.
 And to none of them was Elias sent, but to Sarepta of Sidon, to a widow woman.
 And there were many lepers in Israel in the time of Eliseus the prophet: and none of them was cleansed but Naaman the Syrian.

V. Alexander’s Aramaic T.
 James Murdock’s Syriac NT
 Original Aramaic NT
 Plain English Aramaic Bible
 Lamsa Peshitta (Syriac)

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 For truly I say to you, There were many widows in Israel in the days of the prophet Elijah, when the heaven was closed for three years and six months, and there was a great famine throughout the land; Yet Elijah was not sent to one of them, but to Zarephath of Sidon, to a widow. And there were many lepers in Israel in the days of the prophet Elisha, and yet not one of them was cleansed, except Naaman the Syrian.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English
 Bible in Worldwide English
 Easy English

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 .
 What I shall tell you now is true. Elijah received messages from God. Elijah said that it would stop raining. And it did not rain for three and a half years. So there was no food or water to drink in all the country. There were many widows in the country of Israel at that time. But God did not send Elijah to stay with a widow in Israel. Instead, God sent Elijah to the country called Sidon. There Elijah stayed with a widow in a place called Zarephath.’

We can read about this widow in 1 Kings 17:7-24. A widow is a woman whose husband has died.

‘Here is another example. There were many people in Israel with bad illnesses of the skin, when God’s servant Elisha was alive. But God did not make any of them well. Instead, he made a man from the country called Syria well. The man was called Naaman.’

We can read about Naaman in 2 Kings, chapter 5.

Easy-to-Read Version–2001
 Easy-to-Read Version–2006

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 “During the time of Elijah it did not rain in Israel for three and a half years. There was no food anywhere in the whole country. There were many widows in Israel during that time. But the fact is, Elijah was sent to none of those widows in Israel. He was sent only to a widow in Zarephath, a town in Sidon.
 “And there were many people with leprosy living in Israel during the time of the prophet Elisha. But none of them were healed; the only one was Naaman. And he was from the country of Syria, not Israel.”

God’s Word™

“I can guarantee this truth: There were many widows in Israel in Elijah’s time. It had not rained for three-and-a-half years, and the famine was severe everywhere in the country. But God didn’t send Elijah to anyone except a widow at Zarephath in the territory of Sidon. There were also many people with skin diseases in Israel in the prophet Elisha’s time. But God cured no one except Naaman from Syria.”

Good News Bible (TEV)	Listen to me: it is true that there were many widows in Israel during the time of Elijah, when there was no rain for three and a half years and a severe famine spread throughout the whole land. Yet Elijah was not sent to anyone in Israel, but only to a widow living in Zarephath in the territory of Sidon. And there were many people suffering from a dreaded skin disease who lived in Israel during the time of the prophet Elisha; yet not one of them was healed, but only Naaman the Syrian.”
<i>The Message</i>	Well, let me tell you something: No prophet is ever welcomed in his hometown. Isn't it a fact that there were many widows in Israel at the time of Elijah during that three and a half years of drought when famine devastated the land, but the only widow to whom Elijah was sent was in Sarepta in Sidon? And there were many lepers in Israel at the time of the prophet Elisha but the only one cleansed was Naaman the Syrian.” V. 24 is included for context.
NIRV	“What I'm about to tell you is true,” he continued. “A prophet is not accepted in his hometown. I tell you for sure that there were many widows in Israel in the days of Elijah. And there had been no rain for three and a half years. There wasn't enough food to eat anywhere in the land. But Elijah was not sent to any of those widows. Instead, he was sent to a widow in Zarephath near Sidon. And there were many in Israel who had skin diseases in the days of Elisha the prophet. But not one of them was healed except Naaman the Syrian.” V. 24 is included for context.
New Life Version	It is true that there were many women whose husbands had died in the Jewish land when Elijah lived. For three and a half years there was no rain and there was very little food in the land. Elijah was sent to none of them, but he was sent to a woman in the city of Zarephath in the land of Sidon. This woman's husband had died. There were many people in the Jewish land who had a bad skin disease when the early preacher Elisha lived. None of them was healed. But Naaman from the country of Syria was healed.”
New Simplified Bible The Spoken English NT	. And I'll tell you something true: there were lots of widows in Israel in Elijah's time, ^v when the sky was shut up for three years and six months—to the point that there was a major famine over the whole land. And Elijah wasn't sent to any of them—but only to a widow in Zarephath ^w in the region of Sidon. ^x And there were lots of lepers in Israel in the prophet Elisha's ^y time—and none of them was cleansed except for Naaman ^z the Syrian. ^{aa}
	v. Lit. “days.”
	w. Prn. zarr-a-faith.
	x. Pr. sye-din. 1 Kings 17.
	y. Prn. ee-lye-sha.
	z. Prn. nay-man.
	aa. Kgs 5:1-14.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	. Once during the time of Elijah there was no rain for three and a half years, and people everywhere were starving. There were many widows in Israel, but Elijah was sent only to a widow in the town of Zarephath near the city of Sidon. During the time of the prophet Elisha, many men in Israel had leprosy. But no one was healed, except Naaman who lived in Syria.
The Living Bible	But I solemnly declare to you that no prophet is accepted in his own hometown! For example, remember how Elijah the prophet used a miracle to help the widow of Zarephath—a foreigner from the land of Sidon. There were many Jewish widows needing help in those days of famine, for there had been no rain for three and a half years, and hunger stalked the land; yet Elijah was not sent to them. Or think of the prophet Elisha, who healed Naaman, a Syrian, rather than the many Jewish lepers needing help.” V. 24 is included for context.

New Berkeley Version
New Century Version

But I tell you the truth, there were many widows in Israel during the time of Elijah. It did not rain in Israel for three and one-half years, and there was no food anywhere in the whole country. But Elijah was sent to none of those widows, only to a widow in Zarephath, a town in Sidon. And there were many with skin diseases living in Israel during the time of the prophet Elisha. But none of them were healed, only Naaman, who was from the country of Syria.” Many translation, like the NCV, have vv. 23–27 as a single paragraph. This is quite reasonable; but that is a large chunk of Scripture to put together in the way that I exegete these passage. So I have divided these up into two passages.

New Living Translation

“Certainly there were many needy widows in Israel in Elijah’s time, when the heavens were closed for three and a half years, and a severe famine devastated the land. Yet Elijah was not sent to any of them. He was sent instead to a foreigner—a widow of Zarephath in the land of Sidon. And many in Israel had leprosy in the time of the prophet Elisha, but the only one healed was Naaman, a Syrian.” Some translations place v. 24 in the previous paragraph; which is what the NLT does.

The Passion Translation

“Isn’t it true that there were many widows in the land of Israel during the days of the prophet Elijah when he locked up the heavens for three and a half years and brought a devastating famine over all the land? But he wasn’t sent to any of the widows living in that region. Instead, he was sent to a foreign place, to a widow in Zarephath of Sidon.^[x] Or have you not considered that the prophet Elisha healed only Naaman,^[y] the Syrian, rather than one of the many Jewish lepers living in the land?” Some translations place v. 24 in the previous paragraph; which is what the TPT does.

^[x] Zarephath means “the place of refining.” Sidon means “fishery” and was a Phoenician seaport city.

^[y] Both the Aramaic and Greek texts have “Naaman the Aramean” or “descendant of Aram.” The Arameans inhabited what is now Syria. Naaman means “pleasantness.”

Unlocked Dynamic Bible

But think about this: There were many widows in Israel during the time when the prophet Elijah lived, when there was a great famine throughout the country because there had been no rain for three and a half years. But Yahweh did not send Elijah to help any of those Israelite widows. Yahweh sent him to the town of Zarephath near the city of Sidon, to help a widow. There were also many Israelite lepers in Israel during the time when the prophet Elisha lived. But Elisha did not heal any of them. He healed only Naaman, a man from Syria.”

William's New Testament

Partially literal and partially paraphrased translations:

American English Bible

Then he said, ‘I tell you the truth: No Prophet is ever accepted in his own hometown. Therefore, though it’s a fact that there were many widows in IsraEl back in the days of EliJah – back when the skies were closed up for three-and-a-half years, causing a terrible famine in the land – EliJah wasn’t sent to any of them; he was just sent to a widow in the land of Sidon. And though there were many lepers in IsraEl during the time of the Prophet EliSha; the only one who was cleansed was NaAman, a Syrian.’ V. 24 is included for context.

Beck’s American Translation
Breakthrough Version

But it is based on truth, I tell you. There were many widows in the days of Elijah in Israel when he closed the sky over three years and six months as a huge famine came on the entire earth. And to none of them was Elijah sent except to Sarepta of Sidon, to a woman, a widow. And there were many skin-diseased people in Israel over the time of Elisha, the preacher, and none of them were cleared up except Naaman, the Syrian.

Common English Bible	And I can assure you that there were many widows in Israel during Elijah's time, when it didn't rain for three and a half years and there was a great food shortage in the land. Yet Elijah was sent to none of them but only to a widow in the city of Zarephath in the region of Sidon. There were also many persons with skin diseases in Israel during the time of the prophet Elisha, but none of them were cleansed. Instead, Naaman the Syrian was cleansed."
International Standard V Len Gane Paraphrase	.
A. Campbell's Living Oracles	I tell you of a truth, there were many widows in Israel in the days of Elijah, when heaven was shut up for three years and a half, so that there was great famine throughout all the land; yet to none of them was Elijah sent, but to a widow in Sarepta, of Sidonia. There were likewise many lepers in Israel, in the days of Elisha the prophet; and Naaman the Syrian was cleansed, but none of those.
New Advent (Knox) Bible	Why, you may be sure of this, there were many widows among the people of Israel in the days of Elias, when a great famine came over all the land, after the heavens had remained shut for three years and six months, but Elias was not sent to any of these. He was sent to a widow woman in Sarepta, which belongs to Sidon. [III Kg. 17.9] And there were many lepers among the people of Israel in the days of the prophet Eliseus; but it was none of them, it was Naaman the Syrian, who was made clean. [IV Kg. 5.9]
NT for Everyone	'Let me tell you the truth,' he went on. 'Prophets never get accepted in their own country. This is the solemn truth: there were plenty of widows in Israel in the time of Elijah, when heaven was shut up for three years and six months, and there was a great famine over all the land. Elijah was sent to none of them, only to a widow in the Sidonian town of Zarephath. 'And there were plenty of people with virulent skin diseases in Israel in the time of Elisha the prophet, and none of them was healed – only Naaman, the Syrian.' V. 24 is included for context.
20 th Century New Testament	There were, doubtless, many widows in Israel in Elijah's days, when the heavens were closed for three years and six months, and a severe famine prevailed throughout the country; And yet it was not to one of them that Elijah was sent, but to a widow at Zarephath in Sidonia. And there were many lepers in Israel in the time of the Prophet Elisha, yet it was not one of them who was made clean, but Naaman the Syrian."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	To tell the truth, there were many widows in Israel during Elijah's era, when there was a drought for three and a half years and a terrible famine swept the land, yet God sent Elijah to none of the widows, except a woman in the city of Sarepta in Sidon. There were also many lepers in Israel during Elijah's time, yet none of them was cured, except Naaman the Syrian.
Evangelical Heritage V.	And he said, "Amen I tell you: No prophet is accepted in his hometown. But truly I tell you: There were many widows in Israel in the days of Elijah, when the sky was shut for three years and six months, while a great famine came over all the land. Elijah was not sent to any of them, but to a widow of Zarephath, in Sidon. And there were many lepers in Israel in the time of Elisha the prophet, yet not one of them was healed except Naaman the Syrian." V. 24 is included for context.
Ferrar-Fenton Bible	Rejection by the Nazarenes But He added, "I tell you indeed, that a prophet is never acceptable in his own country. Therefore, in truth I remind you that there were many widows in Israel in the days of Elijah, when the sky was closed over three years and six months, so

that a great famine came upon all the land ; how- ever, Elijah was sent to none of them, but only to Zarephath, of Sidon, to a widow woman. And there were many lepers in Israel in the time of Elisha the prophet; yet none of them were cured, but only Naaman the Syrian. V. 24 is included for context.

Free Bible Version
God's Truth (Tyndale)

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But I tell you of a truth, many widows were in Israel in the days of Helias (Elias), when heaven was shut three years and six months, when great famishment was through out all the land, and unto none of them was Helias (Elias) sent, save in to Sarepta besides Sidon unto a woman that was a widow. And many lepers were in Israel in the time of Heliseus (Eliseus) the Prophet: and yet none of them was healed, saving Naaman of Syria.

Jubilee Bible 2000
Montgomery NT

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In very truth I tell you there were many widows in Israel in the days of Elijah, when the heavens were closed for three years and six months, when a great famine came over all the land;
"yet Elijah was not sent to any one of them, but only to a widow in Zarephath in Sidon.
"And there were many lepers in Israel in the days of the prophet Elisha, yet none of them was cleansed but only Naaman the Syrian."

NIV, ©2011
Riverside New Testament
Leicester A. Sawyer's NT
Unlocked Literal Bible

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But in truth I tell you that there were many widows in Israel during the time of Elijah, when the sky was shut up for three years and six months, and a great famine came upon all the land. But Elijah was sent to none of them, but only to Zarephath in Sidon, to a widow living there. And there were many lepers in Israel during the time of Elisha the prophet, but none of them were healed except Naaman the Syrian."

Urim-Thummim Version

Moreover I tell you truly, many widows were in Israel in the days of Elijah, when the skies were shut up 3 1/2 years, when great famine was throughout all the land. But to none of them was Elijah sent, except to Sarepta (a city of Sidon) to a woman that was a widow. And many lepers were in Israel in the time of Elisha the prophet; and none of them were cleansed, except Naaman the Syrian.

Weymouth New Testament
Wilbur Pickering's New T.

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Further, I can assure you that there were many widows in Israel in the days of Elijah, when the sky was shut for three years and six months and a severe famine came over all the land; yet Elijah was not sent to any of them, but to a widow woman in Sarepta, near Sidon. And there were many lepers in Israel in the time of the prophet Elisha, yet not one of them was cleansed—just Naaman the Syrian."¹⁸
⁽¹⁸⁾ It appears that Jesus antagonized them on purpose. Why? I see two possible answers: to remove any claim to special privilege that they might harbor because of being His home town; to be personally free from possible pressure arising from such a claim. In fact He moved out, choosing Capernaum as His base of operations.

Wikipedia Bible Project

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Truly, I say to you, there were many widows in Israel in the days of Elijah, when the heavens withheld rain for three years and six months and a great famine came over the whole land. Yet Elijah was not sent to any of them, but to a widow of Zarephath, in the country of Sidon. There were also many lepers in Israel in the time of Elisha, the prophet, and no one was healed except Naaman, the Syrian."

The Heritage Bible	And upon truth I say to you, Many widows were in Israel in the days of Elijah, when the heaven was shut three years and six months, when great famine was upon all the land, 1 Kng 17:9; 18:1 And to absolutely not one of them was Elijah sent, except to Sarepta of Sidon, to a woman, a widow. And many lepers were in Israel during the ministry of Elisha, the prophet, and not one of them was cleansed, except Naaman, the Syrian. 2 Kng 5:14
New American Bible (2002) New American Bible (2011)	. * Indeed, I tell you, there were many widows in Israel in the days of Elijah when the sky was closed for three and a half years and a severe famine spread over the entire land. [1 Kgs 17:1–7; 18:1; Jas 5:17] * It was to none of these that Elijah was sent, but only to a widow in Zarephath [1 Kgs 17:9] in the land of Sidon. Again, there were many lepers in Israel during the time of Elisha the prophet; yet not one of them was cleansed, but only Naaman the Syrian [2 Kgs 5:1–14].” * [4:25–26] The references to Elijah and Elisha serve several purposes in this episode: they emphasize Luke’s portrait of Jesus as a prophet like Elijah and Elisha; they help to explain why the initial admiration of the people turns to rejection; and they provide the scriptural justification for the future Christian mission to the Gentiles. * [4:26] A widow in Zarephath in the land of Sidon: like Naaman the Syrian in Lk 4:27, a non-Israelite becomes the object of the prophet’s ministry.
New English Bible–1970 New Jerusalem Bible	. ‘There were many widows in Israel, I can assure you, in Elijah’s day, when heaven remained shut for three years and six months and a great famine raged throughout the land, but Elijah was not sent to any one of these: he was sent to a widow at Zarephath, a town in Sidonia. And in the prophet Elisha’s time there were many suffering from virulent skin-diseases in Israel, but none of these was cured -- only Naaman the Syrian.’
New RSV	But the truth is, there were many widows in Israel in the time of Elijah, when the heaven was shut up for three years and six months, and there was a severe famine over all the land; yet Elijah was sent to none of them except to a widow at Zarephath in Sidon. There were also many lepers [The terms <i>leper</i> and <i>leprosy</i> can refer to several diseases] in Israel in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian.’
Revised English Bible–1989	There were indeed many widows in Israel in Elijah’s time, when for three and a half years the skies never opened, and famine lay hard over the whole country; yet it was to none of these that Elijah was sent, but to a widow at Sarepta in the territory of Sidon. Again, in the time of the prophet Elisha there were many lepers in Israel, and not one of them was healed, but only Naaman, the Syrian.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	It’s true, I’m telling you — when Eliyahu was in Isra’el, and the sky was sealed off for three-and-a-half years, so that all the Land suffered a severe famine, there were many widows; but Eliyahu was sent to none of them, only to a widow in Tzarfat in the land of Tzidon. Also there were many people with <i>tzara’at</i> in Isra’el during the time of the prophet Elisha; but not one of them was healed, only Na’aman the Syrian.”
exeGesés companion Bible	...but of a truth, I word you, many widows were in Yisra El in the days of Eli Yah when the heavens shut for three years and six months, when mega famine became throughout all the land: and Eli Yah was sent to none of them except to Sarephath of Sidon - to a widow woman: and many lepers were in Yisra El

with Eli Shua the prophet;
and none of them was purified
except Naaman the Syriaian.

Hebraic Roots Bible
Israeli Authorized Version

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But I tell you of a truth, many widows were in Yisrael in the days of Eliyahu, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Eliyahu sent, save unto TZarfath, a city of TZidon, unto a woman that was a widow. And many lepers were in Yisrael in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian.

The Scriptures 1998

“But truly I say to you, many widows were in Yisra’ël in the days of Ēliyahu, when the heaven was shut up for three years and six months, and there was a great scarcity of food in all the land, and Ēliyahu was sent to none of them, but to Tsarephath of Tsid’on, to a woman, a widow.
“And many lepers were in Yisra’ël in the time of Elisha the prophet, and none of them was cleansed except Na’aman the Aramean.”

Tree of Life Version

Expanded/Embellished Bibles:

The Amplified Bible

Then He said, “I assure you and most solemnly say to you, no prophet is welcome in his hometown. But in truth I say to you, there were many widows in Israel in the days of Elijah, when the sky was closed up for three years and six months, when a great famine came over all the land; and yet Elijah was not sent [by the Lord] to a single one of them, but only to Zarephath in the land of Sidon, to a woman who was a widow. And there were many lepers in Israel in the time of Elisha the prophet; and not one of them was cleansed [by being healed] except Naaman the Syrian.”
I have included v. 24 for context.

An Understandable Version

But it is true when I tell you, [*while*] there were many widows [*living*] in Israel during the time of Elijah, when it did not rain for three and a half years, causing a great famine over the entire land, Elijah was not sent to any of them, except to a widow in Zarephath [*i.e., a Gentile town*] in the region of Sidon. And [*while*] there were many people with infectious skin diseases [*living*] in Israel during the time of Elisha the prophet, none of them was healed except Naaman, the Syrian [*who was also a Gentile*].”

The Expanded Bible

Then Jesus said, “I tell you the truth [^L Truly/Amen I say to you], a prophet is not ·accepted [welcomed] in his hometown. But I tell you ·the truth [truly], there were many widows in Israel during the time of Elijah. ·It did not rain [^L The sky/heavens were shut] in Israel for three and one-half years, and there was ·no food anywhere [^L a great famine] in the whole country [1 Kin. 17]. But Elijah was ·sent to none of those widows, only to a widow in Zarephath, a town in Sidon [^C a Gentile city on the coast north of Israel]. And there were many ·with skin diseases [^T lepers] living in Israel during the time of the prophet Elisha. But none of them were ·healed [cured; cleansed], only Naaman, ·who was from the country of Syria [^L the Syrian; 2 Kin. 5].”

Jonathan Mitchell NT

“Yet, [based] on truth (or: = in reality) I am now saying to you folks, there were many widows during the days of Elijah, in Israel, when the sky (or: heaven) was shut and locked for (on [a period of]) three years and six months, so thus a great famine occurred upon all the land –

“and yet Elijah was sent to not one of them, except into Zarephath of the Sidon [territory], to a woman [who was] a widow.

“and further, there were many lepers in Israel, on [the time of] Elisha the prophet, and yet not one of them was cleansed, except Naaman the Syrian.”

NET Bible®

But in truth I tell you, there were many widows in Israel in Elijah’s days,⁸⁷ when the sky⁸⁸ was shut up three and a half years, and⁸⁹ there was a great famine over all the

land. Yet⁹⁰ Elijah was sent to none of them, but only to a woman who was a widow at Zarephath in Sidon.⁹¹ And there were many lepers in Israel in the time of the prophet Elisha,⁹² yet⁹³ none of them was cleansed except Naaman the Syrian.”⁹⁴

^{87sn} Elijah’s days. Jesus, by discussing Elijah and Elisha, pictures one of the lowest periods in Israel’s history. These examples, along with v. 24, also show that Jesus is making prophetic claims as well as messianic ones. See 1 Kgs 17-18.

^{88tn} Or “the heaven”; the Greek word οὐρανός (ouranos) may be translated “sky” or “heaven,” depending on the context. Since the context here refers to a drought (which produced the famine), “sky” is preferable.

^{89tn} Grk “as.” The particle ὡς can also function temporally (see BDAG 1105-6 s.v. 8).

^{90tn} Here καί (kai) has been translated as “yet” to indicate the contrast.

^{91sn} Zarephath in Sidon was Gentile territory (see 1 Kgs 17:9-24). Jesus’ point was that he would be forced to minister elsewhere, and the implication is that this ministry would ultimately extend (through the work of his followers) to those outside the nation.

^{92sn} On Elisha see 2 Kgs 5:1-14.

^{93tn} Here καί (kai) has been translated as “yet” to indicate the contrast.

^{94sn} The reference to Naaman the Syrian (see 2 Kgs 5:1-24) is another example where an outsider and Gentile was blessed. The stress in the example is the missed opportunity of the people to experience God’s work, but it will still go on without them.

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators

But think about this: There were many widows in Israel during the time when the prophet Elijah *lived*. *During that time*, because of there being no rain [MTY] for three years and six months, there was a great famine throughout the country. But God did not send Elijah to *help* any of those *Jewish* widows. God sent him to Zarephath town near Sidon *city*, to *help* a *non-Jewish* widow. There were also many *Jewish* lepers in Israel during the time when the prophet Elisha *lived*. But *Elisha* did not heal any of them. He healed only Naaman, a *non-Jewish* man from Syria.”

The Voice

Jesus: Think back to the prophet Elijah. There were many needy Jewish widows in *his homeland*, Israel, when a terrible famine persisted there for three and a half years. Yet the only widow God sent Elijah to help was *an outsider* from Zarephath in Sidon. [1 Kings 17:8–16]

It was the same with the prophet Elisha. There were many Jewish lepers in his homeland, but the only one he healed—Naaman—*was an outsider* from Syria. [2Kings 5:1–14]

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament

on truth but [I] say [to] you* Many Widows were in the days [of] elijah in the israel when is shut The Heaven to years three and months six as becomes Famine Great to every the earth and to no [woman] [of] them is sent Elijah if not to zarephath* [of] the [one] sidonian to woman widow and Many [Men] Leprous were in the israel on elisha the forecaster and No [Man] [of] them is cleansed if not naaman The Syrian {is cleansed}

Awful Scroll Bible

(")But I instruct to yous in that Un-concealed, many widows were from-within Israel, from-among the days of Elijah, as-when the expanse is becoming shut up, over three years and six moon months, as to a great famine itself came about over against all the land.

(")However with respects to yet-not-one of them, came Elijah to be directed, a coming to be directed if-not to Sarepta of Sidon, with respects to a widowed woman.

(")Also many lepers were from-within Israel, in the time of Elisha, the exposer-to-light-beforehand, and yet-not-one of them came about cleansed, if-not Naaman, the Syrian."

Concordant Literal Version

Now of a truth I am saying to you, that many widows were in Israel in the days of Elijah, when heaven is locked for three years and six months, as a great famine came to be over the entire land, and to none of them was Elijah sent, except into Sarepta of Sidonia, to a widow woman."

And many lepers were in Israel under Elisha the prophet, and none of them is cleansed except Naaman the Syrian."

The Disciple's Bible
Orthodox Jewish Bible

Omein, I tell you, there were many almanot in Yisroel in the yamim of Eliyahu HaNavi, when Shomayim was shut up for shalosh shanim and shishah chodashim (three years and six months), when a great famine occurred over all the land, [MELACHIM ALEF 17:1]

And to not one of them was Eliyahu HaNavi sent except to Tzarfat of Tzidon to an isha, an almanac.

And many metzoraim (lepers) were in Yisroel during the time of Elisha HaNavi, and not one of them was cleansed except Naaman the Syrian.

Rotherham's Emphasized B.
Third Millennium Bible
Webster's Translation

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

"But I say to you in truth, many widows were in Israel during the days of Elijah, when the sky was shut for three years and six months, when great famine came upon all the land; and to none of them was Elijah sent, except to Zarephath [in] the [region] of Sidon, to a woman, a widow. "And many lepers [or, ones with a skin disease] were in Israel in the time of Elisha the prophet, and none of them was cleansed, except Naaman the Syrian."

Charles Thompson NT
Context Group Version

But of a truth I say to you (pl), There were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when there came a great famine over all the land; and to none of them was Elijah sent, but only to Zarephath, in the land of Sidon, to a woman that was a widow. 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.

Disciples' Literal New T.

And I say to you in accordance with [God's] truth— there were many widows in Israel in the days of Elijah when the heaven was shut for three years and six months, when a great famine took place over all the land. And Elijah was sent to none^[1] of them, except to [the village of] Zarephath of-Sidon, to a widow woman. And there were many lepers in Israel in the time of Elisha the prophet. And none of them was cleansed, except Naaman the Syrian".

^[1] Elijah and Elisha did not do the miracle for Israel. Jesus is putting His hometown people in the same class as unbelieving Israel in the days of Elijah and Elisha.

English Standard Version
Far Above All Translation
Green's Literal Translation
Literal New Testament
Modern English Version

But I tell you truthfully, many widows were in Israel in the days of Elijah, when the heavens were closed for three years and six months, when great famine was throughout all the land. Yet to none of them was Elijah sent except to Zarephath, a city of Sidon, to a woman who was a widow. And many lepers were in Israel in the

time of Elisha the prophet. But none of them was cleansed except Naaman the Syrian.”

- Modern Literal Version .
- Modern KJV .
- New American Standard B. .
- New European Version .
- New King James Version .

But I tell you truly, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, and there was a great famine throughout all the land; but to none of them was Elijah sent except to Zarephath [Gr. *Sarepta*], in the region of Sidon, to a woman who was a widow. And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian.”

- NT (Variant Readings) .
- Niobi Study Bible .
- Restored Holy Bible 6.0 .
- Revised Young's Lit. Trans. .

...and of a truth I say to you, Many widows were in the days of Elijah, in Israel, when the heaven was shut for three years and six months, when great famine came on all the land, and unto none of them was Elijah sent, but -- to Sarepta of Sidon, unto a woman, a widow; and many lepers were in the time of Elisha the prophet, in Israel, and none of them was cleansed, but -- Naaman the Syrian.'

- A Voice in the Wilderness .
- World English Bible .
- Young's Updated LT .

The gist of this passage:

Jesus tells the Nazarenes that they are aware of times in Israel’s history, where God was very specific as to where He would send His prophets, because no one else would accept them.

Luke 4:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]	on, upon; at, by, before; of position, over, against; to, at, across; about (the times), above, after, against, among, as long as	preposition of superimposition; used of motion and rest	Strong's #1909
ἀλήθεια (ἀλήθεια, ας, ῆ) [pronounced ahl-Ā-thi-ah]	[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint	feminine singular noun; genitive/ablative case	Strong's #225
δέ (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
λέγω (λέγω) [pronounced LEH-goh]	to speak, to say; affirm over, maintain; to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention	1 st person singular, present active indicative	Strong's #3004

Luke 4:25a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humin (ὁμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: *Of a truth, I keep telling you...*

Jesus is going to lecture these people, and it appears that He may have already taught this in some way or another.

Jesus has been going to synagogues from a very young age (at least from age 12; and probably much younger than that); and He has read portions of Scripture and He may have explained some things as well. You will recall that this was a portion of His public ministry which is barely mentioned in the gospels (only Luke records it using only 2 verses).

There are many ways that something can be taught; so that Jesus did not even need to exegete these passages, but read them with the proper emphasis—and the present tense used here suggests that He has been doing that.

Jesus will now give two illustrations of prophets who did not go to the citizens of their own country. Jesus is going to go where the positive volition is; and that is not Nazareth. So that these people understand this, He is going to give some similar illustrations from the Scriptures.

So that you understand what Jesus is doing, He has told these people what they will say to Him or about Him in the future; and now He is answering them (that is, He is responding to their negative response). He is answering them in the here and now, because this seems to indicate that Jesus is not going to regularly return to His hometown again (He apparently will go back one more time). Eventually His mother and half-brothers will search Him out; but He apparently will not return to them.

Luke 4:25b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, polos (πολύς, πολλός) [pronounced <i>poll-OOS</i>]	<i>many, much, large; often, mostly, largely</i>	feminine plural adjective; nominative case	Strong's #4183
chêra (χήρα) [pronounced <i>KHAY-rah</i>]	<i>1) a widow; 2) metaphorically a city stripped of its inhabitants and riches is represented under the figure of a widow; the overall concept of this verb is having a deficiency, lacking something</i>	feminine plural noun, nominative case	Strong's #5503
ên (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Luke 4:25b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tais (ταῖς) [pronounced <i>taïç</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hēmerai (ἡμέραι) [pronounced <i>hay-MEH-raï</i>]	<i>days; time; years, age, life</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2250
Hēlias (ἡλίας) [pronounced <i>hay-LEE-aç</i>]	<i>my God is Jehovah; and is transliterated Elijah, Elias; Helias</i>	proper singular noun; genitive/ablative case	Strong's #2243
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Israël (Ἰσραήλ) [pronounced <i>is-rah-ALE</i>]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, Indeclinable	Strong's #2474

Translation: ...[that there] were many widows in the days of Elijah in Israel,...

The people to whom Jesus is speaking all know about Elijah; and they have read the Scriptures about Elijah on many occasions. Logically, they know that there were many widows in Israel during this time.

Luke 4:25c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hote/hête/tote (ὅτε/ἤτε/τότε) [pronounced <i>HOT-eh, HAY-teh, TOT-eh</i>]	<i>when, whenever; after (that), as soon as, as long as; that, while</i>	particle (masculine, feminine and neuter forms)	Strong's #3753
kleiō (κλείω) [pronounced <i>KLIE-oh</i>]	<i>to shut [up], to close; metaphorically; to cause the heavens to withhold rain; to shut up compassion so that it is like a thing inaccessible to one, to be devoid of pity towards one; to obstruct the entrance into the kingdom of heaven</i>	3 rd person singular, aorist passive indicative	Strong's #2808
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
ouranos (οὐρανός) [pronounced <i>oo-ran-OSS</i>]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; nominative case	Strong's #3772

Luke 4:25c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
etos (ἔτος) [pronounced EHT-oss]	year, years	neuter plural noun; accusative case	Strong's #2094
treis/tria (τρεις/τρία) [pronounced trice/TREE-ah]	three	neuter plural noun; accusative case	Strong's #5140
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
mên (μήν) [pronounced mayn]	a month; the time of the new moon, new moon (the first day of each month, when the new moon appeared was a festival among the Hebrews)	masculine plural noun; accusative case	Strong's #3376
hex (ἕξ) [pronounced hex]	six	indeclinable numeral adjective	Strong's #1803
hôs (ὡς) [pronounced hohç]	like, as; about; in such a way; even as	comparative particle	Strong's #5613
When used with numerals, hôs means <i>about, approximately, nearly</i> .			
With the aorist, this can mean <i>when, after</i> ; with the present and imperfect, it can mean <i>while, when; as long as</i> ; with the subjunctive, it can mean <i>when, as soon as</i> .			
gínomai (γίνομαι) [pronounced GIN-oh- mī]	to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place	3 rd person singular, aorist (deponent) middle indicative	Strong's #1096
limos (λιμός) [pronounced lee- MOSS]	famine, hunger, scarcity of harvest	masculine singular noun, nominative case	Strong's #3042
meGas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important	masculine singular adjective; nominative case	Strong's #3173
epí (ἐπί) [pronounced eh-PEE]	on, upon; at, by, before; of position, over, against; to, at, across; about (the times), above, after, against, among, as long as	preposition of superimposition; used of motion and rest	Strong's #1909
pasan (πάσαν) [pronounced PAH- sahn]	each, every, any; all, entire; anyone, some	feminine singular adjective; accusative case	Strong's #3956
tên (τήν) [pronounced tayn]	the, to the	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)

Luke 4:25c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; accusative case	Strong's #1093

Translation: ...when he closed up the sky [for] 3 years and 6 months, as a great famine came to be on every [part] of the earth.

There was a time when there was a great famine on the earth, and this is known as national discipline (it appears that this discipline was extended much further out than just over Israel).

When God needs to send a prophet, this suggests that the people are on a self-destructive path.

Luke 4:25 *Of a truth, I keep telling you [that there] were many widows in the days of Elijah in Israel, when he closed up the sky [for] 3 years and 6 months, as a great famine came to be on every [part] of the earth.*

A great famine came over the land, and God guided Elijah to a particular widow.

The famine was national discipline and Elijah was a prophet sent to the people, so that they might hear and turn themselves around.

Application: It is clear that the United States is under divine discipline at this point in time (I write this in 2021). Interestingly enough, Facebook has severely curtailed the distribution of conservative political dialogue. That is, if you or someone posts a story from a conservative newspaper or news site, often that story is severely limited in its distribution to your contacts on Facebook. But, what is often allowed through—if you have these sorts of connections—is Scripture and divine thinking. So, if you post a news article about the 2020 election, it is very possible that only a fraction of your associations will see it (possibly no one). But if you quote a verse from the Bible, it is likely that 10X as many people will see that verse. So, even though Facebook is intentionally censoring the content on their platform, what is far more important—the Word of God—is getting through.

Luke 4:26a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
πρός (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative case	Strong's #4314
οὐδεῖς (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo- DEHN]	<i>no, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	feminine singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; accusative case	Strong's #3762
αὐτῶν	<i>their, theirs; of them; from them; same</i>	3 rd person feminine plural pronoun; ablative/genitive case	Strong's #846

Luke 4:26a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πεμπῶ (πέμπω) [pronounced PEHM-poh]	<i>to send, to dispatch; to bid a thing to be carried to one; to send (thrust or insert) a thing into another</i>	3 rd person singular, aorist passive indicative	Strong's #3992
Hêlias (ἡλίας) [pronounced hay-LEE-aç]	<i>my God is Jehovah; and is transliterated Elijah, Elias; Helias</i>	proper singular noun; nominative case	Strong's #2243

Translation: But Elijah was not sent to any of those widows [lit., to them],...

God did not send Elijah to just any widow; nor did God send Elijah to a set of widows.

God's plan is very specific; and where there is positive volition is key to what God does.

Luke 4:26b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519

Together, these mean, *nevertheless, only not*. Other translators render these three words, *except (to, unto), but (only) to, only, save, saving*. Another meaning: *except for*.

Sarepta (Σάρεπτα) [pronounced SAR-ep-tah]	<i>smelting; transliterated, Sarepta</i>	neuter plural, proper singular noun/person, location; accusative case	Strong's #4558
tês (τῆς) [pronounced tayç]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Sidônios (Σιδώνιος) [pronounced sid-OH-nee-oss]	<i>of Sidon, an inhabitant of Sidon, a Sidonian</i>	feminine singular noun, genitive/ablative case	Strong's #4606
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative case	Strong's #4314

Luke 4:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; accusative case	Strong's #1135
chêra (χήρα) [pronounced KHAY-rah]	<i>1) a widow; 2) metaphorically a city stripped of its inhabitants and riches is represented under the figure of a widow; the overall concept of this verb is having a deficiency, lacking something</i>	feminine singular noun, accusative case	Strong's #5503

Translation: ...except for Sarepta of Sidon, the widow woman [that he went] to.

God sent Elijah to a specific widow; and he interacted with her. She was not an Israelite.

All of this explains why Jesus does not regularly return to Nazareth (believe that He goes back just one more time, which is recorded in Matthew 13:53-58; Mark 6:1-6. I doubt that the people understand what He is saying, but I believe that they will remember His Words. Furthermore, some will remember what He said, His answers, and they will put it altogether.

When I began teaching in Humble, there was an older teacher there, Jasper Snellings, and he was exceptionally brilliant. Sometimes when we would talk, and what he said sounded like jibber jabber to me, but when I let what he said to me marinate, 5 or 10 minutes later, I would come to realize that he was making perfect sense. My brain just took a little more time to process what he was saying.

Sometimes, spiritual information is like that. We hear things, but it does not really make sense. I can guarantee you that no one there understood what Jesus was saying to them. Months later or even years later, they would possibly be more positive towards Jesus (say, after hearing what He was doing in Capernaum), and then what He said would come back into their memories and, suddenly, He made perfect sense. I believe that this was a form of gospel witness to some of the people in Nazareth. They are very negative right now; however, some of them, in the future, are going to reconsider Jesus (what He does will be known throughout Israel), and they will think back to this day, and what Jesus said, and how they reacted, and what Jesus said; and what they did.

Is Jesus saying, even at this early date, that God has sent Him to the Jewish people, but He will, at some point, have to go to the gentiles? Is this a veiled warning to the people hearing Him? "I have just come to you and revealed to you Who I am. Should I turn to the gentiles with the truth?" I think the key here is that He will go where there is positive volition.

Luke 4:26 But Elijah was not sent to any of those widows [lit., to them], except for Sarepta of Sidon, the widow woman [that he went] to.

I believe that this says something amazing about God's specific plans for specific people. God goes where there is positive volition. If God knows that Charley Brown is completely negative towards the teaching of the Word of God, then God is not obligated to provide any divine information for him.

Jesus gives a second example.

Luke 4:27a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ποῦς, πολλός (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, large; often, mostly, largely</i>	masculine plural adjective, nominative case	Strong's #4183
λεπρός (λεπρός) [pronounced <i>leh-ROSS</i>]	<i>scaly, rough; leprous, affected with leprosy; leper</i>	masculine plural adjective; nominative case	Strong's #3015
ἦν (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τῷ (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Ἰσραὴλ (Ἰσραήλ) [pronounced <i>is-rah-ALE</i>]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, Indeclinable	Strong's #2474
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]	<i>on, upon; at, by, before; of position, over, against; to, at, across; about (the times), above, after, against, among, as long as</i>	preposition of superimposition; used of motion and rest	Strong's #1909
Ἐλισσαῖος (Ἐλισσαῖος) [pronounced <i>el-is-SAH-yoss</i>]	<i>God his salvation; transliterated, Eliseus, Elisha</i>	proper singular masculine noun, genitive/ablative case	Strong's #1666
τοῦ (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
προφήτης (προφήτης) [pronounced <i>prof-AY-tace</i>]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine singular noun; genitive/ablative case	Strong's #4396

Translation: And [there] were many lepers in Israel before Elisha the prophet...

Similarly, during the time of Elisha, there were many lepers throughout Israel...and this is something that the people to whom Jesus was speaking understood. During that period of time, there were many people with leprosy, or deformities, or seemingly incurable diseases.

Luke 4:27b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
οὐδεὶς (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced <i>oo-DICE, oo-deh-MEE-ah; oo-DEHN</i>]	<i>not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	masculine singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; nominative case	Strong's #3762
αὐτῶν (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
καθαρίζω (καθαρίζω) [pronounced <i>kath-ahr-EED-zoh</i>]	<i>to make clean, to cleanse [actually, morally, spiritually]; to make free from sin; to purify; to free from guilt of sin; to declare pure [clean]; to consecrate</i>	3 rd person singular, aorist passive indicative	Strong's #2511
εἰ (εἰ) [pronounced <i>ī</i>]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
μή (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
Together, these two particles mean, <i>nevertheless, only not, except</i> . Literally, these words mean, <i>if not</i> .			
Νεεμάν (Νεεμάν) [pronounced <i>neh-eh-MAN</i>]	<i>pleasantness; transliterated Naaman, Neeman</i>	masculine proper noun	Strong's #3497
ὁ (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Σύρος (Σύρος) [pronounced <i>SOO-ross</i>]	<i>a Syrian, a native of Syria, an inhabitant of Syria</i>	masculine proper noun	Strong's #4948

Translation: ...but none of them were cleansed except for Naaman the Syrian.”

God had Elisha cleanse one leper in particular. The leper that he cleansed was not an Israelite. He cleansed a Syrian man because he was positive towards Elisha's message.

Wilbur Pickering suggests that Jesus appears to intentionally antagonize the people of Nazareth. I don't quite see it that way. Jesus presented the truth; He presented the truth of God's Word; He presented this information as it was pertinent to the situation.

It would be helpful to understand how Jesus chooses to do X or Y. God had not handed Jesus a *to-do* list, which He dutifully followed. Jesus did not use His Deity in order to figure out how people would respond to this or that

teaching. I believe that Jesus movements and actions were very organic and related directly to where He was at any given time. Therefore, when He went to read and explain the Scriptures in His hometown, Isaiah 61 came up in the reading rotation, that told Him, it was time to reveal Who He was.

Let me try to explain this in a different way. Jesus knew what to do next very much like we know what to do in our own Christian lives. We do not have a written *to-do* list from God; we do not know what is going to happen if we do X or Y. What we have are a number of spiritual principles if we follow those principles, then we will know what to do.

Jesus has done for these people quite the amazing thing: right there, in His hometown, Jesus says, “I am the Messiah; I am the Christ. You are hearing and seeing the fulfillment of the promise of your Scriptures.” What an amazing moment and privilege this was! Remember, all of this takes place at the beginning of His ministry. He states in very clear language Who He is, by saying “This passage applies to Me; these words that you have just heard—they are happening right now!”

At first, the people appear to be receptive; but someone says, “This is just one of Joseph’s kids. He’s no one!” And the people seemingly accepted that.

Then Jesus tells them what they will say and think in the future; and He illustrates it with doctrinal information from the Scriptures. The people are upset—yes; but that is mostly because Jesus emphasizes some points so that there is no confusion as to what He has just said or as to Who He is.

At other times, in other places, people will challenge the Lord, “Tell us plainly Who You are!” Here, Jesus has done that. He has plainly stated Who He is; and this will anger the people of Nazareth enough to want to kill Him.

If you find this hard to relate to, bear in mind, in the United States, about half of the people believe in Jesus and worship Him. The other half use His Name as a curse word or as a way to spice up their language. This is done in Great Britain and it is done in Australia. However, they don’t do this in Thailand. There is no group of people who use Buddha as a curse word. No one in majority Muslim countries use Mohammed’s name as a curse. Only Jesus’ name is used to curse. When people use Jesus’ name to curse, they are, in their own twisted way, affirming Who He truly is.

Luke 4:27 And [there] were many lepers in Israel before Elisha the prophet but none of them were cleansed except for Naaman the Syrian.”

If Israel is negative towards the teaching of the Word of God, then God will take His message of truth elsewhere.

Jesus is in the synagogue in Nazareth, where He grew up. He reveals to them that He is the Messiah of God. The people in the synagogue are reacting with clear negative volition.

Jesus then gives them the illustration of two prophets who did not specifically go to individuals in Israel but they went to people outside of Israel first.

God generally sent His prophets to Israel when Israel was straying away from Him. There would be prophets and national disasters. These two things went hand-in-hand.

Luke 4:25–27 Think about what you have been hearing from the Scriptures. When Elijah closed up the sky in Israel for 3½ years, causing a great famine on the earth, there were many widows in Israel. However, Elijah was sent specifically to one widow, Sarepta of Sidon. There were many lepers in the days of Elisha, but he was sent only to cleanse Naaman the Syrian.” (Kukis paraphrase)

What is Jesus saying? When prophets are sent to Israel, they are not sent to each and every person; or to each person from a specific category. Elijah personally interacted only with a single widow; Elisha interacted with a single leper. These men went to those people with positive volition.

Similarly, Jesus is not speaking to every person throughout traditional Israel. He is not performing miracles and healings for everyone to come, see and evaluate. In fact, we will study several healings where Jesus chooses a singular person to heal, out of many.

The volition of individuals is important. If people have negative volition towards God, then there is no reason for Jesus to come to these people. In some cases He will; but let's say there is a blind man in Israel, who has no interest in God or no interest in God's Messiah, then there is no reason for Jesus to find and heal that man. There is no reason for Jesus to bring him the gospel, if God the Father knows he will reject Jesus.

Jesus explains all of this in the context of *no prophet is accepted in his own village*. And He gives the illustration of Elijah and Elisha who performed miracles and healings for people who were not from Israel. The fundamental reason for this is *volition*. Jesus is not saying that He is unable to perform miracles in Nazareth or that He won't because this is where he was raised; or even that no prophet is accepted in his own village. Obviously, some Nazarenes accept Jesus (His parents; His half-brothers³⁰). He says this because someone raises the unrelated objection, *isn't this just Joseph's son?* And this tiny objection is repeated and it is enough to change the thinking of all the people there.

We see this in the popularity of politicians all of the time. If a politician is brought down, it is almost never for his misguided policies or pinhead ideas. Most of the time they do something or say something which may or may not be immoral, but it is enough for people to look at him (or her) and decide, "I think I will vote for someone else." So it is with the off-handed remark made about Jesus. Who His supposed father is, as related to His being the Messiah, is immaterial. That He is known in his hometown is immaterial.

Now, you may think that with such unequivocal proof as miracles and healings, which Jesus could certainly do, would result in Him being accepted and believed in. However, that is not the case. Jesus healed many people—people who have had diseases and infirmities all of their lives—but how did the religious crowd react? Did they believe in Jesus? No! They continued to reject Him; and they would accuse Him of healing on the Sabbath, which they arbitrarily decided was a religious crime (there is nothing in the Old Testament about healing being forbidden on the Sabbath). So the religious hierarchy accepted His healings as real; but rejected those which He performed on the Sabbath. That is illogical and it reveals their negative volition.

This tells us that the key to convince people is not performing miracles. If that were the case, then Penn and Teller (two magicians) could evangelize virtually everyone who attends their shows, to whatever set of beliefs that they want to sell the public (Penn is a libertarian).

Let's go back and examine this passage:

Luke 4:23 Then Jesus said, I know that you will say this to me "Doctor, heal yourself. We have heard what you did in Capernaum. Do the same things here in your own country." ESV (capitalized)

The implication is going to be this: Jesus will do signs and healings in Capernaum, and the complaint will be (this complaint will be made in the future), "Why did you not do these signs and miracles here in Nazareth?"

Similarly, when Jesus is on the cross, several will say, "Let Him call upon His Father God to save Him!" (This parallels the saying, *doctor, heal yourself*.)

Luke 4:24–27 And he went on to say, I tell you the truth. No prophet of God is accepted by the people in his own country. I tell you the truth. At the time of Elijah, there were many women in Israel whose husbands were dead. There was no rain for three years and six months. All over the country there was great trouble because there was no food. But Elijah was not sent to any of these widowed women in Israel. He was sent to a widow at Zarephath in Sidon. Also while Elisha was the prophet of God, many people in Israel had leprosy a bad skin disease. None of them was healed. The only one who was healed was Naaman from the country of Syria. ESV (capitalized)

³⁰ If memory serves, His half-brother James will accept Jesus after His crucifixion, resurrection and ascension.

Jesus gives some examples taken from the Old Testament to explain why He did not perform healings in Nazareth, but that He would in Capernaum. He will go with the positive volition is and He will help confirm the faith of those who believe in Him.

Now, logically, if Jesus does not access His omniscience, how does He know these things will take place in the future?

Jesus, in His humanity, understands Who He is (the Messiah of God) and He makes decisions daily (or hourly) not to access any aspect of His Deity. What Jesus knows about Himself has come from the Scriptures. What He is capable of doing *He knows from the Word of God*. Jesus knows, for instance, that He is greater than Elijah (Matt. 12:41–42). Therefore, if Elijah was capable of miraculous acts, then Jesus is as well. So, by knowing Who He is and by knowing the Scriptures, Jesus realizes what He has the power to do.

As we study the miracles which Jesus does in the future, think back on Moses. When Moses lifted up his staff to bring this or that plague upon Egypt, was he making that plague happen? When Moses lifted up his staff to part the Sea of Reeds, was that Him making the seas stack up? Of course not! All of this was the power of God. Moses, as God's spokesman, pointed to such things, so that the timing of God's great works and Moses lifting up his staff would coincide.

In my opinion, this is what is going to happen throughout the Lord's life. In His Deity, He is capable of performing the great works and healings that He does; but He depends upon God the Father instead. He knows what He is capable of doing based upon the Scriptures. He knows the Word of God (Luke 2:40, 52). Jesus is living His life and executing His ministry based upon Bible doctrine in His soul and the power of God the Holy Spirit.

Jesus has just proclaimed Himself the Messiah inside the Nazareth synagogue. It took a minute or so for the congregation to consider what He had said and respond to it. However, given some time to reflect, the congregants were unhappy with what they heard. They heard His claim and they rejected it. In fact, they heard His claim and it made them angry.

The People of Nazareth Become a Mob and Try to Kill Jesus

And they were filled all of anger in the synagogue, the ones hearing these things; and rising up, they drove Him outside of the city; and they have led Him as far as a brow of the hill upon which the city had been built of theirs, in order to cast Him down; but He, going through a midst of them, was departing.

Luke
4:28–30

Those in the synagogue who heard these things were all filled with anger. Rising up, they drove Him outside of the city and they led Him as far as the precipice of the mountain (upon which their city had been built) with the intention of casting Him down [from the mountain's precipice]. However, He walked through the midst of them and departed [from His city].

Those in the synagogue who heard these things were filled with rage. They rose up and drove Him to the outskirts of the city, to a drop off point of the mountain upon which their city had been built—with the intention of throwing him down the mountain. However, He walked right through this crowd of angry congregants and departed from this Galilean city.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And they were filled all of anger in the synagogue, the ones hearing these things; and rising up, they drove Him outside of the city; and they have led Him as far as a brow of the hill upon which the city had been built of theirs, in order to cast Him down; but He, going through a midst of them, was departing.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And all they in the synagogue, hearing these things, were filled with anger. And they rose up and thrust him out of the city; and they brought him to the brow of the hill, whereon their city was built, that they might cast him down headlong. But he passing through the midst of them, went his way.
V. Alexander's Aramaic T. James Murdock's Syriac NT	. And when they heard these things, those in the synagogue were all filled with wrath. And they rose up, and thrust him out of the city, and brought him to the top of the hill on which the city was built, that they might cast him down from the rock. But he passed through the midst of them, and went away.
Original Aramaic NT	And when they who were in the synagogue heard these things, they were all filled with rage. And they arose and they thrust him outside of the city and they brought him unto the ridge of the mountain on which the city was built to cast him from the precipice. But he passed through the midst of them and he departed.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. When those who were in the synagogue heard these things, they were all filled with anger. And they rose up, and took him outside the city, and brought him to the brow of the mountain, on which their city was built, that they might throw him down from a cliff. But he passed through the midst of them and went away.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And all who were in the Synagogue were very angry when these things were said to them. And they got up and took him out of the town to the edge of the mountain on which their town was, so that they might send him down to his death. But he came through them and went on his way.
Bible in Worldwide English	When they heard this, all the people in the meeting house were very angry. They jumped to their feet and put Jesus out of the town. Their town was built on a hill. They took Jesus out to the top and wanted to throw him down the hill. But Jesus walked out between them and went away.
Easy English	The people in the meeting place heard what Jesus said. They became very angry. They stood up and they caused him to leave the town. The town was on the top of a hill. So, they took him to the top and they wanted to throw him down. But Jesus walked through the middle of the crowd and he went away. Jesus told the people in the meeting place about himself. But they did not like the things that he was saying. They refused to believe that God had sent him.
Easy-to-Read Version—2001 Easy-to-Read Version—2006 <i>God's Word</i> TM	. . Everyone in the synagogue became furious when they heard this. Their city was built on a hill with a cliff. So they got up, forced Jesus out of the city, and led him to the cliff. They intended to throw him off of it. But Jesus walked right by them and went away.
Good News Bible (TEV)	When the people in the synagogue heard this, they were filled with anger. They rose up, dragged Jesus out of town, and took him to the top of the hill on which their town was built. They meant to throw him over the cliff, but he walked through the middle of the crowd and went his way.

<i>The Message</i>	That set everyone in the meeting place seething with anger. They threw him out, banishing him from the village, then took him to a mountain cliff at the edge of the village to throw him to his doom, but he gave them the slip and was on his way.
NIRV	All the people in the synagogue were very angry when they heard that. They got up and ran Jesus out of town. They took him to the edge of the hill on which the town was built. They planned to throw him off the cliff. But Jesus walked right through the crowd and went on his way.
New Life Version	All those in the Jewish place of worship were angry when they heard His words. They got up and took Jesus out of town to the top of a high hill. They wanted to throw Him over the side. But Jesus got away from among them and went on His way.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	.
The Living Bible	When the people in the meeting place heard Jesus say this, they became so angry that they got up and threw him out of town. They dragged him to the edge of the cliff on which the town was built, because they wanted to throw him down from there. But Jesus slipped through the crowd and got away. These remarks stung them to fury; and jumping up, they mobbed him and took him to the edge of the hill on which the city was built, to push him over the cliff. But he walked away through the crowd and left them.
New Berkeley Version New Century Version	.
New Living Translation	When all the people in the synagogue heard these things, they became very angry. They got up, forced Jesus out of town, and took him to the edge of the cliff on which the town was built. They planned to throw him off the edge, but Jesus walked through the crowd and went on his way.
Unlocked Dynamic Bible	When they heard this, the people in the synagogue were furious. Jumping up, they mobbed him and forced him to the edge of the hill on which the town was built. They intended to push him over the cliff, but he passed right through the crowd and went on his way.
William's New Testament	When all the people in the synagogue heard him say that, they were very angry. So they all got up and shoved him out of the city. They took him to the top of the hill outside their city in order to throw him off the cliff and kill him. \ But he simply walked through their midst and went away.
	.

Partially literal and partially paraphrased translations:

American English Bible	Well, this made everyone who heard him say this in the synagogue very angry, so they got up and pushed him outside to the edge of the mountain upon which the city was built, and they wanted to throw him down headfirst. But he just walked through their midst and continued on his way.
Beck's American Translation Breakthrough Version	.
Common English Bible	And everyone was filled with anger in the synagogue hearing these <i>things</i> . And when they stood up, they threw Him outside of the city and led Him up to an overhang of the mountain on which their city had been built in such a way to throw Him down the steep slope. But He, after going through the middle of them, was traveling <i>off</i> . When they heard this, everyone in the synagogue was filled with anger. They rose up and ran him out of town. They led him to the crest of the hill on which their town had been built so that they could throw him off the cliff. But he passed through the crowd and went on his way.

International Standard V	All the people in the synagogue became furious when they heard this. They got up, forced Jesus [Lit. <i>him</i>] out of the city, and led him to the edge of the hill on which their city was built, intending to throw him off. But he walked right through the middle of them and went away.
Len Gane Paraphrase	Everyone in the synagogue, after hearing these things, was filled with wrath. They got up and threw him out of the city and led him [involuntarily] to the top of the hill where their city was built so they could throw him down headfirst. But passing through their midst was going on his way.
A. Campbell's Living Oracles	On hearing this, the whole synagogue were enraged, and breaking up, drove him out of the city, and brought him to the brow of the mountain on which their city was built, that they might throw him down headlong. But he, passing through the midst of them, went away.
New Advent (Knox) Bible NT for Everyone	. When they heard this, everyone in the synagogue flew into a rage. They got up and threw him out of town. They took him to the top of the mountain on which their town was built, meaning to fling him off. But he slipped through the middle of them and went away.
20 th Century New Testament	All the people in the Synagogue, as they listened to this, became enraged. Starting up, they drove Jesus out of the town, and led him to the brow of the hill on which their town stood, intending to hurl him down. But he passed through the middle of the crowd and went on his way.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	When they heard this, everyone in the synagogue was enraged. They got up, drove him out of town, and brought him to the edge of the hill that their town was built on, intending to hurl him over the cliff. But he passed right through the crowd and went on his way.
Conservapedia Translation	But the congregation in the synagogue became furious at hearing this and they rose to expel him from the city, and took him to the edge of the city cliff in order to throw him off face down. But Jesus slipped through the crowd to continue his work.
Evangelical Heritage V. Ferrar-Fenton Bible	. Then all in the synagogue, on hearing this, were filled with fury; and they rose up and forced Him out of the town, dragging Him to the brow of the hill upon which their town was built, in order to fling Him down from there. But gliding through the midst of them, He went His way.
Free Bible Version	When they heard this everyone in the synagogue became furious. They jumped to their feet and threw him out of the town. Then they dragged him to the top of the hill on which the town was built in order to throw him off the cliff. But he walked right through them and went on his way.
God's Truth (Tyndale)	.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	Upon hearing these words, all in the synagogue were filled with rage, and they rose up and expelled him from the city, and led him to the brow of the hill on which their city was built, intending to throw him down. But he passed through the midst of them and went away.
Leicester A. Sawyer's NT	And all in the synagogue when they heard these things were filled with wrath; and they arose and cast him out of the city, and led him even to the brow of the mountain on which the city was built, to precipitate him down. But he passed through the midst of them and went away.
Unlocked Literal Bible	.

Urim-Thummim Version .
 Weymouth New Testament .
 Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) On hearing these words, the whole assembly became indignant. They rose up and brought him out of the town, to the edge of the hill on which Nazareth is built, intending to throw him down the cliff. But he passed through their midst and went his way.

The Heritage Bible And all they in the synagogue were filled with hard breathing, hearing these things, And rising up, they threw him out, outside of the city, and led him to the brow of the mountain on which their city was built, in order to throw him down; And he, going through their midst, went.

New American Bible (2002) .
 New American Bible (2011) .
 New English Bible—1970 At these words the whole congregation were infuriated. They leapt up, threw him out of the town, and took him to the brow of the hill on which it was built, meaning to hurl him over the edge. But he walked straight through them all, and went away.

New Jerusalem Bible When they heard this everyone in the synagogue was enraged. They sprang to their feet and hustled him out of the town; and they took him up to the brow of the hill their town was built on, intending to throw him off the cliff, but he passed straight through the crowd and walked away.

New RSV .
 Revised English Bible—1989 These words roused the whole congregation to fury; they leapt up, drove him out of the town, and took him to the brow of the hill on which it was built, meaning to hurl him over the edge. But he walked straight through the whole crowd, and went away.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible On hearing this, everyone in the synagogue was filled with fury. They rose up, drove him out of town and dragged him to the edge of the cliff on which their town was built, intending to throw him off. But he walked right through the middle of the crowd and went away.

exeGesés companion Bible And all in the synagogue hear these
 and fill full with fury;
 and they rise and cast him from the city
 and lead him to the brow of the mountain
 on which their city is built
 - to cast him down:
 and he passes through among them
 and goes his way:...

Hebraic Roots Bible And all were filled with anger, hearing these things in the synagogue. And they rose up and cast Him outside of the city and they brought Him up to the ridge of a mountain that which their city was built upon to cast Him down from a cliff. But He passed between them and departed.

Israeli Authorized Version .
The Scriptures 1998 .
 Tree of Life Version Now all in the synagogue were filled with rage upon hearing these things. Rising up, they drove Him out of the town and brought Him as far as the edge of the mountain on which their city had been built, in order to throw Him off the cliff. But passing through the middle of them, He went on His way.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	As they heard these things [about God's grace to these two Gentiles], the people in the synagogue were filled with a great rage; and they got up and drove Him out of the city, and led Him to the crest of the hill on which their city had been built, in order to hurl Him down the cliff. But passing [miraculously] through the crowd, He went on His way.
An Understandable Version	Then everyone in the synagogue became extremely angry when they heard these things. They rose up and threw Jesus out of the city, leading Him to the top of the hill on which the city was built, in order to throw Him down [from a cliff]. But He [just] walked right through them [miraculously (?)] and went on His way.
The Expanded Bible	When all the people in the synagogue heard these things, they became very angry [were furious; L were filled with wrath]. They got up, forced [drove] Jesus out of town, and took him to the edge [brow] of the cliff [hill] on which the town was built. They planned to throw him off the edge [cliff], but Jesus walked [passed] through the crowd and went on his way.
Jonathan Mitchell NT	Then all the men in the synagogue, as they were hearing these things, were filled with a rush of emotion (or: anger; fury), and after standing up (arising) they hustled Him out – outside of the town – then they led Him to a brow (= an out-jutting cliff) of the mountain (or: hill) upon which their town had been built, so as to shove Him down the precipice. But He Himself, after passing through their midst, continued on His way.
P. Kretzmann Commentary Syndein/Thieme	When they heard this, all the people in the synagogue 'were filled with anger/'boiled over in a sudden and angry outburst'. Having risen, they forced Him {Jesus} out of the town, and brought Him to an out-jutting cliff {ophrus} of the hill on which their town was built, so that they could throw Him down the cliff. But He Himself, having passed through their midst, went on His way.
Translation for Translators	When all the people in the synagogue heard him say that, they were very angry, because they realized that he was inferring that he similarly would help non-Jewish people instead of helping Jews (OR, that they also were not worthy of receiving God's help). So they all got up and shoved him out of the town. They took him to the top of the hill outside their town in order to throw him off the cliff and kill him. But he simply walked through their midst and went away. The additional text that Translation for Translators adds—that people are not worthy of God's help—is problematic, as none of us deserve God's grace or help.
The Voice	The people in the synagogue became furious when He said these things. They seized Jesus, took Him to the edge of town, and pushed Him right to the edge of the cliff on which the city was built. They would have pushed Him off and killed Him, but He passed through the crowd and went on His way.

Bible Translations with an Excess of Footnotes:

NET Bible®	<p>When they heard this, all the people⁹⁵ in the synagogue were filled with rage. They got up, forced⁹⁶ him out of the town,⁹⁷ and brought him to the brow of the hill on which their town was built, so that⁹⁸ they could throw him down the cliff.⁹⁹ But he passed through the crowd¹⁰⁰ and went on his way.¹⁰¹</p> <p>^{95tn} The words “the people” are not in the Greek text but have been supplied.</p> <p>^{96tn} Grk “cast.”</p> <p>^{97tn} Or “city.”</p> <p>^{98tn} The Greek conjunction ὥστε (Jwste) here indicates their purpose.</p> <p>^{99sn} The attempt to throw him down the cliff looks like “lynch law,” but it may really be an indication that Jesus was regarded as a false prophet who was worthy of death (Deut 13:5). Such a sentence meant being thrown into a pit and then stoned.</p>
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^{100tn} Grk “their midst.”

^{101tn} The verb πορεύομαι (poreuomai) in Luke often suggests divine direction, “to go in a led direction” (4:42; 7:6, 11; 9:51, 52, 56, 57; 13:33; 17:11; 22:22, 29; 24:28). It could suggest that Jesus is on a journey, a theme that definitely is present later in Luke 9-19.

New American Bible (2011)
The Passion Translation

When everyone present heard those words, they erupted with furious rage.^[z] They mobbed Jesus and threw him out of the city, dragging him to the edge of the cliff on the hill on which the city had been built, ready to hurl him off. But he walked right through the crowd, leaving them all stunned.^[aa]

^[z] Luke 4:28 Jesus’ listeners got the point of his sermon. His statements implied that he would take his miracle ministry to non-Jewish people. Jubilee had come, not only for them, but for those they hated. This infuriated them enough to want to kill Jesus.

^[aa] Luke 4:30 The Greek text clearly implies it was a supernatural event. After hearing Jesus’ first sermon, they wanted to throw him off a cliff!

The Spoken English NT

And all the people in the synagogue were furious^{bb} when they heard those things. They got up and threw him out of their town. They took him to the edge of the cliff^{cc} that their town was built on, and were just about to throw him off. But he went right through the middle of the crowd and walked off.

^{bb.} Lit. “filled with rage.”

^{cc.} Lit. “hill” or “mountain.”

Wilbur Pickering’s New T.

Typical mob action

Well, upon hearing these things everyone in the synagogue was filled with fury,¹⁹ and rising up they drove Him out of the town and took Him to the brow of the hill on which the town was built, in order to throw Him off the cliff. But He, passing through the middle of them, went on His way.²⁰

⁽¹⁹⁾ The violent reaction was out of all proportion to the ‘provocation’. Presumably Satan took this opportunity to try to kill Him.

⁽²⁰⁾ “Passing through the middle of them, He went on His way”—now how did that happen? To throw Him down, someone would have to be holding Him, probably a man on each arm, and they had gotten Him there by force. Obviously the Lord made use of supernatural power to free Himself from that situation—He had come to this world to die, all right, but not then and not in that way.

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament

and are filled All [Men] [of] rage in the assembly Hearing these and Standing (Up) [Men] remove him outside the city and [They] lead him until cliff [of] the mountain on which The City had been built [of] them that {them} to throw (down) him He but Passing through [thing] middle [of] them went

Awful Scroll Bible

Now everyone from-within the drawing-together place, giving ear to these-same things, became filled with rage. Even being risen-up, they cast- Him -out without the city, and brought Him even to the brow of the mounatian, on which their city had occurred to be built-its-houses, for to be thrown Him down-the-precipice. But He being gone-through the midst of them, Himself maintains to proceed.

Concordant Literal Version

And filled with fury are all who are in the synagogue, at hearing these things, and rising, they cast Him outside of the city. And they led Him to the brow of the mountain on which their city had been built, so as to push Him over the precipice." Yet He, passing through their midst, went."

The Disciple's Bible
Orthodox Jewish Bible

And hearing these things, all in the shul were filled with ka’as (anger).

And they got up and drove Rebbe Melech HaMoshiach outside the shtetl; and they led him up to the top of the hill upon which the shtetl had been built, and they were intending to throw him down. [BAMIDBAR 15:35]

But having gone through the midst of them, Rebbe, Melech HaMoshiach was walking away.

Rotherham's Emphasized B. .
Third Millennium Bible .
Webster's Translation .

Literal, almost word-for-word, renderings:

Analytical-Literal Translation .
Charles Thompson NT .
Context Group Version .

And they were all filled with retaliation in the community center, as they heard these things; and they rose up, and cast him out of the city, and led him to the brow of the hill whereon their city was built, that they might throw him down headlong. But he passing through the midst of them went his way.

Disciples' Literal New T.

And they were all filled *with* fury in the synagogue while hearing these *things*. And having arisen, they drove Him outside *of* the city, and led Him up to the brow of the hill on which their city had been built so as to throw Him down the cliff. But **He**, having gone through the middle of them, was proceeding.

English Standard Version
Far Above All Translation .

Then they were all filled with anger in the synagogue on hearing these *things*, and they rose up and threw him out of the town, and led him to a brow of the mountain on which their town had been built, *intending* to throw him off a precipice, but he slipped through *the* thick of them and went *his way*.

Green's Literal Translation
Literal New Testament
Modern English Version .

All those in the synagogue, when they heard these things, were filled with wrath. They rose up and thrust Him out of the city and led Him to the brow of the hill on which their city was built, that they might throw Him down headlong. But passing through the midst of them, He went His way.

Modern Literal Version

And they were all filled with fury in the synagogue, while hearing these things; and they rose* up and cast him forth outside the city, and led him to the brow of the mountain on which their city had been built, *that* they might propel him off the cliff. But going through the middle of them, he was traveling away.

Modern KJV
New American Standard B.

And all *the people* in the synagogue were filled with rage as they heard these things; 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. But passing through their midst, He went His way.

New European Version
New King James Version
NT (Variant Readings)
Niobi Study Bible
Restored Holy Bible 6.0
Revised Young's Lit. Trans.

And all in the synagogue were filled with wrath, hearing these things, and having risen, they put him forth without the city, and brought him unto the brow of the hill on which their city had been built -- to cast him down headlong, and he, having gone through the midst of them, went away.

A Voice in the Wilderness
World English Bible
Young's Updated LT .

The gist of this passage:

The people in the synagogue in Nazareth are furious with Jesus. They want to kill Him.

Luke 4:28

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
plêthô (πλήθω) [pronounced <i>PLAY-thoh</i>]	<i>to be filled [with something], to be totally imbued, affected or influenced [by something]</i>	3 rd person plural, aorist passive indicative	Strong's #4130
pantes (πάντες) [pronounced <i>PAHN-tehç</i>]	<i>the whole, all; everyone, each one</i>	masculine plural adjective, nominative case	Strong's #3956
thumos (θυμός) [pronounced <i>thoo-MOSS</i>]	<i>passion, breathing hard; anger, [a sudden burst of] anger, rage; wrath; glow, ardour, the wine of passion, inflaming wine (which either drives the drinker mad or kills him with its strength)</i>	masculine singular noun; genitive/ablative case	Strong's #2372
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
sunagôgê (συναγωγή) [pronounced <i>soon-ag-oh-GAY</i>]	<i>synagogue, assembly, congregation; an assemblage of persons; specifically a Jewish ?synagogue? (the meeting or the place)</i>	feminine singular noun; genitive/ablative case	Strong's #4864
akoûô (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, present active participle; nominative case	Strong's #191
tauta (ταῦτα) [pronounced <i>TAU-taw</i>]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)

Translation: Those in the synagogue who heard these things were all filled with anger.

What Jesus has taught probably seems pretty tame; but my guess is, the people there are fixated on His first words in the synagogue: "Today, this Scripture has been fulfilled in your hearing." With those words, Jesus is claiming to be the Messiah, the King, David's Greater Son; and the hearers could not abide with that. What He said was blasphemy to them.

On top of that, Jesus has compared Himself to Elijah and Elisha, two men of God, sent by God (all of the prophets are accepted and admired after their deaths). By making this comparison, Jesus is implying that He has been sent by God.

Logically, if Jesus is *not* the Messiah, then this would make Him a liar or worse.

“Isn’t this Joseph’s son? Isn’t this the carpenter’s son?” they asked of one another. By these words, they are saying, “This is not the Messiah; we know who this man is. This young man has delusions of grandeur; and He has blasphemed God with His words.”

Then Jesus gives them two specific examples where two of God’s recognized prophets provided comfort and healing for gentiles rather than for Jews.

The people now move against Jesus:

Luke 4:28 **Those in the synagogue who heard these things were all filled with anger.**

Luke 4:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532
anistēmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mēē</i>]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	masculine plural, aorist active participle, nominative case	Strong’s #450
ekballō (ἐκβάλλω) [pronounced <i>ehk-BAHL-loh</i>]	<i>to throw out; to drive out; to cast out; to lead forth with force; to expel [pluck out]; to take out [extract, remove]</i>	3 rd person plural, aorist active indicative	Strong’s #1544
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong’s #846
exō (ἔξω) [pronounced <i>EHX-oh</i>]	<i>outside, without, out of doors; outward</i>	adverb	Strong’s #1854
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong’s #3588
polis (πόλις, εως, ἡ) [pronounced <i>POH-liss</i>]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; genitive/ablative case	Strong’s #4172

Translation: Rising up, they drove Him outside of the city...

Often the words *rise up* indicate a person who is about to take a specific course of action; and sometimes, it simply refers to people actually rising up. They are all seating in the synagogue and they all stand up. They are infuriated that Jesus, a man that many of them know, would make such claims.

The exact method of driving Jesus out of the city is not specified. Did some grab Him? Was He surrounded and the crowd moved toward the outskirts of the city? However this was done, all of the people in the synagogue have forced Jesus to the edge of their city.

Luke 4:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ἀγὼ (ἄγω) [pronounced <i>AHG-oh</i>]	<i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i>	3 rd person plural, aorist active indicative	Strong's #71
αὐτόν (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ἕως (ἕως) [pronounced <i>HEH-occe</i>]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
ὄφρυς (ὄφρυς) [pronounced <i>of-ROOS</i>]	<i>the eyebrow; the brink of a precipice; any prominence or projection</i>	feminine singular noun, genitive/ablative case	Strong's #3790
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
ὄρος (ὄρος, οὐς, τό) [pronounced <i>OH-ross</i>]	<i>mountain, hill</i>	neuter singular noun; nominative case	Strong's #3735

Translation: ...and they led Him as far as the precipice of the mountain...

They have determined what they were going to do as a mob. This Man blasphemed God, they said to one another, and He had to die. This is what I assume is their motivation, as well as anger towards Jesus for what He said.

No consideration is given to the idea that maybe Jesus is telling them the truth.

Luke 4:29c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]	<i>on, upon; at, by, before; of position, over, against; to, at, across; about (the times), above, after, against, among, as long as</i>	preposition of superimposition; used of motion and rest	Strong's #1909
οὗ	<i>to who, from which, to what, from that, whose, which</i>	neuter singular relative pronoun; genitive/ablative case	Strong's #3739

Luke 4:29c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
polis (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; nominative case	Strong's #4172
oikodomeô (οἰκοδομέω) [pronounced oy-koh-doh-MEH-oh]	<i>to build (construct, erect) [a house or building]; to restore (rebuild, repair) [a building]; metaphorically used to mean to found, establish, to edify, to build up [a church, individual believers in spiritual growth], to establish, to confirm</i>	3 rd person singular, pluperfect passive indicative	Strong's #3618
autôn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...*(upon which their city had been built)*...

The city is built upon a mountain (often this was done as a means of protection); and there would be portions of the city which overlooked a considerable drop (I don't now if we are talking about 20', 50' or 100' or more). In any case, going to the outskirts of the city meant going to the edge of a cliff, where the drop off was fatal.

Luke 4:29d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōste (ὥστε) [pronounced HOH-steh]	<i>so that, accordingly, thus; therefore, wherefore; in order to, to</i>	conjunction	Strong's #5620
katakrêmizô (κατακρημνίζω) [pronounced kat-ak-rame-NID-zoh]	<i>to cast down a precipice; to throw [cast] down headlong</i>	aoist active infinitive	Strong's #2630
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...*with the intention of casting Him down [from the mountain's precipice].*

As a mob, their intention is to kill Jesus, without a trial, without a hearing; without any legal proceeding. Their self-righteous religiosity kicked in. They have completely given in to their anger and rejection of the Lord.

Their anger was out of control; and they were acting as a mob.

Luke 4:29 **Rising up, they drove Him outside of the city and they led Him as far as the precipice of the mountain (upon which their city had been built) with the intention of casting Him down [from the mountain’s precipice].**

The negative volition of the Nazarenes was quite startling. They were ready to kill Jesus, as a mob. We have seen the extend of His crime. He told them that the words they heard from Isaiah were fulfilled right now; and Jesus then gave them some examples from the Old Testament where two prophets interacted with two Gentiles instead of with any Jews. That was his crime; that was His blasphemy.

Do you want to make a liberal angry? Tell him the truth.

Jesus, in the synagogue of His hometown, taught them that the Messianic passage which He read to them is taking place right before their eyes. The people reacted poorly to this:

Luke 4:28–29 **When they heard these things, all in the synagogue were filled with wrath. 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.** ESV (capitalized)

The people of Nazareth were so upset that they wanted to kill the Lord. They were acting as an out-of-control mob.

Luke 4:30			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
autos (αὐτός) [pronounced ow-TOSS]	he; same	3 rd person masculine singular personal pronoun; nominative case	Strong’s #846
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161
dierchomai (διέρχομαι) [pronounced dee-AIR-khom-mai]	going [through], passing through [a place, a region]; walking, journeying, traveling the road which leads through a place; going abroad	masculine singular, aorist active participle; nominative case	Strong’s #1330
diá (διά) [pronounced dee-AH]	through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of for this reason; therefore; on this account	preposition	Strong’s #1223
mesos (μέσος) [pronounced MEH-soss]	middle, midst, in the middle, among	neuter singular adjective; genitive/ablative case	Strong’s #3319
autōn (αὐτῶν) [pronounced ow-TOHN]	their, theirs; of them; from them; same	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong’s #846

Luke 4:30

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>poreuomai (πορεύομαι) [pronounced <i>po-ROO-oh-my</i>]</p>	<p><i>to traverse, to travel, to depart, to go way, to go forth</i></p>	<p>3rd person singular, imperfect (deponent) middle/passive indicative</p>	<p>Strong's #4198</p>

Translation: *However, He walked through the midst of them and departed [from His city].*

This odd thing where Jesus appears to be indistinguishable, occurs on multiple occasions. Jesus does not appear to have a striking appearance. No one says, he is the tall, good-looking guy with the strong jawline (as, for example, most people tend to describe me). They seem to be unable to identify Him and keep track of Him. Whether there is a supernatural element here or whether He is nondescript, we do not really know. When this happens (it happens several times in the life of Jesus), there is no clear reference that this is a miracle. That is, we never read, *and He changed His appearance and walked through the crowd unrecognized*. We do not read, *God made the people unable to recognize Jesus*.

On this topic, I find it quite interesting that we have no physical descriptions of Jesus in the Bible (apart from His appearance on the Mount of Transfiguration). There are only a few things that we can say about His appearance based upon some logical deductions. He appeared to be very average in physical appearance. He was probably amazingly strong and had a solid, muscular build (several of His disciples would have had a similar build). He was medium dark-skinned (like His disciples); and He had short hair and a beard. None of these things are said directly; this is information which we get by logic and inference. Most of these characteristics will be true of His 12 disciples as well, as many of them worked hard, physical jobs.

Luke 4:30 *However, He walked through the midst of them and departed [from His city].*

Luke 4:28–30 *Those in the synagogue who heard these things were filled with rage. They rose up and drove Him to the outskirts of the city, to a drop off point of the mountain upon which their city had been built—with the intention of throwing him down the mountain. However, He walked right through this crowd of angry congregants and departed from this Galilean city.*

Although this is going to break the rhythm of the narrative, we should discuss whether or not this passage is parallel to Matthew 13:53-58 Mark 6:1-6 (which two passages are clearly parallel to one another).

I have used the International Standard Version below, but I removed its inserted footnotes.

Questionable Parallel Passages (Luke 4:16–30 & Matthew 13:53-58 Mark 6:1-6)

1. The question is this: is the passage which we have just studied parallel to Matthew 13:53-58 Mark 6:1-6?
2. *When Jesus had finished these parables, he left that place. He went to his hometown and began teaching the people in their synagogue in such a way that they were amazed and asked, "Where did this man get this wisdom and these miracles? This is the builder's son, isn't it? His mother is named Mary, isn't she? His brothers are James, Joseph, Simon, and Judas, aren't they? And his sisters are all with us, aren't they? So where did this man get all these things?" And they were offended by him. But Jesus told them, "A prophet is without honor only in his hometown and in his own home." He did not perform many miracles there because of their unbelief. (Matthew 13:53–58)*
3. *Jesus left that place and went back to his hometown, and his disciples followed him. When the Sabbath came, he began to teach in the synagogue, and many who heard him were utterly amazed. "Where did this man get all these things?" they asked. "What is this wisdom that has been given to him? What great miracles are being done by his hands! This is the builder, the son of Mary, and the brother of James, Joseph, Judas, and Simon, isn't it? His sisters are here with us, aren't they?" And they were offended by*

Questionable Parallel Passages (Luke 4:16–30 & Matthew 13:53-58 Mark 6:1-6)

him. Jesus was telling them, “A prophet is without honor only in his hometown, among his relatives, and in his own home.” He couldn’t perform a miracle there except to lay his hands on a few sick people and heal them. He was amazed at their unbelief. Then he went around to the villages and continued teaching. (Mark 6:1–6)

4. The first problem is placement. Luke clearly places this incident at the beginning of the Lord’s ministry. Both Matthew and Mark place their passages near the middle of the Lord’s ministry. Both Matthew and Mark’s language clearly ties their passages to what came before. A great deal of explanation would be required to take those two passages and explain how they happened at the beginning of the public ministry of Jesus.
5. The passage in Luke specifies what Jesus taught in the synagogue along with the incident which followed; Mark and Matthew do not.
6. Mark and Matthew speak of Jesus performing healings, but Luke does not.
7. What the people say in Mark and Matthew is different from what they say in Luke.
8. Jesus response is different in Mark and Matthew than it is in Luke.
9. Mark has a very interesting addendum: **He was amazed at their unbelief.**
10. Although we can easily explain the differences from points #5–9, and integrate them into the narrative found in Luke, the big problem still is placement. Although the passage in Luke is less demanding in terms of chronology (Jesus did X; and after He did X, then He did Y); it would still be odd to take something which happened in the middle of His public ministry and place it almost at the beginning.
11. The solution to these problems is fairly simple: Jesus returned to His hometown one more time during His public ministry, and the response to Him, again, was negative (although this time, they did not try to kill Him). This would give us two separate incidents. This would also allow for some of what Jesus prophesied to be fulfilled in the second incident.

It is reasonable to suppose that incidents which appear to be similar may not be the same incident in the gospels.

[Chapter Outline](#)

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

In Capernaum, Jesus Heals a Man Possessed by an Unclean Spirit

And He went down to Capernaum, a city of Galilee; and He was teaching them on the Sabbaths. And they were astonished by the teaching of His, for with authority was the word of His.

Luke
4:31–32

Then He went down to Capernaum, a city of Galilee; and He kept teaching them on the Sabbath days. They were astonished at His teaching, for His words [were spoken] with authority.

Jesus then went down to Capernaum, a city in the Galilee area; and He continued teaching on the Sabbath days. The people who attended these synagogues were astonished by His teaching, as He spoke with authority.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And He went down to Capernaum, a city of Galilee; and He was teaching them on the Sabbaths. And they were astonished by the teaching of His, for with authority was the word of His.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And he went down into Capharnaum, a city of Galilee, and there he taught them on the sabbath days. And they were astonished at his doctrine: for his speech was with power.
V. Alexander's Aramaic T. James Murdock's Syriac NT Original Aramaic NT	. . . And he went down to Kapernahum, a city of Galilee, and he was teaching them on the Sabbath. And they were astonished at his teaching for his message was with authority.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. And he went down to Capernaum, a city of Galilee, and he taught them on the sabbaths. And they were astonished at his teaching; because his word had power.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he came down to Capernaum, a town of Galilee; and he was giving them teaching on the Sabbath. And they were surprised at his teaching, for his word was with authority.
Bible in Worldwide English	Jesus went to the town of Capernaum in Galilee. He taught the people there on the Sabbath day. They were surprised at his teaching because he taught them as if he had the right to teach them.
Easy English	Jesus causes a bad <i>spirit</i> to leave a man Jesus went down to a town in Galilee called Capernaum. On the Jewish day for rest, he began to teach in the meeting place. They were really surprised because his words had authority.
Easy-to-Read Version—2001	.
Easy-to-Read Version—2006	Jesus Frees a Man From an Evil Spirit Jesus went to Capernaum, a city in Galilee. On the Sabbath day he taught the people. They were amazed at his teaching because he spoke with authority.
<i>God's Word</i> ™	Jesus Forces an Evil Spirit out of a Man Jesus went to Capernaum, a city in Galilee, and taught them on a day of rest—a holy day. The people were amazed at his teachings because he spoke with authority.
Good News Bible (TEV)	A Man with an Evil Spirit Then Jesus went to Capernaum, a town in Galilee, where he taught the people on the Sabbath. They were all amazed at the way he taught, because he spoke with authority.
<i>The Message</i>	He went down to Capernaum, a village in Galilee. He was teaching the people on the Sabbath. They were surprised and impressed—his teaching was so forthright, so confident, so authoritative, not the quibbling and quoting they were used to.
NIRV	Jesus Drives Out an Evil Spirit Then Jesus went to Capernaum, a town in Galilee. On the Sabbath day he taught the people. They were amazed at his teaching, because his words had authority.
New Life Version	Jesus Heals a Man with a Demon Jesus went down to Capernaum in Galilee. He taught them on the Days of Rest. The people were surprised and wondered about His teaching. His words had power.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	.	Jesus went to the town of Capernaum in Galilee and taught the people on the Sabbath. His teaching amazed them because he spoke with power.
The Living Bible		Then he returned to Capernaum, a city in Galilee, and preached there in the synagogue every Saturday. Here, too, the people were amazed at the things he said. For he spoke as one who knew the truth, instead of merely quoting the opinions of others as his authority.
New Berkeley Version	.	
New Century Version		Jesus Forces Out an Evil Spirit Jesus went to Capernaum, a city in Galilee, and on the Sabbath day, he taught the people. They were amazed at his teaching, because he spoke with authority.
New Living Translation		Jesus Casts Out a Demon Then Jesus went to Capernaum, a town in Galilee, and taught there in the synagogue every Sabbath day. There, too, the people were amazed at his teaching, for he spoke with authority.
Unlocked Dynamic Bible		One day he went down to Capernaum, a city in the district of Galilee. On the next Sabbath, he taught the people in the synagogue. They were continually amazed at what he was teaching, because he spoke with confidence.
William's New Testament		So He came down to Capernaum, a city in Galilee. And He continued to teach them on the Sabbath, and they were completely astounded, because His message was spoken with authority.

Partially literal and partially paraphrased translations:

American English Bible		From there, he went on to Capharnaum (a city in Galilee), where he again taught on the Sabbath. And those [people] were amazed by his way of teaching, because he spoke with such great authority.
Beck's American Translation	.	
Breakthrough Version		And He went down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths. And they were being impressed based on His teaching because His message was with authority.
Common English Bible		Jesus in Capernaum Jesus went down to the city of Capernaum in Galilee and taught the people each Sabbath. They were amazed by his teaching because he delivered his message with authority.
Len Gane Paraphrase	.	
A. Campbell's Living Oracles		Then he came to Capernaum, a city of Galilee, and taught them on the Sabbath. And they were struck with awe at his manner of teaching; for he spoke with authority.
New Advent (Knox) Bible		Then he went down to Capharnaum, which is a city in Galilee, and began teaching them there on the sabbath; and they were amazed by his teaching, such was the authority with which he spoke.
NT for Everyone		Jesus' Authoritative Healings Jesus went down to Capernaum, a town of Galilee. He used to teach them every sabbath. They were astonished at his teaching, because his message was powerful and authoritative.
20 th Century New Testament	.	

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
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Christian Standard Bible	Driving Out an Unclean Spirit Then he went down to Capernaum, a town in Galilee, and was teaching them on the Sabbath. They were astonished at his teaching because his message had authority.
Conservapedia Translation	He arrived at Capernaum, a town in Galilee, and taught on the Sabbath days. People marveled at His preaching, for His logic was compelling. [Here we] use "logic" rather than "word" here, and "compelling" rather than "power"?
Evangelical Heritage V.	Jesus Drives Out a Demon He went down to Capernaum, a town of Galilee, and was teaching them on the Sabbath. They were amazed by his teaching, because his message had authority.
Ferrar-Fenton Bible	Curing a Demoniac. And coming down to Capernaum, a town of Galilee, He taught them every Sabbath; and they were delighted at His teaching, because His language was authoritative.
Free Bible Version	Jesus went down to Capernaum, a town in Galilee. On Sabbath he started teaching them. They were amazed at what he taught them for he spoke with authority.
God's Truth (Tyndale)	But he went his way even through the midst of them: and came into Capernaum a city of Galile, and there taught them on the Saboth days. And they were astonied at his doctrine: for his preaching was with power. A portion of v. 30 is included for context.
Jubilee Bible 2000 Montgomery NT	. Then he went down to Capernaum, a city of Galilee, and continued to teach the people on the Sabbath Days. They were deeply impressed by his teaching because his speech was with authority.
NIV, ©2011	Jesus Drives Out an Impure Spirit Then he went down to Capernaum, a town in Galilee, and on the Sabbath he taught the people. They were amazed at his teaching, because his words had authority.
Riverside New Testament Leicester A. Sawyer's NT Unlocked Literal Bible Urim-Thummim Version But he went through the middle of them and went his way, and came down to Capernaum, a city of Galilee, and taught them on the sabbath days. And they were shocked at his Doctrine: for his Word was with power. V. 30 is included for context.
Weymouth New Testament	So He came down to Capernaum, a town in Galilee, where He frequently taught the people on the Sabbath days. And they were greatly impressed by His teaching, because He spoke with the language of authority.
Wikipedia Bible Project Wilbur Pickering's New T.	. Capernaum becomes His base of operations—27 AD Then He went down to Capernaum, a town in Galilee; He started teaching them on the Sabbaths. They kept on being amazed at His teaching, because His word was with authority.
Catholic Bibles (those having the imprimatur):	
Christian Community (1988)	Jesus went down to Capernaum, a town of Galilee, and began teaching the people at the sabbath meetings. They were astonished at the way he taught them, for his word was spoken with authority.
The Heritage Bible	And came down into Capernaum, a city of Galilee, and he was teaching them in the Sabbaths. And they were struck with shock over his teaching, because his word was in authority.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	The Man with an Unclean Spirit (Nazareth) [Lk.4.31-37 -] - Mk.1.21-28

Coming down to Capernaum, a town in Galilee, he taught the people on the Sabbath, and they were astounded at his teaching, for what he said had the note of authority.

New Jerusalem Bible

He went down to Capernaum, a town in Galilee, and taught them on the Sabbath. And his teaching made a deep impression on them because his word carried authority.

New RSV

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Jewish/Hebrew Names Bibles:

Complete Jewish Bible

He went down to K'far-Nachum, a town in the Galil, and made a practice of teaching them on *Shabbat*. They were amazed at the way he taught, because his word carried the ring of authority.

exeGesés companion Bible

...and goes down to Kaphar Nachum a city of Galiyl, and he doctrinates them on the shabbaths: and they astonish at his doctrine: for his word is in authority.

Hebraic Roots Bible

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Israeli Authorized Version

.

The Scriptures 1998

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Tree of Life Version

Healing and Deliverance in Capernaum and Beyond

Yeshua came down to Capernaum, a town in the Galilee. He was teaching them on Shabbat, and they were astounded at His teaching because His message had authority.

Expanded/Embellished Bibles:

The Amplified Bible

Then He came down [from the hills of Nazareth] to Capernaum, a city of Galilee [on the shore of the sea], and He was teaching them on the Sabbath; and they were surprised [almost overwhelmed] at His teaching, because His message was [given] with authority *and* power *and* great ability.

An Understandable Version

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The Expanded Bible

Jesus Forces Out an Evil Spirit

Jesus went to Capernaum [4:23], a city in Galilee, and on the Sabbath day, he taught the people. They were amazed at his teaching, because he spoke with [his words/message had] authority.

Jonathan Mitchell NT

So He went down into Capernaum, a city of the Galilee [district]. Then He was continuing in teaching them, during the sabbaths.

And they kept on being struck out of themselves with astonishment at His teaching – that His word was being in union with authority (or: because His idea was in the midst of right and privilege; that His message and thought was existing in a sphere from out of [His] Being).

P. Kretzmann Commentary

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Syndein/Thieme

{Ministry in Capernaum}

So He went down to Capernaum, a town in Galilee, and was teaching them on the Sabbath. And they were continually amazed at His teaching . . . for His doctrine carried authority.

Translation for Translators

Luke 4:31-37

Jesus expelled an evil spirit.

One day he went with his disciples down to Capernaum, a town in Galilee district. On the next Sabbath/Jewish day of rest (OR, Each ◀Sabbath/Jewish day of rest▶), he taught the people ◀in the synagogue/in the Jewish meeting place▶. They were

continually amazed at what he was teaching, because *he spoke* ◀with authority/as people speak who have the right to command others what to do▶.

The Voice Next He went to Capernaum, another Galilean city. Again He was *in the synagogue* teaching on the Sabbath, and as before, the people were enthralled by His words. He had a way of saying things—a special authority, a *unique power*.

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.
International Standard V

Jesus Heals a Man with an Unclean Spirit

Then Jesus^[w] went down to Capernaum, a city in Galilee, and began teaching the people^[x] on Sabbath days.^[y] They were utterly amazed at what he taught, because his message was spoken^[z] with authority.

^[w] Luke 4:31 Lit. *he*

^[x] Luke 4:31 Lit. *them*

^[y] Luke 4:31 Lit. *Sabbaths*

^[z] Luke 4:32 The Gk. lacks *spoken*

NET Bible®

Ministry in Capernaum

So¹⁰² he went down to Capernaum,¹⁰³ a town¹⁰⁴ in Galilee, and on the Sabbath he began to teach the people.¹⁰⁵ They¹⁰⁶ were amazed¹⁰⁷ at his teaching, because he spoke¹⁰⁸ with authority.¹⁰⁹

^{102tn} Here καί (kai) has been translated as “so” to indicate the continuation of the topic; in light of his rejection at Nazareth, Jesus went on to Capernaum.

^{103sn} Capernaum was a town on the northwest shore of the Sea of Galilee, 680 ft (204 m) below sea level. It was a major trade and economic center in the North Galilean region, and it became the hub of operations for Jesus' Galilean ministry.

^{104tn} Or “city.”

^{105tn} Grk “them”; the referent (the people) has been specified in the translation for clarity.

^{106tn} Grk “And they.” Here καί (kai) has not been translated because of differences between Greek and English style.

^{107sn} They were amazed. The astonishment shown here is like that in Luke 2:48.

^{108tn} Grk “because his word was.”

^{109sn} Jesus' teaching impressed the hearers with the directness of its claim (with authority). A study of Jewish rabbinic interpretation shows that it was typical to cite a list of authorities to make one's point. Apparently Jesus addressed the issues in terms of his own understanding.

New American Bible (2011)

The Cure of a Demoniac.

* Jesus then went down to Capernaum,^r a town of Galilee.^s He taught them on the sabbath, and they were astonished at his teaching because he spoke with authority.^t

* [4:31–44] The next several incidents in Jesus' ministry take place in Capernaum and are based on Luke's source, Mk 1:21–39. To the previous portrait of Jesus as prophet (Lk 4:16–30) they now add a presentation of him as teacher (Lk 4:31–32), exorcist (Lk 4:32–37, 41), healer (Lk 4:38–40), and proclaimer of God's kingdom (Lk 4:43).

^r [4:31–37] Mk 1:21–28.

^s [4:31] Mt 4:13; Jn 2:12.

^t [4:32] Mt 7:28–29.

The Passion Translation

Jesus Confronts a Demonized Man

Jesus went to Capernaum^[ab] in Galilee and taught the people on the Sabbath day. His teachings stunned and dazed^[ac] them, for he spoke with penetrating words that manifested great authority.

^[ab] Luke 4:31 Capernaum means “the village of Nahum” and Nahum means “comforted.” Jesus did many miracles and made his Galilean base of ministry in “the village of the comforted.”

^[ac] Luke 4:32 The Greek word used here, ekplesso, is a strong verb that means “struck with amazement, “astonished,” “panic stricken,” “shocked” or “something that takes your breath

away” (like being hit with a blow), or “to expel,” “to drive out.” Jesus spoke with such glory and power emanating from him that his words were like thunderbolts into their hearts. May we hear his words in the same way today.

The Spoken English NT

Jesus Kicks Out an Unclean Spirit (Mk 1:21-28)

Jesus went down to the Galilean^{dd} town of Capernaum.^{ee} And he was teaching them on the Sabbath. They were just astounded by his teaching, because his words had such authority.^{ff}

^{dd.} Prn. gal-la-lee-an.

^{ee.} Prn. cup-per-neem.

^{ff.} Lit. “because his word (i.e. his teaching) was with authority.”

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament	and [He] descends to capernaum city [of] the galilee and [He] was Teaching them in the breaks (weekly) and [They] were astonished at the teaching [of] him for in authority was The Word [of] him
Awful Scroll Bible	Then He went-down to Capernaum, a city of Galilee, and was teaching them from-within the sabbaths. Indeed they keep to become struck-from at His teaching, certainly-of-which His words were by-within existence-by.
Orthodox Jewish Bible	And Moshiach went down to Kfar-Nachum, a shtetl of the Galil. And he was saying them shiurim on the Shabbatot. And they were amazed at his torah, because Rebbe Melech HaMoshiach's dvar torah was with samchut (authority).
Rotherham’s Emphasized B.	And he came down into Capernaum, a city of Galilee. And he was teaching them on the sabbath; and they were being struck with astonishment at his teaching, because, with authority, was his word.
Concordant Literal Version	.
Webster’s Translation	.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	.
Charles Thompson NT	When he came down to Capernaum, a city of Galilee, and was teaching them on the sabbath days, they were astonished at his manner of teaching, for his discourse was with authority.
Context Group Version	.
The Disciple’s Bible	Jesus Goes To Capernaum And Teaches. They Are Astounded At His Authority And He went down to Capernaum, a city of Galilee. And He was teaching them on the Sabbath. And they were astounded at His teaching, because His message was with authority.
English Standard Version	And he went down to Capernaum, a city of Galilee. And he was teaching them on the Sabbath, and they were astonished at his teaching, for his word possessed authority.
Far Above All Translation	.
Green’s Literal Translation	.
Literal New Testament	.
Modern English Version	The Man With an Unclean Spirit Then He went down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths. They were astonished at His teaching, for His word was with authority. {Mk 1:21-28 & Lk 4:31-37 Capernaum.}
Modern Literal Version	And he came down to Capernaum, a city of Galilee. And he was teaching them on the Sabbath day; and they were being astounded at his teaching, because his word was with* authority.

Modern KJV
New European Version

Jesus in Capernaum

And he came down to Capernaum, a city of Galilee. And he was teaching them on the Sabbath day. And they were astonished at his teaching; for his word was with authority.

New King James Version

Jesus Casts Out an Unclean Spirit

Then He went down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths. And they were astonished at His teaching, for His word was with authority.

NT (Variant Readings)
Niobi Study Bible
Restored Holy Bible 6.0

[A demon in the synagogue].
And came down to Capernaum, a city of Galilee,
and was teaching them on the Sabbaths.

Revised Young's Lit. Trans.

And they were astonished at His doctrine: for His word was with authority.
And he came down to Capernaum, a city of Galilee, and was teaching them on the sabbaths, and they were astonished at his teaching, because his word was with authority.

Third Millennium Bible

And He came down to Capernaum, a city of Galilee, and taught them on the Sabbath days. And they were astonished at His doctrine, for His word was with power.

A Voice in the Wilderness
World English Bible
Young's Updated LT

The gist of this passage:

When Jesus is teaching in Capernaum, they are surprised that He teaches them with authority.

Luke 4:31a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
katerchomai (κατέρχομαι) [pronounced kat-ER-khom-ahēe]	to come down, to go down, to descend; to depart; of one who goes from a higher to a lower locality; of those who come to a place by a ship	3 rd person singular, aorist active indicative	Strong's #2718
eis (εἰς) [pronounced ICE]	to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of	directional preposition	Strong's #1519
Καπερναοῦμ (Καπερναοῦμ) [pronounced cap-er-nah-OOM]	village of comfort; transliterated, Capernaum, Caphanachum; of Hebrew origin	indeclinable proper singular noun/location	Strong's #2584
polis (πόλις, εως, ἡ) [pronounced POH-liss]	city, city-state; inhabitants of a city	feminine singular noun; accusative case	Strong's #4172

Luke 4:31a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Galilaia (Γαλιλαία) [pronounced <i>gal-il-ī-yah</i>]	circuit, circle; transliterated <i>Galilee</i>	feminine proper noun/location; genitive/ablative case	Strong's #1056

Translation: Then He went down to Capernaum, a city of Galilee;...

According to Google, the distance between Nazareth and Capernaum is 32 miles. On modern roadways, a reasonably fit person could make this walk in a day. However, travel in the ancient world was much more difficult, the roadways not being very smooth. Throughout the Bible—in fact, in the very book that we are studying—there are talks of making the paths straight and of removing any impediment which is in the way. Obviously, the straighter the road, the more level the road, and the fewer impediments along the way, the easier the road would be to travel.

I believe that Jesus is in exceptionally good health, and that He could make such a walk in two days, if necessary. Others estimate 4 days (I think that is far too long). Throughout His ministry, Jesus communed with God; so it would seem that, on a journey like this, that Jesus would continue this practice.

We do not know how Jesus chose to go to this or that place. The only thing which makes sense here is, He was guided or moved by the Holy Spirit (as we have read previously). So Jesus was guided to speak in places where there was positive volition toward the accurate teaching of the Word of God. I would believe that the Holy Spirit understood where the positive volition was, but that Jesus did not access His omniscience in order to have this knowledge.

It would make sense that Jesus would travel to cities and villages which are near one another.

On occasion, He taught at places where people were negative, but He rarely remained there for long. Also, He faced actual physical attacks in some places (like Nazareth). He did not appear to ever return to Nazareth. He will be turned away from the cities from the beginning. So, it is logical that Jesus would go to cities where He was accepted; and that He would avoid cities where people were clearly not interested.

For these reasons, Jesus mostly avoided places where the people have rejected Him or would reject Him. There was no reason for Jesus to spend any amount of time teaching people who rejected His Person and authority.

Let me remind you that Jesus had a mostly unknown ministry prior to Nazareth. I put an arbitrary time frame of 6 months on this ministry, where Jesus, without disciples, went from city to city, stopping in at the various synagogues, where He would read the Scriptures placed in front of Him; and then explain them. By this ministry (or, *pre-ministry*, if you will), Jesus would have known where the positive and negative volition was.

Jesus would eventually allow Himself to be taken by the law (by illegitimate authorities, actually); but He needed to complete His ministry. Jesus needed to assemble disciples and He needed to teach them. They would carry on His ministry.

As Christians, we stand upon the finished work of Jesus Christ. Without Him, we are lost. But the way that we know about Him is the Bible, which is written primarily by His disciples (and by Paul, chosen as a disciple by Jesus after the resurrection to serve Him).

Jesus' disciples were important for many reasons. They would continue His earthly ministry. They would stand as witnesses to His life, His miracles and healings, and, eventually, His resurrection.

Nothing is said about Jesus having any companions or followers at this point. The selection of Jesus' disciples is going to take place in the next chapter. My educated guess is, He traveled alone during His ministry chronicled in Luke 4:14–15 (we have no idea how long this portion of His ministry continued).

Application: God is always able to match up good teaching with positive volition. It may not seem that way when some doctrinal churches have 5 or 15 members, but remember what we read in the Old Testament: [Who has despised the day of small things?](#)

So Jesus arrives in Capernaum. What happened in Nazareth occurred on a Saturday (Luke 4:16); and now, it is the next Saturday.

Luke 4:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ἦν (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
didaskô (διδάσκω) [pronounced <i>did-AS-koh</i>]	<i>teaching, instructing, imparting knowledge, the one instilling doctrine</i>	masculine singular, present active participle; nominative case	Strong's #1321
αὐτούς (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τοῖς (τοῖς) [pronounced <i>toyce</i>]	<i>the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
σαββατον (σάββατον) [pronounced <i>SAHB-baht-on</i>]	<i>Sabbath [day, week]; seventh day; Saturday</i>	neuter plural noun, dative, locative or instrumental case	Strong's #4521

Translation: ...and He kept teaching them on the Sabbath days.

Whereas our Christian churches are famous for lasting an hour or an hour and fifteen minutes, I suspect that the reading and teaching in the synagogues lasted much longer. This was the day off for all Jewish people, and many believers (and religious types) took advantage of this, to hear as much of the Word of God as was possible.

Although it was typical for men to stand up and read passages to the congregation; Jesus apparently added some explanation as well to His readings. This does not appear to be out of the ordinary. I assume that teaching or providing some explanation was not unusual or unheard of.

I mentioned that I once took a course called Differential Equations and the professor was Polish, and it seemed, recently arrived. His English was difficult to understand and his writing was atrocious. So, we were supposed to do problem on the chalkboard. We were allowed/encouraged to explain them. So, knowing that this was not easy for those in the class, I would explain exactly what I did, step by step, as clearly as I possibly could. I had people later tell me that the only thing they ever understood in that class was when I taught from the board (I usually did a problem during each class).

Jesus is thoroughly filled with both the Spirit and the Word of God. Therefore, when He taught the words that He read, many people understood these passages sometimes for the first time. "Oh, that's what's going on." Or, "I understand what God is telling us in this passage."

The Bible is filled with narrative. There are certainly doctrines, rules, laws and guidelines; but there is a lot of narrative as well. Even in the 5 books of the Torah, which contain the foundation of God's instruction to the Jewish people, there is a lot of narrative. Nearly all of Genesis is narrative; and I would estimate over half of Exodus is narrative. Much of Numbers is narrative. That right there would suggest that the Torah is about half narrative.

Since God the Holy Spirit helped guide the writers of Scripture, there are a great many details of their life experiences which are left out. Therefore, when one talks about this or that narrative, there are sometimes very important lessons to be found in said narrative.

I have had the experience on many occasions of reading an Old Testament passage, not having any idea what it meant; and then R. B. Thieme, Jr. would explain the passage in detail, bringing in all of the relevant isagogics; and suddenly, an obscure passage made perfect sense.

As an aside, there are passages in the book of Luke which I recall R. B. Thieme, Jr. teaching (he taught primarily the parallel passage from the book of Matthew), and I still recall his explanation; and how much sense that it made. This is teaching which I received 40 years ago, for the most part.

There are very simple things, like the offering up of Isaac by his father Abraham. This is a very dramatic narrative, and many people, on their first read, wonder, *does God support child sacrifice?* There are a great many memes made up in the unbelieving world about Abraham bringing Isaac to be offered up as a human sacrifice to God (and many disparaging things said about God as a result). However, for the believer, the meaning of that narrative is quite significant.

Many times, when the believer's faith is attacked and he hears the Scriptures being disparaged, along with all of his beliefs, a believer will remember early Old Testament passages and how well they are integrated into fundamental Christian doctrine. Our confidence is often based upon such passages. Our confidence is based upon the Word of God.

Back to the narrative:

Luke 4:31 Then He went down to Capernaum, a city of Galilee; and He kept teaching them on the Sabbath days.

Galilee describes the general region where Jesus' ministry, for the most part, took place. This is the region mostly north and west of the Sea of Galilee. Capernaum is a specific city about 30 miles from Nazareth.

Jesus encountered negative volition in Nazareth, so He has gone to Capernaum instead.

Luke 4:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
εκπλήσσω (ἐκπλήσσω) [pronounced <i>ehk-PLACE-so</i>]	<i>to strike with astonishment; to amaze, to astonish; to be astonished</i>	3 rd person plural, imperfect passive indicative	Strong's #1605
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]	<i>on, upon; at, by, before; of position, over, against; to, at, across; about (the times), above, after, against, among, as long as</i>	preposition of superimposition; used of motion and rest	Strong's #1909
τῆ (τῆ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
διδασκαλία (διδασκαλία) [pronounced <i>dihd-ahkh-AY</i>]	<i>teaching, instruction, doctrine, doctrinal teaching</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1322
αὐτοῦ (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: They were astonished at His teaching,...

People at these synagogues (perhaps there was just one in each city) heard Jesus teaching, and they were quite amazed.

Luke 4:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὅτι (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ἐξουσία (ἐξουσία) [pronounced <i>ex-oo-SEE-ah</i>]	<i>authority, jurisdiction, liberty, power, right, strength; privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1849

Luke 4:32b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, nominative case	Strong's #3056
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...for His words [were spoken] with authority.

Jesus did not give the explanations offered by rabbis in the past; He did not offer up the explanation, "This passage means this; or, perhaps, it means that." He did not cite this or that rabbi when explaining what information was to be found in the passage that he read. He simply taught what was there, accurately, and with authority. Jesus was the authority as the One teaching the passage before them.

As an aside, you might think someone teaching accurately and with authority is arrogant when you first hear them; but the person who is arrogant is you. A good Bible teacher knows his material and has studied it for years, if not decades. On the other hand, many Bible students are barely dry behind the ears. Or their growth has been impeded by personal inconsistency or a lack of belief.

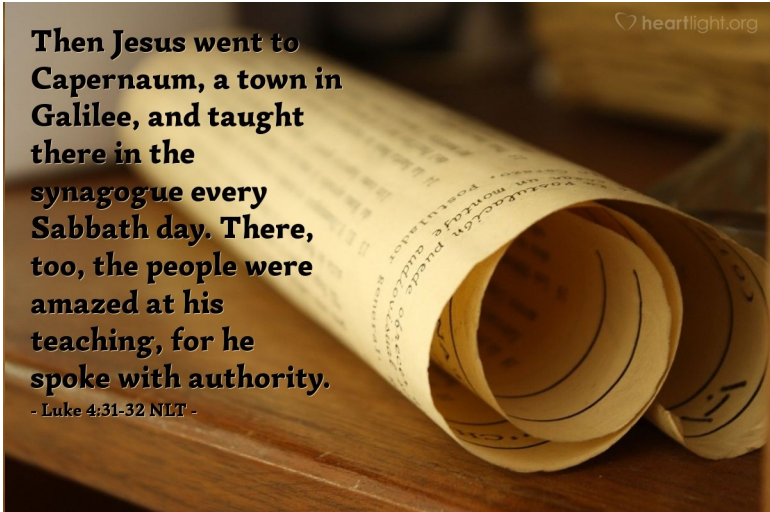
Luke 4:32 **They were astonished at His teaching, for His words [were spoken] with authority.**

Jesus is in Capernaum teaching the Word of God with authority. The people are astonished. The verb here is the 3rd person plural, imperfect passive indicative of *ekplêssô* (ἐκπλήσσω) [pronounced *ehk-PLACE-so*]. It means, *to strike with astonishment; to amaze, to astonish; to be astonished*. Strong's #1605. The imperfect tense indicates that the people began to be astonished or amazed and they continue with their amazement. The passive voice indicates that they are listening, hearing and absorbing the teaching of Jesus. The indicative mood is the mood of reality.

However, unlike Nazareth, the people of Capernaum did not reject the Lord's authority.

Luke 4:31–32 (NLT) (a graphic); from **Heart Light**; accessed March 26, 2021.

Luke 4:31–32 **Jesus then went down to Capernaum, a city in the Galilee area; and He**



Then Jesus went to Capernaum, a town in Galilee, and taught there in the synagogue every Sabbath day. There, too, the people were amazed at his teaching, for he spoke with authority.

- Luke 4:31-32 NLT -

continued teaching on the Sabbath days. The people who attended these synagogues were astonished by His teaching, as He spoke with authority.

At this point in our narrative, Jesus has exited His city of Nazareth and He is now teaching in Capernaum.

And in the synagogue was a man having a spirit—demonic, unclean; and he cried out in a voice great, “Aha! What to us, even You, Jesus a Nazarene; You have come to destroy us? I have seen You, Who You are—the Holy of God.”

Luke
4:33–34

In the synagogue was a man who had an unclean, demonic spirit. He called out in a loud voice, “Ahh! What [will You do] to us, even You, Jesus of Nazareth? Have You come to destroy us? I have known You [for] Who You [really] are—the Holy [One] of God!”

There was a man in the synagogue who had an unclean, demonic spirit. He called out to Jesus in a very loud voice: “Ahh! What will You do to us, Jesus of Nazareth? Have You come to destroy us? I know Who You really are—You are the Holy One of God!”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And in the synagogue was a man having a spirit—demonic, unclean; and he cried out in a voice great, “Aha! What to us, even You, Jesus a Nazarene; You have come to destroy us? I have seen You, Who You are—the Holy of God.”
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And in the synagogue there was a man who had an unclean devil, and he cried out with a loud voice, Saying: Let us alone, what have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy one of God.
V. Alexander’s Aramaic T. James Murdock’s Syriac NT	. And there was in the synagogue a man, in whom was an unclean demon: and he cried out, with a loud voice, and said: Let me alone: What have I to do with thee, Jesus, thou Nazarean? Hast thou come to destroy us? I know thee, who thou art, the Holy One of God.
Original Aramaic NT	And there was a man in the synagogue who had spirits of filthy demons in him and he cried with a loud voice And he said, "Let us alone! What business do we have with you, Yeshua Nazarene? Have you come to destroy us? I know you, who you are, The Holy One of God!".
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. And there was in the synagogue a man who had an unclean, demonic spirit, and he cried in a loud voice, And said, Leave me alone, what have we in common, O Jesus the Nazarene? have you come to destroy us? I know who you are, Holy One of God!

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And there was a man in the Synagogue who had an unclean spirit; and he gave a loud cry and said, Let us be! what have we to do with you, Jesus of Nazareth? have you come to put an end to us? I have knowledge who you are, the Holy One of God.
------------------------	---

Bible in Worldwide English	A man who had a bad spirit in him was in the meeting house. He called in a loud voice. He said, Jesus from Nazareth! What do you want to do to us? Have you come to kill us? I know who you are. You are Gods Holy Man.
Easy English	In the meeting place was a sick man. He had a bad spirit that was living inside him. The spirit caused him to shout and to make a lot of noise. 'Jesus of Nazareth, what do you want to do to us? Have you come to destroy us? I know who you are. You are the Holy One. You come from God.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	In the synagogue there was a man who had an evil spirit from the devil inside him. The man shouted loudly, "Jesus of Nazareth! What do you want with us? Did you come here to destroy us? I know who you are—God's Holy One!"
God's Word™	.
Good News Bible (TEV)	In the synagogue was a man who had the spirit of an evil demon in him; he screamed out in a loud voice, "Ah! What do you want with us, Jesus of Nazareth? Are you here to destroy us? I know who you are: you are God's holy messenger!"
<i>The Message</i>	In the meeting place that day there was a man demonically disturbed. He screamed, "Ho! What business do you have here with us, Jesus? Nazarene! I know what you're up to. You're the Holy One of God and you've come to destroy us!"
NIRV	In the synagogue there was a man controlled by a demon, an evil spirit. He cried out at the top of his voice. "Go away!" he said. "What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are. You are the Holy One of God!"
New Life Version	A man in the Jewish place of worship had a demon. He cried with a loud voice, "What do You want of us, Jesus of Nazareth? I know Who You are. You are the Holy One of God."
New Simplified Bible	.
Thought-for-thought translations; dynamic translations; paraphrases:	
College Press Bible Study Contemporary English V.	.
The Living Bible	There in the Jewish meeting place was a man with an evil spirit. He yelled out, "Hey, Jesus of Nazareth, what do you want with us? Are you here to get rid of us? I know who you are! You are God's Holy One."
New Berkeley Version	Once as he was teaching in the synagogue, a man possessed by a demon began shouting at Jesus, "Go away! We want nothing to do with you, Jesus from Nazareth. You have come to destroy us. I know who you are—the Holy Son of God."
New Century Version	.
New Living Translation	In the synagogue a man who had within him an evil spirit shouted in a loud voice, "Jesus of Nazareth! What do you want with us? Did you come to destroy us? I know who you are—God's Holy One!"
Unlocked Dynamic Bible	Once when he was in the synagogue, a man possessed by a demon—an evil[g] spirit—cried out, shouting, "Go away! Why are you interfering with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!"
William's New Testament	That day, there was a man in the synagogue who was controlled by an evil spirit. The man shouted very loudly, "Ha! Jesus, from Nazareth! Evil spirits have nothing to do with you! Have you come to destroy us all? I know who you are. You are the Holy One from Yahweh!"
	Now there was a man in the synagogue who was under the power of the spirit of a foul demon, and he screamed with a loud voice, "Ha! What do you want of us, Jesus, you Nazarene? Have you come to destroy us? I know who you are. You are God's Holy One."

Partially literal and partially paraphrased translations:

American English Bible	There he found a man in that synagogue [who was possessed by] an unclean demon. And [the demon] shouted at him: 'Ah! What dealings do we have with you, Jesus... you Nazarene? Did you come here to destroy us? I know exactly who you are; [You're] the Holy One of God!'
Beck's American Translation Breakthrough Version	And in the synagogue, there was a man who had <i>the</i> spirit of a demon that was not clean, and he yelled out with a loud voice, "Ahhhh! What <i>do</i> You <i>want</i> with us, Jesus, Nazarene? Did you come to ruin us? I know who You are, God's Sacred <i>One</i> ."
Common English Bible International Standard V	. In the synagogue was a man who had a demon. [Lit. <i>a spirit of a demon of uncleanness</i>] He screamed with a loud voice, "Oh, no! What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!"
Len Gane Paraphrase	Now there was a man in this synagogue who had a spirit of an unclean devil, and he shouted out with a loud voice saying, "Grr!; what do we have in common? Have you come to destroy us? I know you; who you are: The Holy One of God!"
A. Campbell's Living Oracles	Now there was in the synagogue a man possessed by the spirit of an unclean demon, who roared out, saying, Ah! Jesus of Nazareth, what hast thou to do with us? Art thou come to destroy us? I know who thou art—the Holy One of God.
New Advent (Knox) Bible	In the synagogue was a man who was possessed by an unclean spirit, that cried out with a loud voice: Nay, why dost thou meddle with us, Jesus of Nazareth? Hast thou come to make an end of us? I recognize thee for what thou art, the Holy One of God.
NT for Everyone	There was a man in the synagogue who had the spirit of an unclean demon. 'Hey, you!' he yelled out at the top of his voice. 'What's going on with you and me, Jesus of Nazareth? Have you come to destroy us? I know who you are – you're God's Holy One!'
20 th Century New Testament	In the Synagogue there was a man with the spirit of a foul demon in him, who called out loudly: "Stop! What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are--the Holy One of God!"

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	IN THE SYNAGOGUE THERE WAS A MAN POSSESSED BY THE SPIRIT OF AN UNCLEAN DEMON, AND HE CRIED OUT WITH A LOUD VOICE, "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 THEOS (<i>The Alpha & Omega</i>)!"
Christian Standard Bible Conservapedia Translation	. In the synagogue a man possessed with the devil shouted out in a loud voice, "Leave us alone! What do you want with us, Jesus of Nazareth? Did you come to destroy us? I know who you are: the Holy Son of God. [We should] use "son" rather than the unisex "one"
Evangelical Heritage V. Ferrari-Fenton Bible	. And in the synagogue there was a man possessed of a foul spirit; and he shrieked out with Hal what is there common between us, Jesus of Nazareth? Have You come here to exterminate us? I know You, who You are—the Holy One of God!'
Free Bible Version God's Truth (Tyndale)	. And in the synagogue there was a man which had a spirit of an unclean devil, and cried with a loud voice saying: let me alone, what have you to do with us, you Jesus of Nazareth? are you come to destroy us? I know you what you are, even the holy of God.
Jubilee Bible 2000	.

Montgomery NT
NIV, ©2011

.
In the synagogue there was a man possessed by a demon, an impure spirit. He cried out at the top of his voice, "Go away! What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!"

Riverside New Testament

In the synagogue there was a man with the spirit of an impure demon, and he shouted with a loud voice, "Ha, what have you to do with us, Nazarene Jesus? Have you come to destroy us? I know who you are — The Holy One of God."

Leicester A. Sawyer's NT

And there was a man in the synagogue having a spirit of an impure demon; and he cried with a loud voice, Alas! what have you to do with us, Jesus Nazarene? Have you come to destroy us? I know you who you are, the Holy [Son] of God!

Unlocked Literal Bible

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Urim-Thummim Version

.

Weymouth New Testament

.

Wikipedia Bible Project

.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

"In the synagogue there was a man possessed by an evil spirit who shouted in a loud voice, "What do you want with us, Jesus of Nazareth? Have you come to destroy us? I recognize you: you are the Holy One of God."

The Heritage Bible

And in the synagogue there was a man, having a spirit of an unclean demon, and he screamed with a great voice, Saying, Aha; what is *there* to us and to you, Jesus, Nazarene? Have you come to destroy us? I see you, who you are, the Holy One of God.

New American Bible (2002)

.

New American Bible (2011)

.

New English Bible—1970

Now there was a man in the synagogue possessed by a devil, an unclean spirit. He shrieked at the top of his voice, 'What do you want with us, Jesus of Nazareth? Have you [Or: You have.] come to destroy us? I know who you are? the Holy One of God.'

New Jerusalem Bible

In the synagogue there was a man possessed by the spirit of an unclean devil, and he shouted at the top of his voice, 'Ha! What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are: the Holy One of God.'

New RSV

.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

In the synagogue there was a man who had an unclean demonic spirit, who shouted in a loud voice, "Yaah! What do you want with us, Yeshua from Natzeret? Have you come to destroy us? I know who you are — the Holy One of God!"

exeGesés companion Bible

YAH SHUA ORDERS AN IMPURE DEMON

And in the synagogue there is a human with a spirit of an impure demon; screaming with a mega voice, wording, Aha!

What have we to do with you,

Yah Shua - Nazarene?

Come you to destroy us?

I know you who you are - the Holy of Elohim.

Hebraic Roots Bible

And in the synagogue was a man who had a spirit of an unclean demon. And he cried out with a loud voice, saying, Aha! What is to us and to You, Yahshua,

Nazarene? Did You come to destroy us? I know You, who You are, the Holy One of Elohim.

Israeli Authorized Version
The Scriptures 1998

.
And in the congregation was a man having a spirit of an unclean demon. And he cried out with a loud voice, saying, "Ha! What have we to do with You, עשוהי of Natsareth? Did You come to destroy us? I know You, who You are, the Set-apart One of Elohim!"

Tree of Life Version

.

Expanded/Embellished Bibles:

The Amplified Bible

There was a man in the synagogue who was possessed by the spirit of an unclean demon; and he cried out with a loud and terrible voice, "Let us alone! What business do we have [in common] with each other [Lit *What to me and to you*], Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!" (From Matthew 8:29) Lit *What to us and to you*, originally a Hebrew idiom which does not translate well into English. The idiom is meant to bluntly inform the other person that the speaker is not aware of any obligation between them, and does not wish to deal with the other person (cf 2 Sam 16:10). It can also express the speaker's protest that he has not harmed the other individual, and therefore should not suffer harm at the hands of that person (cf 1 Kin 17:18).

An Understandable Version

Now there was a man in the synagogue who was dominated by the spirit of an evil demon [Note: These "evil spirits" or "demons" were powerful beings sent by Satan to inhabit people, causing physical, mental and spiritual harm to them]. He was shouting with a loud voice, "Ha! What business do we have with you, Jesus from Nazareth? Have you come to destroy us? I know who you are; [you are] God's Holy One."

The Expanded Bible

In the synagogue a man who had within him an ·evil spirit [·unclean spirit; ^cdemons were viewed as "unclean" or defiling spirit-beings] shouted in a loud voice, "Jesus of Nazareth! What do you ·want [have to do] with us? Did you come to destroy us? I know who you are—God's Holy One!"

Jonathan Mitchell NT

Further, in – and as a part of – the synagogue there was a man (or: person) continuously having and holding a breath-effect (spirit; attitude) of an unclean demon (Hellenistic concept and term: = a culturally unpruned animistic influence), and he uttered up (or: cried out) with a loud voice, "Ah! (or: Ha!) What [is this] for us... and for You (or: What [business is there] between us and You; What [is there in common] for us and for you; Why do you meddle with us), Jesus, you Nazarene? You came to get rid of us! (or: Do you come to destroy us?) I have seen and know You... Who (or: What) you are! – God's set-apart One! (or: the Holy man whose source is God; as a genitive of apposition: the Holy One {or: man} Who is God!)" [comment: it has been assumed that when saying "us" this person was referring to the animistic influence; but was he perhaps referring to the Jewish culture, religion and political entity, of which he was a part? Cf Acts 16:16-18]

P. Kretzmann Commentary
Syndein/Thieme

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And there was a person/man {anthropos} in the synagogue who was possessed by the 'spirit of a fallen angel' {literally "spirit of an unclean devil" (pneuma akathartos daimonion)}. And he screamed out with a very loud voice, saying, "What do You want with us Jesus of Nazareth? {the 'voice controlling demons' inside of the possessed man were talking}, Have You come to destroy us? I know Who You are . . . the Holy One of God!"

Translation for Translators

That day, (OR, On one of those Jewish days of rest,) there was a man in the synagogue who was controlled by an evil spirit. That man shouted very loudly, "Hey! Jesus, from Nazareth! We(exc) evil spirits have nothing in common with you, so

◀do not interfere with us now!/why should you interfere with us now?▶ [RHQ] ◀Do not destroy us now!/Have you come to destroy us now?▶ [RHQ] I know who you are. You are the Holy One *who has come from God!*"

The Voice

In attendance that day was a man with a demonic spirit.

Demon-Possessed Man (*screaming at Jesus*): *Get out of here! Leave us alone! What's Your agenda, Jesus of Nazareth? Have You come to destroy us? I know who You are: You're the Holy One, the One sent by God!*

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.

Jesus Orders a Demon To Leave a Man. They Are Astonished At His Power

And in the synagogue there was a man having a spirit of an unclean demon. And he cried-out with a loud voice, "Let-us-alone^[k]! What^[l] do we have to do with You, Jesus from-Nazareth? Did You come to destroy us? I know You, Who You are: the Holy One of God!"

^[k] Luke 4:34 Or, Ah! (a scream).

^[l] Luke 4:34 Lit, What [is there] for us and for You?

NET Bible®

Now¹¹⁰ in the synagogue¹¹¹ there was a man who had the spirit of an unclean¹¹² demon, and he cried out with a loud voice, "Ha! Leave us alone,¹¹³ Jesus the Nazarene! Have you come to destroy us? I know who you are – the Holy One¹¹⁴ of God."

^{110tn} Here καί (kai) has been translated as "now" to indicate the transition to a specific example of how Jesus spoke with authority (v. 32).

^{111sn} See the note on synagogues in 4:15.

^{112tn} Grk "having an unclean, demonic spirit," that is, an evil spirit. This is the only place Luke uses this lengthy phrase. Normally he simply says an "unclean spirit."

^{113tn} Grk "What to us and to you?" This is an idiom meaning, "We have nothing to do with one another," or "Why bother us!" The phrase τί ἡμῶν καὶ σοῦ (ti Jhmin kai soi) is Semitic in origin, though it made its way into colloquial Greek (BDAG 275 s.v. εἶ). The equivalent Hebrew expression in the Old Testament had two basic meanings: (1) When one person was unjustly bothering another, the injured party could say "What to me and to you?" meaning, "What have I done to you that you should do this to me?" (Judg 11:12; 2 Chr 35:21; 1 Kgs 17:18). (2) When someone was asked to get involved in a matter he felt was no business of his, he could say to the one asking him, "What to me and to you?" meaning, "That is your business, how am I involved?" (2 Kgs 3:13; Hos 14:8). Option (1) implies hostility, while option (2) merely implies disengagement. BDAG suggests the following as glosses for this expression: What have I to do with you? What have we in common? Leave me alone! Never mind! Hostility between Jesus and the demons is certainly to be understood in this context, hence the translation: "Leave me alone..." For a very similar expression, see Luke 8:28 and (in a different context) John 2:4.

^{114sn} The confession of Jesus as the Holy One here is significant, coming from an unclean spirit. Jesus, as the Holy One of God, who bears God's Spirit and is the expression of holiness, comes to deal with uncleanness and unholiness.

New American Bible (2011)

In the synagogue there was a man with the spirit of an unclean demon,^u and he cried out in a loud voice, "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!"^v

* [4:34] **What have you to do with us?:** literally, "What is this to me and to you?"—a Hebrew expression of either hostility (Jgs 11:12; 2 Chr 35:21; 1 Kgs 17:18) or denial of common interest (Hos 14:9; 2 Kgs 3:13). Cf. Mk 1:24; 5:7 used by demons to Jesus. **Have you come to destroy us?:** the question reflects the current belief that before the day of the Lord control over humanity would be wrested from the evil spirits, evil destroyed, and God's authority over humanity reestablished. The synoptic gospel tradition presents Jesus carrying out this task.

^u. [4:33–34] 8:28; Mt 8:29; Mk 1:23–24; 5:7.

^v. [4:34] 4:41; Jn 6:69.

The Passion Translation In the congregation there was a demonized man, who screamed out with a loud voice, "Hey, you! Go away and leave us alone. I know who you are. You're Jesus of Nazareth, God's holy one. Why are you coming to meddle with us? You have come to destroy us already!"^[ad]

^[ad] This is an assertive statement made by the demon to Jesus.

The Spoken English NT
Wilbur Pickering's New T.

.

A demonized man

Now in the synagogue was a man having a spirit of an unclean demon; he cried out with a loud voice saying: "Ugh! What do you want with us, Jesus of Natsareth? Did you come to destroy us? I know who you are, the Holy One of God!"²¹

⁽²¹⁾ Evidently the Lord's mere presence was enough to make the demons feel threatened. Based on John 14:12, I wonder if the same thing shouldn't be true of us.

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament and in the assembly was Man Having spirit [of] demon unclean and [He] shrieks [with] sound great {Saying} Ha What? {is} [to] us and [to] you Jesus Nazarene [You] come to lose us [I] have seen you Someone [You] are The [Man] Pure [of] the god

Awful Scroll Bible Now from-within the drawing-together place, was he of the aspects-of-man holding a breath of an un-clean demon. Even exclaims- he -up-among with a great voice, speaking out, "Be let me alone! What am I to You, even Jesus the Nazarene? Came Yourself to be destroyed- us -away? I have perceived who You is, the Awful One of God!"

Concordant Literal Version
Orthodox Jewish Bible

.

And in the shul there was a man having a ruach hatameh (unclean spirit, shed, demon) and it let out a shrai (scream). Ah, mah lanu vlach, Yehoshua of Natzeret? Did you come to destroy us? I have daas of who you are, HaKadosh of Hashem.

Rotherham's Emphasized B.

And, in the synagogue, was a man having a spirit of an impure demon; and he cried out with a loud voice— Let be! What have we in common with thee, O Jesus, Nazarene! Hast thou come to destroy us? I know thee, who thou art,—The Holy One of God.

Third Millennium Bible

And in the synagogue there was a man, who had a spirit of an unclean devil, and cried out with a loud voice, saying, "Let us alone! What have we to do with Thee, Thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee and who Thou art -- the Holy One of God!"

Webster's Translation

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Literal, almost word-for-word, renderings:

Analytical-Literal Translation And in the synagogue was a man having a spirit of an unclean [or, defiling] demon. And he cried out with a loud voice, saying, "Away! What to us and to You [fig., What have we to do with You], Jesus, O Nazarene? Did You come to destroy us? I know You, who You are—the Holy One of God!"

Charles Thompson NT
Context Group Version

.

And in the community center there was a man, that had a spirit of an unclean unseen entity; and he cried out with a loud voice, Ah! what do we have to do with you, Jesus you Nazarene? Have you come to destroy us? I know you who you are, the Special One of God.

English Standard Version
Far Above All Translation

.

Now there was a man in the synagogue possessed by a spirit of an unclean demon, and he shouted out in a loud voice, and said, "Hey, what *have* you got *to do* with us, Jesus *the* Nazarene? Have you come to destroy us? I know who you are – the holy *one* of God."

- Green’s Literal Translation .
- Literal New Testament .
- Modern English Version .
- Modern Literal Version .
- Modern KJV .
- New American Standard B. .
- New European Version .
- New King James Version .

Now in the synagogue there was a man who had a spirit of an unclean demon. And he cried out with a loud voice, saying, “Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are—the Holy One of God!”

- NT (Variant Readings) .
- Niobi Study Bible .
- Restored Holy Bible 6.0 .
- Revised Young's Lit. Trans. .

And in the synagogue was a man, having a spirit of an unclean demon, and he cried out with a great voice, saying, 'Away, what -- to us and to you, Jesus, O Nazarene? you did come to destroy us; I have known you who you are -- the Holy One of God.'

- A Voice in the Wilderness .
- World English Bible .
- Young’s Updated LT .

The gist of this passage: A person possessed by a demon cries out to Jesus, recognizing Him.

Luke 4:33a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong’s #1722
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong’s #3588
sunagôgê (συναγωγή) [pronounced <i>soon-ag-oh-GAY</i>]	<i>synagogue, assembly, congregation; an assemblage of persons; specifically a Jewish ?synagogue? (the meeting or the place)</i>	feminine singular noun; dative, locative or instrumental case	Strong’s #4864
ên (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong’s #2258 (imperfect of Strong’s #1510)
anthrôpos (ἄνθρωπος) [pronounced <i>ANTH-row-pos</i>]	<i>man, mankind, human being</i>	masculine plural noun; nominative case	Strong’s #444
echô (ἔχω) [pronounced <i>EKKH-oh</i>]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; nominative case	Strong’s #2192

Luke 4:33a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>πνευμα (πνεῦμα) [pronounced PNYOO-mah]</p>	<p><i>spirit, Spirit; breath; wind [blast], air</i></p>	<p>neuter singular noun, accusative case</p>	<p>Strong's #4151</p>
<p>δαίμονιον (δαίμόνιον) [pronounced dahee-MON-ee-on]</p>	<p><i>demon, demonic being, demon spirit; also the divine power, deity, divinity; a spirit, a being inferior to God, superior to men; evil spirits or the messengers and ministers of the devil</i></p>	<p>neuter singular noun, genitive/ablative case</p>	<p>Strong's #1140</p>
<p>ἀκάθαρτος (ἀκάθαρτος) [pronounced ak-ATH-ar-toss]</p>	<p><i>not cleansed, unclean; in a ceremonial sense: that which must be abstained from according to the levitical law; in a moral sense: unclean in thought and life; impure, foul</i></p>	<p>neuter singular adjective; genitive/ablative case</p>	<p>Strong's #169</p>

Translation: *In the synagogue was a man who had an unclean, demonic spirit.*

Jesus regularly goes into the synagogues to read the Scriptures and to teach them. He is in the synagogue in Capernaum and there is a man there possessed by a demon.

Virtually everything we know about demon possession is found in the gospels. We find the word *demon* (s) 68 times in the gospels; but the word *demon* (in the singular) is not found in the epistles or even in the book of Acts. We find the word *demons* twice in the Old Testament (Deut. 32:17 Psalm 106:37—both passages are about sacrificing to demons) and 7 times in the epistles and 3 times in Revelation—and not a single one of those passages references demon possession.

Very often, there is very odd behavior expressed by a person controlled by a demon (or, *demons*). We do not know if this carries over to modern society or not. Personally, I believe that it does. But, compared to what we find in our own lives, there was a lot of demon activity during the time that the Lord was walking the earth. And when it comes to dealing with demons or dismissing them—believers in the Church Age are given no actual guidance here. Certainly, we have read about Jesus and demons, but we have to be careful about reading about something taking place and then trying to copy it.

Paul spoke of various spiritual gifts—and there are, no doubt, more than he named—but he never spoke of the gifts *demon hunter* or *demon expeller*. Given that there are no mechanics whatsoever in that realm that we can read in the epistles, trying to make up our own mechanics to cast out demons is a very bad idea.

Therefore, even though I certainly believe in these experiences recorded by Luke of Jesus; I would suggest that we understand them to be a specific historical context. Jesus had the ability to cast out demons; and His disciples did as well; but actual exercise of this gift appears to occur less and less often in the book of Acts.

Luke 4:33a *In the synagogue was a man who had an unclean, demonic spirit.*

Luke 4:33b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>καί (καί) [pronounced kī]</p>	<p><i>and, even, also; so, too, then, that; indeed, but</i></p>	<p>conjunction</p>	<p>Strong's #2532</p>

Luke 4:33b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anakrazō (ἀνακράζω) [pronounced <i>an-ak-RAD-zoh</i>]	<i>to cry [out]; to scream; to raise a cry from the depth of the throat</i>	3 rd person singular, aorist active indicative	Strong's #349
phōnē (φωνή) [pronounced <i>foh-NAY</i>]	<i>sound, voice; language</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5456
megas (μέγας, μεγάλη, μέγα) [pronounced <i>MEH-gas</i>]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #3173

Translation: He called out in a loud voice,...

The demon-possessed man calls out in a loud voice. We don't know if there is a reading going on or if Jesus enters into the synagogue and the man freaks (or, more accurately, the demon in him freaks). The demon cries out in a loud voice (using the vocal cords of the man it possesses).

No one has to introduce Jesus to this demon. They are apparently able to recognize Jesus for Who He is.

Now, bear in mind that Jesus has but one time revealed Who He is in Nazareth, and the people there tried to kill Him, they were so upset. For this reason, I would assume that Jesus is not teaching that particular aspect of Himself as He goes to the synagogue in Capernaum (I am assuming that is where this takes place based upon v. 31—that this is a continuation of vv. 31–32). Nevertheless, the demon possessing this man (or speaking through this man) is aware of Who Jesus is. How exactly, we do not know. Did he receive communications from other demons? Is he able to, somehow, recognize God's Messiah when humans cannot? Were all demons informed of the Lord based upon what happened when He was born? I don't have the answers to these questions as of yet.

Luke 4:33 And in the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice,... ESV (capitalized)

Jesus, as was His custom, entered into a synagogue with the intent of teaching there. Before Him in the synagogue is a man who is possessed by a demon, and the demon calls out in a loud voice to Jesus.

We do not know how long that Jesus has been teaching, but it is long enough for the people to be astonished by His teaching. Perhaps this event takes place in the midst of His teaching, or when He is done. Based upon the narrative that I am reading, I would suggest that this all takes place while Jesus is teaching. He walks into the synagogue and, when it is His time, Jesus begins to teach, and He teaches with authority. However, suddenly it becomes apparent that there is a man in the synagogue with a demon. Academic discipline suddenly comes to a standstill.

The demon appears to be unable to contain itself.

Luke 4:34a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ea (ἔα) [pronounced EH-ah]	an interjection expressive of indignation, or of wonder mixed with fear, <i>aha!, ha!, ah!; let it be; that is</i>	interjection expressing indignation, wonder and/or fear	Strong's #1436
ti (τί) [pronounced tee]; tis (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; nominative case	Strong's #5101
hêmin (ἡμῖν) [pronounced hay-MEEN]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, vocative	Strong's #2424
Nazarênos (Ναζαρηνός) [pronounced nad-zar-ay-NOSS]	<i>a Nazarene, a resident [inhabitant] of Nazareth</i>	masculine singular noun/adjective, vocative	Strong's #3479

Translation: ...“Ahh! What [will You do] to us, even You, Jesus of Nazareth?”

Jesus has been teaching the Scriptures with authority; and people are finding this to be very impressive. But this demon, through the man it has possessed, is speaking to Jesus, saying, “What will you do to us, Jesus of Nazareth?”

This way of referencing Jesus is interesting to me. Most often, men were identified by their first names and their father's name. Or, on occasion, by the name of the Jewish branch that they are in. But, on occasion, a person is known by the city where he has grown up.

I believe that there is some significance here, related to the fact that Jesus just came out of Nazareth and that the people there soundly rejected Him. I would postulate that the demon is aware of that, despite being confined to the body of this person he has inhabited (demons appear to have more mobility when *not* occupying a body). However, we do not know what sort of communication between demons takes place; and if such communication can occur between a demon possessing a person (who is then confined to that person) and a demon who is not (who has complete mobility).

The man is said to be possessed by a demon—singular—but it is speaking in terms of *us*. This leads me to think that, there are a number of other demons possessing this man or the demon is speaking for himself and other demons who have possessed people in that region.

Demons know that their time on earth, clear of punishment, will come to an end at some point. Remember studying the concept of intercalation and how Old Testament prophecy blends the 1st and 2nd advents of Jesus together? These demons are aware of the same Scriptures. They know Who Jesus is, and Him being there, in Capernaum, may make their end seem very near. They are unaware of a long period of time coming in the future, the Church Age. So far, there is nothing which has been taught which would suggest this.

Although the book of Revelation speaks of their dispatch, I am not sure what the demons were able to piece together based upon Old Testament prophecies. The Millennium is spoken of on a number of occasions in the Old Testament; and these demons may have simply figured, if there is perfect environment, then where are they in that picture? Demons would obviously have no place in perfect environment. Satan would have no place in perfect environment; and sin natures will have no place in perfect environment. Standing before them is the King-Messiah, Who will, at some point, bring in the Kingdom of God. No doubt, foremost on the minds of the demons is, *when is this going to happen?*

The world is a very difficult place, and that is due to two forces which are constantly at work: the multiple sin natures of man and the actions and influence of demons. Perfect environment seems to indicate, to the learned demon, that he does not have a place in that world.

Luke 4:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	2 nd person singular, aorist active indicative	Strong's #2064
apollumi (ἀπόλλυμι) [pronounced ap-OL-loo-mee]	<i>to destroy; to put out of the way entirely, abolish, put an end to ruin; render useless; to kill; to declare that one must be put to death; metaphorically to devote or give over to eternal misery in hell; to perish, to be lost, ruined, destroyed; to destroy; to lose</i>	aorist active infinitive	Strong's #622
hêmas (ἡμεῖς) [pronounced hay-MASS]	us	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

Translation: Have You come to destroy us?

The demons are aware of God's power and they appear to know something about their fate. Has Jesus come at this time to destroy all of them? Is this the time that Jesus will cast them into the Lake of Fire? Are they fully aware of that sentencing? That information would not have to be in the Scriptures. It would make sense that God has unequivocally condemned all demons along with Satan; and that there is a final reckoning which will take place (where they are judged). The judgment will both be harsh and separate them from this world.

The demons appear to be aware that such a time of judgment is coming, and are concerned that it might be very near.

Luke 4:34c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced <i>I-doh</i>]	<i>to see, to perceive, to discern, to know</i>	1 st person singular, perfect active indicative	Strong's #1492
se (σέ) [pronounced <i>seh</i>]	<i>you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
ti (τί) [pronounced <i>tee</i>]; tis (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	masculine singular pronoun; interrogative particle; nominative case	Strong's #5101
ei (εἶ) [pronounced <i>ī</i>]	<i>you are, thou art</i>	2 nd person singular, present indicative	Strong's #1488 (second person singular present of #1510)

Translation: I have known You [for] Who You [really] are...

It is logical that Jesus is not revealing to every congregation exactly Who He is. The problems with this self-identification were evidence in Nazareth.

For the most part, Jesus will allow His works, teaching and authority to dominate His ministry.

When it becomes more clear exactly Who Jesus is, then He will be crucified. Nevertheless, this demon says, "I know Who You are!"

Luke 4:34d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; nominative case	Strong's #40
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun; genitive/ablative case	Strong's #2316

Translation: ...—the Holy [One] of God!"

The demon continues: “You are the Holy One of God.” No mere man can have this title. All of us are unclean; we are all in rebellion against God. Man rages against God; and that includes you and I. We are anything but holy before God. The best person that you know (which isn’t me) rages against God. That is our fundamental person; that is our base nature.

But Jesus is a man without sin—He has no sin nature, no imputed sin; and He has never committed a sin. Jesus is set apart to God. It is likely, based upon the events of the first portion of this chapter, that demons are very aware of Jesus and His great power.

Luke 4:33b–34 He called out in a loud voice, “Ahh! What [will You do] to us, even You, Jesus of Nazareth? Have You come to destroy us? I have known You [for] Who You [really] are—the Holy [One] of God!”

The demon controlling the man in the synagogue, speaks to Jesus, asking Him what is He going to do. Demons know that their time is limited; and the appearance of the Lord is one aspect to their removal from this earth (one of the *nails in their coffin*, if you will).

Luke 4:33–34 There was a man in the synagogue who had an unclean, demonic spirit. He called out to Jesus in a very loud voice: “Ahh! What will You do to us, Jesus of Nazareth? Have You come to destroy us? I know Who You really are—You are the Holy One of God!”

And rebukes him the Jesus, saying, “Be muzzled and go out from him!” And throwing him down the demon in the midst went out from him, no one harming him.

Luke
4:35

And Jesus rebukes him, saying, “Be quiet and come out from him!” The demon threw him down in [their] midst [and] went out from him. The demon had not harmed him [lit., none were harming him].

Jesus rebuked the demon, saying, “Shut up and come out of Him!” The demon came out of the man, throwing him to the ground but leaving him unharmed.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) **And rebukes him the Jesus, saying, “Be muzzled and go out from him!” And throwing him down the demon in the midst went out from him, no one harming him.**
- Revised Douay-Rheims .
- Douay-Rheims 1899 (Amer.) **And Jesus rebuked him, saying: Hold thy peace, and go out of him. And when the devil had thrown him into the midst, he went out of him, and hurt him not at all.**
- V. Alexander’s Aramaic T. .
- James Murdock’s Syriac NT .
- Original Aramaic NT **And Yeshua rebuked it and he said, "Shut your mouth and come out of him!" And the demon threw him in the midst, and it came out from him, while it did him no harm.**
- Plain English Aramaic Bible .
- Lamsa Peshitta (Syriac) **And Jesus rebuked him, and said, Keep quiet, and come out of him. The demon threw him in the midst, and went out of him, and did him no harm.**

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Jesus said to him, Be quiet, and come out of him. And when the evil spirit had put him down on the earth in the middle of them, he came out of him, having done him no damage.
Bible in Worldwide English Easy English	. 'Be quiet!' Jesus replied. 'Come out of the man.' At this, the bad spirit caused the man to fall to the ground in front of the people. Then it came out without hurting him.
Easy-to-Read Version–2001 Easy-to-Read Version–2006	. But Jesus warned the evil spirit to stop. He said, "Be quiet! Come out of the man!" The evil spirit threw the man down on the ground in front of everyone. Then the evil spirit left the man and did not hurt him.
God's Word™ Good News Bible (TEV) <i>The Message</i>	. Jesus shut him up: "Quiet! Get out of him!" The demonic spirit threw the man down in front of them all and left. The demon didn't hurt him.
NIRV	"Be quiet!" Jesus said firmly. "Come out of him!" Then the demon threw the man down in front of everybody. And it came out without hurting him.
New Life Version	Jesus spoke sharp words to the demon and said, "Do not talk! Come out of him!" When the demon had thrown the man down, he came out without hurting the man.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	. Jesus ordered the evil spirit to be quiet and come out. The demon threw the man to the ground in front of everyone and left without harming him.
The Living Bible	Jesus cut him short. "Be silent!" he told the demon. "Come out!" The demon threw the man to the floor as the crowd watched, and then left him without hurting him further.
New Berkeley Version New Century Version	. Jesus commanded the evil spirit, "Be quiet! Come out of the man!" The evil spirit threw the man down to the ground before all the people and then left the man without hurting him.
New Living Translation	But Jesus reprimanded him. "Be quiet! Come out of the man," he ordered. At that, the demon threw the man to the floor as the crowd watched; then it came out of him without hurting him further.
The Passion Translation	Just then the demon hurled the man down on the floor in front of them all. But Jesus rebuked the demon, " Be quiet and come out of him! " And the demon came out of him without causing him any harm.
Unlocked Dynamic Bible William's New Testament	. But Jesus reprovved him, saying "Be quiet! Get out of him at once!" So the demon threw the man down in the midst of them and came out of him without doing him any harm.

Partially literal and partially paraphrased translations:

American English Bible	But Jesus scolded it saying, 'Put a muzzle on it and come out of him!' So, the demon threw the man down in their midst, then it came out without hurting him.
Beck's American Translation Breakthrough Version	. And Jesus forbid him, saying, "Be quiet and come out from him." And after the demon tossed him into the middle, he came out from him, after not hurting him.
Common English Bible International Standard V	. But Jesus rebuked him. "Be quiet," he said, "and come out of him!" At this, the demon threw the man [Lit. <i>him</i>] down in the middle of the synagogue [The Gk. lacks <i>of the synagogue</i>] and came out of him without hurting him.

Len Gane Paraphrase	Jesus rebuked him saying, "Shut up, and come out of him." After the devil had forcibly thrown him down in the midst of them, he came out of him but didn't hurt him.
A. Campbell's Living Oracles	And Jesus rebuked him, saying, Be silent, and come out of him. On this, the demon, having thrown him into the middle of the assembly, came out without harming him.
New Advent (Knox) Bible	Jesus rebuked it; Silence! he said; come out of him. Then the unclean spirit threw him into a convulsion before them all, and went out of him without doing him any injury.
NT for Everyone	'Shut up!' Jesus rebuked him. 'Come out of him!' The demon threw the man down right there in front of them, and came out without harming him.
20 th Century New Testament	But Jesus rebuked the demon. "Be silent! Come out from him," he said. The demon flung the man down in the middle of the people, and then came out from him, without causing him further harm.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	But Jesus reprimanded him, "Shut up and leave him." The devil then tossed the possessed man and left him, without hurting him.
Evangelical Heritage V. Ferrar-Fenton Bible	. Jesus, however, repelled him, saying, 'Keep silent! and go out of him!' And when the demon had thrown him down among them in convulsions, he came out of him, leaving him uninjured.
Free Bible Version	Jesus interrupted him, saying. "Be quiet!" Then he ordered the demon, "Come out of him!" Throwing him to the ground right before them, the demon left the man without injuring him.
God's Truth (Tyndale)	And Jesus rebuked him saying: hold your peace, and come out of him. And the devil threw him in the midst of them and came out of him, and hurt him not.
Jubilee Bible 2000 Montgomery NT NIV, ©2011	. . "Be quiet!" Jesus said sternly. "Come out of him!" Then the demon threw the man down before them all and came out without injuring him.
Riverside New Testament	Jesus rebuked him, saying, "Be silent, and come out of him." The demon flung him prostrate in the midst, but came out of him without injuring him at all.
Leicester A. Sawyer's NT	And Jesus rebuked him, saying, Hush! and come out of him. And the demon casting him into the midst came out of him, doing him no injury.
Unlocked Literal Bible Urim-Thummim Version	. But Jesus censured him severely saying, <i>Hold your peace and come out of him.</i> And when the demon had thrown him in the middle, he came out of him and did not hurt him.
Weymouth New Testament	But Jesus rebuked the demon. »Silence!« He exclaimed; »come out of him.« Upon this, the demon hurled the man into the midst of them, and came out of him without doing him any harm.
Wikipedia Bible Project	"Be quiet—and come out of him," Jesus told the spirit. Throwing him around, the demon left the man without hurting him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then Jesus said to him sharply, "Be silent and leave this man!" The evil spirit then threw the man down in front of them and came out of him without doing him harm.
The Heritage Bible	And Jesus restrained him, saying, Be muzzled, and come out of him. And the demon flinging him into the midst, came out of him, not even injuring him.

New American Bible (2002)	.
New American Bible (2011)	Jesus rebuked him and said, "Be quiet! Come out of him!" Then the demon threw the man down in front of them and came out of him without doing him any harm.
New English Bible–1970	.
New Jerusalem Bible	But Jesus rebuked it, saying, 'Be quiet! Come out of him!' And the devil, throwing the man into the middle, went out of him without hurting him at all.
New RSV	.
Revised English Bible–1989	Jesus rebuked him: "Be silent", he said, "and come out of him." Then the demon, after throwing the man down in front of the people, left him without doing him any injury.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But Yeshua rebuked it: "Be quiet, and come out of him!" The demonic spirit threw the man down in the middle of the crowd and came out of him, having done him no harm.
exeGesés companion Bible	And Yah Shua rebukes him, wording, Muzzle! and, Come from him! - and the demon, tossing him among them, comes from him and hurts him not.
Hebraic Roots Bible	.
Israeli Authorized Version	And Y'shuv`a rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.
<i>The Scriptures</i> 1998	.
Tree of Life Version	<i>Yeshua</i> rebuked him, saying, "Quiet! Come out of him!" And when the demon threw him down in their midst, it came out without hurting him.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But Jesus rebuked him, saying, "Be silent (muzzled, gagged) and come out of him!" And when the demon had thrown the man down among them, he came out of him without injuring him in any way.
An Understandable Version	.
The Expanded Bible	Jesus ·commanded [reprimanded; rebuked] the evil spirit, "Be quiet! Come out of the man!" The ·evil spirit [^l demon] threw the man down to the ground before all the people and then left the man without ·hurting [injuring] him.
Jonathan Mitchell NT	So Jesus gave a respectful directive (or: spoke a value-based command) to it, saying, "Be at once muzzled (= Be quiet, or, silent) and go (or: come) out – away from him." Then, after pitching (or: convulsing) him into [their] midst, the demon (= animistic influence) went out – away from him – [in] nothing hurting or harming him.
P. Kretzmann Commentary Syndein/Thieme	. Then Jesus rebuked/reprimanded him, saying, "Shut up!/Be quiet! {an order} And, come out of him {another order}." And the demon, having had thrust the man prostrate on the ground in the middle of them, came out without injuring him. {Note: Different fallen angels appear to have different powers. In this Chapter we see fallen angels who can control the vocal cords of humans and now we probably have a fallen angel who caused physical illness in a human. Remember this is still pre-Church Age. In the Church Age, all believers in Christ are filled with God the Holy Spirit. There is no evidence that a fallen angel can possess a believer who is permanently indwelled with God the Holy Spirit.}
Translation for Translators	Jesus rebuked <i>the evil spirit</i> , saying, "Be quiet! And come out of <i>the man</i> !" The demon threw the man down on the ground in the midst of the people. But without harming the man, the demon left him.
The Voice	Jesus (<i>firmly rebuking the demon</i>): Be quiet. Get out of that man!

Then the demonic spirit immediately threw the man into a fit, and he collapsed right there in the middle of the synagogue. It was clear the demon had come out, and the man was completely fine after that.

Bible Translations with an Excess of Footnotes:

NET Bible®	<p>But¹¹⁵ Jesus rebuked him:¹¹⁶ “Silence! Come out of him!”¹¹⁷ Then, after the demon threw the man¹¹⁸ down in their midst, he came out of him without hurting him.¹¹⁹</p> <p>^{115tn} Here καί (kai) has been translated as “but” to indicate the contrast involved in Jesus’ reply.</p> <p>^{116tn} Grk “rebuked him, saying.” The participle λέγων (legwn) is redundant in English and has not been translated.</p> <p>^{117sn} The command Come out of him! is an example of Jesus’ authority (see v. 32). Unlike other exorcists, Jesus did not use magical incantations nor did he invoke anyone else’s name.</p> <p>^{118tn} Grk “him”; the referent (the man) has been specified in the translation for clarity.</p> <p>^{119sn} The departure of the evil spirit from the man without hurting him shows Jesus’ total deliverance and protection of this individual.</p>
New American Bible (2011) The Spoken English NT	<p>Jesus spoke sharply to him, and said, “Be quiet and come out of him!” And the demon threw him down in front of everybody,⁹⁹ and came out of him without hurting him at all.</p> <p>⁹⁹ Lit. “threw him down in the midst.”</p>
Wilbur Pickering’s New T.	.

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament	and reprimands it The Jesus Saying be silenced! and proceed! from him and Tossing him The Demon to the [thing] middle proceeds from him no [thing] Hurting him
Awful Scroll Bible	Then Jesus criticized-over him, speaking out, "Be came about silent and be occurred to be came-out of him!" Indeed the demon beng thrown him down into the midst, came-out of him, being harmed him not-one.
Concordant Literal Version	And Jesus rebukes it, saying, "Be still, and come out from him!And, pitching him into their midst, the demon came out from him, in nothing harming him."
The Disciple's Bible Orthodox Jewish Bible	.
Rotherham’s Emphasized B.	And Rebbe Melech HaMoshiach rebuked him saying, Sha! Shekit! And come out of him! And right in front of them, when the shed threw him down, the ruach hatameh came out of him and did not do him any harm.
Third Millennium Bible	And Jesus rebuked it, saying—Hold thy peace! and go forth from him. And the demon, throwing him into the midst, went forth from him, doing him no hurt.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	.
Charles Thompson NT	.
Context Group Version	And Jesus rebuked him, saying, Hold your peace, and come out of him. And when the unseen entity had thrown him down in the midst, he came out of him, having done him no hurt.
Disciples’ Literal New T.	And Jesus rebuked him, saying, “Be silenced and come out from him”. And the demon, having thrown him down into their midst, came out from him, not having hurt him at all.
English Standard Version	.

Far Above All Translation	Then Jesus rebuked it and said, "Be silent and come out of him." At this the demon threw him right in among <i>them</i> , and came out of him, not having harmed him in any way.
Green's Literal Translation	.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	And Jesus rebuked him, saying, Hush and come forth out of him. And when* the demon had tossed him down in the middle of them, he came out of him, having done him no harm.
Modern KJV	.
New American Standard B.	But Jesus rebuked him, saying, "Be quiet and come out of him!" And when the demon had thrown him down in the midst of <i>the people</i> , he came out of him without doing him any harm.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	And Jesus did rebuke him, saying, 'Be silenced, and come forth out of him;' and the demon having cast him into the midst, came forth from him, having hurt him nought;...
A Voice in the Wilderness	.
Webster's Translation	And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the demon had thrown him in the midst, he came out of him, and hurt him not.
World English Bible	Jesus rebuked him, saying, "Be silent, and come out of him!" When the demon had thrown him down in the middle of them, he came out of him, having done him no harm.
Young's Updated LT	.
The gist of this passage:	Jesus adjures the demon to be quiet and come out of the man; and this the demon does, without causing the man harm.

Luke 4:35a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
επιτιμάω (ἐπιτιμάω) [pronounced <i>ehp-ee-tee-MAH-oh</i>]	<i>to rebuke; to admonish; to charge; to censure; to forbid</i>	3 rd person singular, aorist active indicative	Strong's #2008
αὐτῷ (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>him; it; in him [it], by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ὁ (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Luke 4:35a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Îêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, vocative	Strong's #2424

Translation: *And Jesus rebukes him,...*

This demon thinks he is going to be talkative and reveal whatever he feels like revealing; but Jesus rebukes (or censures) him. Jesus will stop him from talking and end the possession of the man.

At this point, Jesus is in control of the demon; or, at the very least, in control of its immediate options. To be clear, Jesus is functioning in the power of the Holy Spirit, and that is where all of the power is. That is, the power of God the Holy Spirit is accessed now; not the power of the Lord's Deity.

Luke 4:35b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Îégô (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
phimoô (φιμώω) [pronounced fee-MOE-oh]	<i>to muzzle [the mouth], to close the mouth with a muzzle; metaphorically; to stop the mouth, make speechless, reduce to silence; to become speechless; to be kept in check</i>	2 nd person singular, aorist passive imperative	Strong's #5392
kaí (καί) [pronounced kî]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>to go out, to come out, to go away; to retire; to proceed from, to be descended from</i>	2 nd person singular, aorist active imperative	Strong's #1831
ápó (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: *...saying, "Be quiet and come out from him!"*

Jesus tells the demon to shut it and to come out of the man. Our knowledge of demon possession is limited and confined almost entirely to the gospels. I am unaware of any cases of demon possession in the Old Testament.

There is some mention of demon activity in the Old Testament—for instance, in Gen. 6 when demons apparently could take on a physical form and interact with mankind. We have a convocation of the spirits before God in Job 1–2 (which includes Satan). But we do not have demon possession as we find it during the Lord's ministry.

As an aside, when it comes to our interaction with demons—if any—how many believers go to Genesis 6 and cite the demon activity of this chapter as providing us the understanding of how to deal with them? Is there anyone that you know who is building a giant Ark right now? Of course not; no one is.

We have Satan speaking to God about Job in the first two chapters of Job. Do believers go to this chapter and figure out the best arguments that we can present to God, just in case Satan is thinking about taking all of our stuff away? Of course not! No one is doing that!

Therefore, despite there being a great deal of demon activity occurring in Palestine during the ministry of our Lord, should we go to these chapters and decide how we are going to personally defy Satan and his demon cadre? Let me suggest that, despite the fact that we will study such occurrences throughout the book of Luke, God has not called upon us to become demon hunters. Even though it appears that demons are in control of some people, has God called on us to go after those demons? At this point, we do not look back to Genesis 6 or to Job 1–2, or even to the gospels; but we consider what Paul and the other Apostles have taught us in the epistles (which is where most of our Church Age doctrine is to be found).

Paul describes in Ephesians what we ought to be doing regarding demons (as the conflict that we find ourselves in the midst of is an unseen conflict): Ephesians 6:10–18 **Finally, be strong in the Lord and in His mighty power. Put on the full armor of God, so that you can make your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this world's darkness, and against the spiritual forces of evil in the heavenly realms. Therefore take up the full armor of God, so that when the day of evil comes, you will be able to stand your ground, and having done everything, to stand. Stand firm then, with the belt of truth fastened around your waist, with the breastplate of righteousness arrayed, and with your feet fitted with the readiness of the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. And take the helmet of salvation and the sword of the Spirit, which is the word of God. Pray in the Spirit at all times, with every kind of prayer and petition. To this end, stay alert with all perseverance in your prayers for all the saints. (Berean Study Bible)**

This passage makes it clear that we are in a spiritual battle, and that fundamental in this battle is Bible doctrine, the filling of the Spirit and a clear understanding of the gospel. We are to stand our ground regarding any sort of attack; but there is nothing about our taking the offensive against demons who inhabit the bodies of people throughout the world.

Since Jesus will, many times in the future, expel demons; I will take such opportunities in the future to evaluate Eph. 6:10–18 in greater detail.

Luke 4:35a-b **And Jesus rebukes him, saying, "Be quiet and come out from him!"** (Kukis nearly literal) It appears as if the demon has already spoken. Do the people hear what it said? Do some there remember? I would have to answer yes, as this incident is recorded, including the words of the demon. So, some people there actually heard the demon, but Jesus apparently stopped the demon in time, so that not all of the people there hear what the demon says. Some, in all of the commotion, possibly hear, or hear something, but it does not stay with them.

A brief review of Luke 4:31–35b:

Luke 4:31–32 **And he went down to Capernaum, a city of Galilee. And He was teaching them on the Sabbath, and they were astonished at His teaching, for His word possessed authority.**

Having been chase out of Nazareth, His life threatened, Jesus traveled to Capernaum.

I believe that Jesus, from His ministry of teaching (when there were no miracles and no disciples), learned about the various cities and their volition regarding the clear teaching of Scripture.

The people were surprised by Jesus' teaching in Capernaum. Rabbis who taught often quoted rabbis from the past or they may have offered the general wisdom on a particular passage, which may have several explanations. Jesus apparently read the passage and then He explained it. His explanation was the authoritative one. He made no apologies for His teaching; and He did not refer back to the great thinkers of the past.

Luke 4:33–34 **And in the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, "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."** (ESV; capitalized)

The demons are aware of the Lord returning and casting them into fire, but they did not have a specific timetable. They certainly were able to recognize Jesus as being the Holy One of God; and that could have indicated to them that their end was near.

Luke 4:35a-b **But Jesus rebuked him, saying, "Be silent and come out of him!"**

From what occurs here, it is clear that demons are subject to God; and subject to Jesus' authority.

There are several reasons why Jesus would command the demon to be quiet: (1) Jesus does not want His Person to be testified to by an unclean spirit; and (2) when Jesus revealed Who He is in Nazareth, the people tried to kill Him. Therefore, for the most part, Jesus will allow others to testify to His Person (but not demons).

At this time, I cannot think of any time in the future where Jesus will clearly announce Who He is to a large audience. Even the day of the crucifixion, when He is slapped by the High Priest, demanding of him, **"Tell us plainly whether You are the Son of God!"** And Jesus responds with, **"That is what you are saying."**

Jesus allowed others to testify as to His Person.

One must wonder, *didn't the demon already let the cat out of the bag? Did he not just reveal who Jesus is?* The demon said the following to the Lord: **"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."** (Luke 4:34; ESV; capitalized)

I propose two options: some (or all) of the people in the synagogue heard this demon or none of them did. If anyone in the synagogue heard the words of this demon, they may have understood it, partially understood it, or did not understand what he said at all. There will be things which Jesus will say which are not fully appreciated by those who heard Him perfectly (Luke 18:34). I lean towards the idea that, either no one heard what the demon said to Jesus; or, they heard, but they had no frame of reference for what they heard (so they did not fully appreciate what the demon was saying). Jesus claiming to be the fulfillment of prophecy in Nazareth did not go over very well, and we will see that Jesus does not repeat those words elsewhere.

What makes the most sense to me is, if anyone heard the words of the demon, things which occurred immediately after crowd out what they heard.

Luke 4:35c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
rhīptō (ῥίπτω) [pronounced <i>HRIP-toh</i>]	<i>casting, throwing [down], tossing [down], flinging; casting [forward or before]; setting down (with the suggestion of haste and want of care); throwing to the ground, lying prostrate; depositing; scattering abroad</i>	neuter singular, aorist active participle; nominative case	Strong's #4496
αὐτόν (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
τό (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
δαίμονιον (δαίμονιον) [pronounced <i>dahee-MON-ee-on</i>]	<i>demon, demonic being, demon spirit; also the divine power, deity, divinity; a spirit, a being inferior to God, superior to men; evil spirits or the messengers and ministers of the devil</i>	neuter singular noun, nominative case	Strong's #1140
εἰς (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
τό (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
μέσος (μέσος) [pronounced <i>MEH-soss</i>]	<i>middle, midst, in the middle, among</i>	neuter singular adjective; accusative case	Strong's #3319

Translation: The demon threw him down in [their] midst...

The demon throws down the person that it is inhabiting in front of them. *In the midst* suggests that the people in the synagogue had gathered around this man, or from their place in the synagogue, they are focused upon this demon-possessed man.

The action of the aorist participles precedes or is coterminous with the action of the main verb; and the main verb, *to go out*, follows.

Jesus Heals the Demoniac (a painting by James Tissot 1836–1902), from [Garden of Praise](#); accessed June 4, 2021

There is a lot of action occurring, so many of the people there, despite being witnesses, hear, but then forget about the testimony of the demon. However, at least one person hears and remembers, since Luke records this incident in full.



Chapter Outline

Charts, Graphics and Short Doctrines

Luke 4:35d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i>]	<i>to go out, to come out, to go away; to retire; to proceed from, to be descended from</i>	3 rd person singular, aorist active indicative	Strong's #1831
από (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
αυτού (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...[and] went out from him.

This is the demon who goes out from the man.

This may not be very important, but I see two obvious options: (1) the demon still has the power to throw the man upon the ground or (2) when exiting the man, the man did not immediately assume control of his own body. He had been subject to the demon for such a long time that, he has given up trying to exert his own free will with regards to any part of his body. So the demon leaves, and the body collapses. In either case, the man will take control of his own body moments later. The fall results in no permanent injuries.

Luke 4:35e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêdeis/mêdemia/mêden (μηδεις/μηδεμία/μηδέν) [pronounced may-DICE, may-dem-EE-ah, may-DEN]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without delay</i>	neuter singular adjective; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
blaptô (βλάπτω) [pronounced BLAP-toh]	<i>hurting, harming, injuring; to hindering</i>	neuter singular, aorist active participle; nominative case	Strong's #984
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: The demon had not harmed him [lit., none were harming him].

The man who was possessed—despite being thrown to the ground—was unharmed. Once Jesus had given the command, the demon no longer could harm this man. Even throwing him onto the ground did not harm him. I believe that we can understand this as being permanent harm as well (he is not suffering any broken bones; the man has resumed control of his own body).

Another possible way of understanding this phrase is, the demon was no longer harming the man, because it was no longer inside of him.

Luke 4:35 And Jesus rebukes him, saying, “Be quiet and come out from him!” The demon threw him down in [their] midst [and] went out from him. The demon had not harmed him [lit., none were harming him].

The demon began to identify Jesus. Jesus told it to be silent and He demanded that the demon come out of the man. The demon could do nothing but obey. Jesus has complete authority over the demons.

Luke 4:35 Jesus rebuked the demon, saying, “Shut up and come out of Him!” The demon came out of the man, throwing him to the ground but leaving him unharmed.

And has become amazement upon all and they conversed with one another, saying, “What [is] the word this one, that with authority and power He commands these unclean spirits and they go out?”

Luke
4:36

Astonishment comes upon all [of the people who are there], and they talk with one another, saying, “What [is] this thing [that we have just witnessed]? With authority and power, He commands the unclean spirits and they leave [at His word]?”

All those in the synagogue are astonished and they keep talking to one another, saying things like, “What is this thing that we just witnessed? Does this man have the authority and power to command unclean spirits? At His word, the spirit just left.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And has become amazement upon all and they conversed with one another, saying, "What [is] the word this one, that with authority and power He commands these unclean spirits and they go out?"
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And there came fear upon all, and they talked among themselves, saying: What word is this, for with authority and power he commandeth the unclean spirits, and they go out?
V. Alexander's Aramaic T. James Murdock's Syriac NT	. And wonder seized every one, and they talked together, and said: What a word is this! For, with authority and efficiency, he commandeth the unclean spirits, and they come out.
Original Aramaic NT	And great astonishment gripped everyone and they were speaking with one another and they were saying, "What indeed is this message? For with authority and with power he commands the foul spirits, and they come out."
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. And every man was seized with amazement, and spoke among themselves, saying, What kind of word is this, that he commands unclean spirits with authority and power, and they go out!

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And wonder came on them all and they said to one another, What are these words? for with authority and power he gives orders to the evil spirits and they come out.
Bible in Worldwide English	All the people were very much surprised. They said to each other, What kind of talk is this? He can make bad spirits obey him. He tells them to come out and they come out.
Easy English	All the people were very surprised and they said to each other, 'How can this man speak in that way? He has power and authority. When he orders bad spirits to come out of people, they come out.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
<i>God's Word</i> TM	Everyone was stunned. They said to one another, "What kind of command is this? With authority and power he gives orders to evil spirits, and they come out."
Good News Bible (TEV) <i>The Message</i>	. That set everyone back on their heels, whispering and wondering, "What's going on here? Someone whose words make things happen? Someone who orders demonic spirits to get out and they go?"
NIRV	All the people were amazed. They said to each other, "What he says is amazing! With authority and power he gives orders to evil spirits. And they come out!"
New Life Version	The people were all surprised. They asked each other, "What kind of word is this? He speaks to the demons with power and they come out!"
New Simplified Bible	All were amazed and spoke to one another. »What is he telling us? For he speaks with authority and with power he commands the unclean spirits and they come out.«

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study .

Contemporary English V.	They all were amazed and kept saying to each other, "What kind of teaching is this? He has power to order evil spirits out of people!"
The Living Bible	Amazed, the people asked, "What is in this man's words that even demons obey him?"
New Berkeley Version	.
New Century Version	.
New Living Translation	Amazed, the people exclaimed, "What authority and power this man's words possess! Even evil spirits obey him, and they flee at his command!"
The Passion Translation	Great astonishment swept over the people, and they said among themselves, "What kind of man is this who has such power and authority? With a mere word he commands demons to come out and they obey him!"
Unlocked Dynamic Bible	All the people in the synagogue were very amazed. They said to each other, "He speaks with confidence, and his words have so much power! Even evil spirits obey him and come out of people when he commands them to!"
William's New Testament	Amazement then seized them all and they continued to talk it over among themselves, and to say, "What does this message mean? For with authority and power He gives orders to foul spirits, and they come out."

Partially literal and partially paraphrased translations:

American English Bible	Well, everyone was astonished and they all started speaking to each other and asking, 'What kind of talk is this? He gives orders to unclean spirits with authority and power, and out they come!'
Beck's American Translation	.
Breakthrough Version	And bewilderment came on everyone, and they were speaking together to each other, saying, "What is this saying? Because with authority and ability He gives directives to the spirits that are not clean, and they come out."
Common English Bible	They were all shaken and said to each other, "What kind of word is this, that he can command unclean spirits with authority and power, and they leave?"
International Standard V	Overwhelmed with amazement, they all kept saying to one another, "What kind of statement is this?—because with authority and power he gives orders to unclean spirits, and they come out!"
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	Wonder fell upon them all, as they said to one another, What is this word of his? See how he has authority and power to lay his command on the unclean spirits, so that they come out!
NT for Everyone	Fear came over them all. 'What's all this?' they started to say to one another. 'He's got power! He's got authority! He tells the unclean spirits what to do, and they come out!'
20 th Century New Testament	And they were all lost in amazement, and kept saying to one another: "What words are these? For he gives his commands to the foul spirits with a marvelous authority, and they come out."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	The crowd was completely amazed, and clamored, "What a message is this! With power and authority He ordered the spirits of the devil to leave, and they did. [There is an] issue of translating "logos", as in John 1:1: "και εγενετο θαμβος επι παντας και συνελαλουν προς αλληλους λεγοντες τις ο λογος ουτος οτι εν εξουσια και δυναμει επιτασσει τοις ακαθαρτοις πνευμασιν και εξερχονται"

Evangelical Heritage V.	They were all filled with awe and began to say to one another, "What is this message? With authority and power he commands unclean spirits, and they come out!"
Ferrar-Fenton Bible	And terror came upon all, and they talked to each other, remarking, 'What is this teaching? for He even commands the foul spirits with authority and power, and they depart!"
Free Bible Version	They were all amazed and asked each other, "What is this teaching? With power and authority he orders evil spirits to leave—and they do!"
God's Truth (Tyndale)	And fear came on them all, and they spoke among themselves saying: what manner a thing is this? For with authority and power he commands the foul spirits, and they come out?
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	All the people were amazed and said to each other, "What words these are! With authority and power he gives orders to impure spirits and they come out!"
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	All were astonished and awe-struck; and they asked one another, »What sort of language is this? For with authority and real power He gives orders to the foul spirits and they come out.«
Wikipedia Bible Project	.
Wilbur Pickering's New T.	Everyone was taken with amazement and they started conversing together, saying: "What is this word! For with authority and power he commands the unclean spirits, and they come out!"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Amazement seized all these people and they said to one another, "What does this mean? He commands the evil spirits with authority and power. He orders, and you see how they come out!"
The Heritage Bible	And amazement was upon them all, and they spoke to one another, saying, What word <i>is</i> this, because he orders the unclean spirits in authority and power, and they come out.
New American Bible (2002)	.
New American Bible (2011)	They were all amazed and said to one another, "What is there about his word? For with authority and power he commands the unclean spirits, and they come out."
New English Bible–1970	.
New Jerusalem Bible	Astonishment seized them and they were all saying to one another, 'What is it in his words? He gives orders to unclean spirits with authority and power and they come out.'
New RSV	They were all amazed and kept saying to one another, 'What kind of utterance is this? For with authority and power he commands the unclean spirits, and out they come!'
Revised English Bible–1989	Amazement fell on them all and they said to one another: "What is there in this man's words? He gives orders to the unclean spirits with authority and power, and they go."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The demonic spirit threw the man down in the middle of the crowd and came out of him, having done him no harm. They were all astounded and said to one another,
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exeGeser companion Bible	<p>“What kind of teaching is this? Why, he gives orders with power and authority to the unclean spirits, and they come out!”</p> <p>And so be it, all astonish and they talk among one another, wondering, What a word this is! For he orders the impure spirits in authority and dynamis, and out they come.</p>
Hebraic Roots Bible Israeli Authorized Version	<p>. Overwhelmed with amazement, they all kept saying to one another, “What kind of statement is this?—because with authority and power he gives orders to unclean spirits, and they come out!”</p>
<i>The Scriptures</i> 1998 Tree of Life Version	<p>. .</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	They were all astonished <i>and</i> in awe, and <i>began</i> saying to one another, “What is this message? For with authority and power He commands the unclean spirits and they come out!”
An Understandable Version The Expanded Bible	<p>. [¹All] The people were amazed and said to each other, “What does this mean? [or What words these are!] With authority and power he commands [gives orders to] evil [defiling; ¹unclean; v. 33] spirits, and they come out.”</p>
Jonathan Mitchell NT	And so there came to be amazement (wonder, astonishment or bewilderment) upon everyone, and they began conversing together, repeatedly saying to one another, “What word (or: message; idea) [is] this? – that in authority and power (or: in union with privilege, or, prerogative, and ability) He is now giving orders to the unclean breath-effects (spirits; or: attitudes), and they proceed coming out!” [comment: note that the people equate the concept of a “demon” with that of a spirit, or attitude]
P. Kretzmann Commentary Syndein/Thieme	<p>. And all the people were amazed and began discussing the incident with each other, saying, “What is this doctrine/word {logos}? For with authority {exousia} and power {dunamis} He gives orders to unclean spirits . . . and they come out.</p>
Translation for Translators	The people were all amazed. They said to each other, “What he says to the demons <i>has great power!</i> What kind of teaching is this? [RHQ] He speaks to them like he knows that they must obey him, and as a result they leave people!”
The Voice	<p>Everyone was shocked to see this, and they couldn’t help but talk about it. Synagogue Members: What’s this about? What’s the meaning of this message? Jesus speaks with authority, and He has power to command demonic spirits to go away.</p>

The essential message of Jesus can be summed up this way: the kingdom of God is available to everyone, starting now. When Jesus refers to the kingdom of God, He doesn’t mean something that happens after death, far off in heaven; He equates the kingdom of God with God’s will being done on earth as it is in heaven. So the kingdom of God is life as God intends it to be—life to the full, life in peace and justice, life in abundance and love. Individuals enter the Kingdom when they enter into a relationship with Jesus, when they trust Him enough to follow His ways. But make no mistake, the Kingdom is about more than individual lives; it is about the transformation and renewal of all God has created. It may start with individual responses, but it doesn’t stop there.

Jesus describes His purpose as proclaiming this message. But Jesus not only expresses His message of the kingdom of God in words, He also dramatizes it in deeds. Luke calls these amazing deeds “signs and wonders,” suggesting that these actions have symbolic meaning, which is significant, and are wonderful, which means they fill people with awe and wonder. In the coming chapters, the wonder that the original eyewitnesses feel is palpable, and Jesus’ actions are significant signs of the kingdom of God.

Bible Translations with an Excess of Footnotes:

Disciples’ Literal New T. NET Bible®

.
They¹²⁰ were all amazed and began to say¹²¹ to one another, “What’s happening here?”¹²² For with authority and power¹²³ he commands the unclean spirits, and they come out!”

^{120tn} Grk “And they.” Here καί (kai) has not been translated because of differences between Greek and English style.

^{121tn} This imperfect verb has been translated as an ingressive imperfect.

^{122tn} Grk “What is this word?” The Greek term λόγος (logos) has a wide range of meaning. Here it seems to mean, “What is this matter?” More idiomatically it would be, “What’s going on here?!”

^{123sn} The phrase with authority and power is in an emphatic position in the Greek text. Once again the authority of Jesus is the point, but now it is not just his teaching that is emphasized, but his ministry. Jesus combined word and deed into a powerful testimony in Capernaum.

New American Bible (2011) The Spoken English NT

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Everybody there was completely amazed. They started saying to each other: “What a teaching!^{hh} He tells unclean spirits what to do with authority and power-and they come out!”

^{hh}. Or “What is this teaching?”

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament

and becomes Surprise to all [men] and [Men] conferred to one another Saying Who? {is} The Word This for in authority and [in] power [He] commands the unclean spirits and [They] proceed

Awful Scroll Bible

Then all themselves came to be in consternation, and persist they to together-speak with regards to one another, speaking out, "What is this-same Word? -- Certainly-of-which from-within existence-by and power, He appoints-over the un-clean breaths and themselves come-out!"

Concordant Literal Version

And awe came on all, and they conferred with one another, saying, "What word is this? for with authority and power is He enjoining the unclean spirits, and they are coming out!"

The Disciple's Bible Orthodox Jewish Bible

.
And astonishment came upon everyone. And they were talking to one another saying, What is this dvar Torah, for with samchut (authority) and koach (power) he commands the ruchot hatemeiot (unclean spirits) and they come out!

Rotherham’s Emphasized B.

And amazement came upon all, and they began to converse one with another, saying—What is this word, that, with authority and power, he giveth orders unto the impure spirits, and they go forth?

Third Millennium Bible Webster’s Translation

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.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And amazement came upon all, and they were conversing with one another, saying, "What [is] this word, that with authority and power He commands the unclean [or, defiling] spirits, and they come out?"
Charles Thompson NT Context Group Version	. And amazement came on all, and they spoke together, one with another, saying, What is this word? For with authority and power he commands the unclean spirits, and they come out.
English Standard Version Far Above All Translation	. And astonishment came upon them all, and they spoke to each other and said, "What <i>kind of</i> speech is this, where he commands the unclean spirits with authority and power, and they come out?"
Green's Literal Translation	And astonishment came on all. And they spoke with one another, saying, What word is this, that He commands the unclean spirits with authority and power, and they come out?
Literal New Testament Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	And amazement came upon them all, and they <i>began</i> talking with one another saying, "What is this message [Or <i>this word, that with authority...come out?</i>]? For with authority and power He commands the unclean spirits and they come out."
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	...and amazement came upon all, and they were speaking together, with one another, saying, 'What is this word, that with authority and power he does command the unclean spirits, and they come forth?'
A Voice in the Wilderness	.
World English Bible	Amazement came on all, and they spoke together, one with another, saying, "What is this word? For with authority and power he commands the unclean spirits, and they come out!"
Young's Updated LT	.
The gist of this passage:	The people are amazed by the authority of the Lord's speech, that even demons obey Him.

I added quite a number of words here, assuming the speech to be hyperbolic and abbreviated.

Luke 4:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1096

Luke 4:36a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thambos (θάμβος) [pronounced THAM-boss]	<i>amazement, astonishment, by surprise; wonder; to render immovable</i>	masculine/neuter singular noun	Strong's #2285
ἐπί (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
pantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone</i>	masculine plural adjective, accusative case	Strong's #3956

Translation: *Astonishment comes upon all [of the people who are there],...*

What the people in the synagogue have just witnessed is quite remarkable. They have not seen anything like this before.

We know nothing about this possessed man—was he there for just the one day or did the people of the city know him? That backstory is left out. Whatever the situation was in the past, the people recognize what is happening right there before their eyes, and they are amazed by all that they see.

Luke 4:36b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
sullaleō (συλλαλέω) [pronounced sool-lal-EH-oh]	<i>to converse with, to talk (commune, confer) with, to speak together</i>	3 rd person plural, imperfect active indicative	Strong's #4814
πρός (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative case	Strong's #4314
ἀλλήλων (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	reciprocal pronoun; genitive/ablative case	Strong's #240

Translation: *...and they talk with one another,...*

After witnessing something so dramatic, the people are quite conversant and animated. If there is some sort of history with this possessed man (and I would suspect that there is), there was probably limited conversation and interaction when he was around. But now that the demon is gone, there is a great release of tension. People do not have any reason to hold back their thoughts or emotions.

Luke 4:36c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
ti (τί) [pronounced tee]; tís (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	masculine singular pronoun; interrogative particle; nominative case	Strong's #5101
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
logos (λόγος, ου, ὁ) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, nominative case	Strong's #3056
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative	Strong's #3778

Translation: ...saying, “What [is] this thing [that we have just witnessed]?”

First, the people simply try to make sense of what it is that they just saw. The word here is logos (λόγος, ου, ὁ) [pronounced LOHG-ohss], and it means, *a word; conception, idea; matter; thing; decree, mandate; doctrine, teaching; the act of speaking*. Strong's #3056. What they are saying is, *what is this thing?* They ask of one another. *What exactly did we just witness?*

Or, perhaps when they said, “What [is] this word?”, they were referring to Jesus simply speaking. Jesus simply spoke to the man, and the demon came out of him.

All of this suggests to me that there is some backstory. That is, many of the people there were aware of this possessed man. Over what period of time had he been possessed and what sort of behavior had he exhibited? We have no answers for those questions. However, we can come to this conclusion: the people were aware of what just happened, and the people were able to recognize that this man who was once controlled by a demon, is controlled no longer. The instant transformation must have been remarkable.

Luke 4:36d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754

Luke 4:36d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
exousia (ἐξουσία) [pronounced ex-oo-SEE-ah]	<i>authority, jurisdiction, liberty, power, right, strength; privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1849
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
dúnamis (δύναμις) [pronounced DOO-nahm-iss]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deeds, miracles; meaning or significance [of voice, language]</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1411
epitassô (ἐπιτάσσω) [pronounced ep-ee-TAS-so]	<i>to enjoin [upon], to order, to command, to charge</i>	3 rd person singular, present active indicative	Strong's #2004
tois (τοῖς) [pronounced toyce]	<i>the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
akathartos (ἀκάθαρτος) [pronounced ak-ATH-ar-toss]	<i>not cleansed, unclean; in a ceremonial sense: that which must be abstained from according to the levitical law; in a moral sense: unclean in thought and life; impure, foul</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #169
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter plural noun, dative, locative or instrumental case	Strong's #4151
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>to go out, to come out, to go away; to retire; to proceed from, to be descended from</i>	3 rd person plural, present (deponent) middle/passive indicative	Strong's #1831

Translation: With authority and power, He commands the unclean spirits and they leave [at His word]?"

If you think back, the people at Capernaum were surprised that Jesus was teaching Scripture with such authority. They were used to the teaching of the pharisees and priests who tended to refer back to the authority of other

previous teachers. Now they see that Jesus commands the demons, and this fact is even more impressive to those in attendance.

Jesus gave the command, and the possession of this man has suddenly ceased. The people are amazed and cannot believe that this Jesus has the authority and the power to do something like this.

In the book of Luke, this is the first recorded miracle done by the Lord. I believe that turning water into wine was probably the first public miracle of Jesus (but it was not done in such a way that many people recognized it; there, a handful of people knew what happened).

The fact that the people are amazed and recognize that Jesus has authority and power previously unheard of, indicates that there is a backstory regarding this possessed man. The people in the synagogue knew more than what they had just witnessed. That is, they all knew this man and/or they knew something about him. The nature of what they knew is not given to us.

This authority and power reveal the Lord's divine authority; but Jesus will continue to reveal Himself in similarly subtle ways.

You will note what we do not have here. Jesus does not say, "I command the spirits for I am God" (or the *Son of God*). He does not say, "As the Promised Messiah, God the Holy Spirit has given Me this power and authority." Jesus does not say anything like this, even though, in Nazareth, He previously identified Himself as the *Promised Messiah*.

Earlier in this chapter, when Jesus said, "Today, this Scripture has been fulfilled in your ears." I believe that He said this for two reasons: (1) To clearly identify Himself to all right from the beginning (God knows that what is written in Scripture has been seen by billions more people than those in the synagogue that day; and (2) to help us understand why Jesus did not continue to tell people Who He is. He will allow others to recognize Who He is. He will allow others (but not demons) to testify as to His Person; but Jesus would no longer do so. It appears that there is a level of truth that those on negative volition are willing to accept; but that this is limited. If Jesus goes to the point of saying, "I am the Messiah of the Scriptures," those with negative volition would be suddenly motivated to attack Him. Making such a statement is just a bridge too far for some people.

For the most part, Jesus would allow others to identify Him; however, He will not go from village to village announcing, "I am Messiah."

Application: There are many self-proclaimed atheists in this world who simply hate God. And they want to do far more than give God a piece of their minds; if given the chance, they would want to inflict pain upon God.

The anger of man is quite a phenomenon; and, when some of the social controls are lifted, what some men will do is startling. This is dramatically multiplied when there are angry men in a group (that is, when there is a mob).

At this point in our narrative, the people of Capernaum are in the *wowed* state. They have witnessed something which is remarkable, and they are currently processing what they have seen and heard.

Luke 4:36 *Astonishment comes upon all [of the people who are there], and they talk with one another, saying, "What [is] this thing [that we have just witnessed]? With authority and power, He commands the unclean spirits and they leave [at His word]?"*

The people in the synagogue all witness Jesus throwing the demon out of this man, and they find it amazing. They are trying to figure out just Who Jesus is at this point, as Jesus has not clearly identified Himself to those in Capernaum. His authority over these unclean spirits is clearly remarkable.

Luke 4:36 All those in the synagogue are astonished and they keep talking to one another, saying things like, "What is this thing that we just witnessed? Does this man have the authority and power to command unclean spirits? At His word, the spirit just left."

Luke 4:31–36 reviewed, using the Analytical Literal Translation:

Luke 4:31–32 And He went down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths. And they were being astonished at His teaching, because His word was with authority.

Jesus left Nazareth, where the people tried to kill Him (He had proclaimed Himself to be the Messiah, the subject of the Scripture that He read aloud in their synagogue).

He is reading the Scriptures and teaching in Capernaum, but without saying, "These Scriptures are about Me."

The people are amazed that He is teaching with authority.

Luke 4:33–34 And in the synagogue was a man having a spirit of an unclean [or, defiling] demon. And he cried out with a loud voice, saying, "Away! What to us and to You [fig., What have we to do with You], Jesus, O Nazarene? Did You come to destroy us? I know You, who You are—the Holy One of God!"

The demon within a demon-possessed man knows Who Jesus is. The demon is also aware of his own final end.

The demon tries to reveal who Jesus is.

Luke 4:35 And Jesus rebuked him, saying, "Be silenced, and come out from him!" And the demon having thrown him down into [the] midst, came out from him, in no way having harmed him.

Jesus hushes the demon and throws the demon out of the man. The man collapses. The formerly possessed man is suffering no permanent injury.

Luke 4:36 And amazement came upon all, and they were conversing with one another, saying, "What [is] this word, that with authority and power He commands the unclean [or, defiling] spirits, and they come out?" (ALT)

The people are amazed as to what they have observed.

I will try to confine this to simply what information is clearly presented in this narrative.

A Summary of What We Know from Luke 4:31–36

1. All of this takes place in Capernaum inside a synagogue.
2. Jesus apparently spends some time teaching, and the people in the synagogue find that to be remarkable, that He speaks with authority.
3. While in the synagogue, one man begins to act up, as he is possessed by a demon. We do not know what his actions were or if he simply started speaking up.
4. The demon (s) clearly recognizes Jesus and knows Who He is.
5. The demon begins to identify Jesus, and Jesus shuts this down.
6. The demon (or demons) inside the man controlling him recognize that they face a future judgment and they are concerned that judgment has come to them at this time. Their final judgment is clearly associated with Jesus, the Son of God.
7. Jesus commands the demons to come out of the man. There is no formula used, no special words

A Summary of What We Know from Luke 4:31–36

uttered, and Jesus does not identify Himself there when casting the demon out.

8. The people in the synagogue witness this and it is quite amazing to them. They know enough about the man and what they saw to recognize that what they have just witnessed is remarkable.
9. Jesus does not appear to use this event to launch into a powerful sermon. He does not say, “Now that I have got your attention...” Whatever Jesus says or does after this event is not recorded in the book of Luke. In v. 38, Jesus simply rises up and leaves the synagogue.

This does not mean that using an amazing event to kick off a sermon is a wrong thing to do. I am simply indicating that Jesus does not appear to do that.

And has proceeded a report about Him to every [inhabited] place of the surrounding region.

Luke
4:37

Then reports about Him go out to every inhabited place of the surrounding area.

Then reports immediately begin circulating about the Lord to all the cities and villages around them.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And has proceeded a report about Him to every [inhabited] place of the surrounding region.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the fame of him was published into every place of the country.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And his fame went out into all the surrounding region.
Original Aramaic NT	And a report about him went out into the whole region that was around them.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And the fame about him went out through all the country around them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And there was much talk about him in all the places round about.
Bible in Worldwide English	The people in all the places around Capernaum heard about him.
Easy English	Then they began to tell everyone about Jesus. As a result, people in all the places near Capernaum heard the news about Jesus.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
God's Word™	.
Good News Bible (TEV)	.
The Message	Jesus was the talk of the town.
NIRV	.
New Life Version	.
New Simplified Bible	A rumor concerning him spread to every place of the region.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	News about Jesus spread all over that part of the country.
The Living Bible	The story of what he had done spread like wildfire throughout the whole region.
New Berkeley Version	.
New Century Version	And so the news about Jesus spread to every place in the whole area.
New Living Translation	The news about Jesus spread through every village in the entire region.
The Passion Translation	The reports about Jesus spread like wildfire throughout every community in the surrounding region.
Unlocked Dynamic Bible	And in every place throughout the surrounding regions, people kept talking about what Jesus had done.
William's New Testament	And so news of Him continued to spread to every place in the surrounding region.

Partially literal and partially paraphrased translations:

American English Bible	So the news about him was echoed everywhere throughout that entire region.
Beck's American Translation	.
Breakthrough Version	And a reverberation about Him was traveling out into every place of the surrounding rural area.
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	From that time, his fame was published in every corner of the country.
New Advent (Knox) Bible	And the story of his doings spread into every part of the country-side. vv. 31-37: Mk. 1.21.
NT for Everyone	Word about him went out to the whole surrounding region.
20 th Century New Testament	And rumors about Jesus traveled through every place in the neighborhood.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	Jesus quickly became famous throughout the countryside.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	A rumour about Him then began to spread through every part of that region.
Free Bible Version	News about Jesus spread throughout the region nearby.
God's Truth (Tyndale)	And the fame of him spread abroad through all places of the country round about.
Jubilee Bible 2000	And his fame went out into every place of the country round about.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	Reports about him spread into every part of that region.
Leicester A. Sawyer's NT	And a report of him went abroad into every place in the country about.
Unlocked Literal Bible	.
Urim-Thummim Version	And the fame of him went out into every district of the surrounding country.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wikipedia Bible Project	Word about Jesus spread everywhere in the surrounding countryside.
Wilbur Pickering's New T.	And the news about Him started going out to every place of the surrounding region.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
New American Bible (2002)	.
New American Bible (2011)	And news of him spread everywhere in the surrounding region.
New English Bible–1970	.
New Jerusalem Bible	And the news of him travelled all through the surrounding countryside.
New RSV	And a report about him began to reach every place in the region.
Revised English Bible–1989	So the news spread, and he was the talk of the whole district.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	And reports about him went out through the whole surrounding district.
exeGesés companion Bible	...- and the echo concerning him proceeds into every place all around the region.
Hebraic Roots Bible	And a report about Him went out into every place of the neighborhood.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	So His reputation grew, spreading to every place in that region.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And the news about Him spread into every place in the surrounding district (Galilee).
An Understandable Version	.
The Expanded Bible	And so the news about Jesus spread to every place in the whole area.
Jonathan Mitchell NT	So a reverberating noise (= an echoing report, or, rumor) began proceeding forth concerning Him – into every place of the surrounding region.
P. Kretzmann Commentary	.
Syndein/Thieme	So a resounding report about Him {Jesus} spread into all areas of the region.
Translation for Translators	The people were telling everyone <i>in every village</i> in the surrounding region what Jesus <i>had done</i> .
The Voice	Everyone was shocked to see this, and they couldn't help but talk about it.

Bible Translations with an Excess of Footnotes:

The Heritage Bible	And the confused noise ³⁷ concerning him went out into every place of the region around.
NET Bible®	So ¹²⁴ the news ¹²⁵ about him spread into all areas of the region. ¹²⁶ ^{124tn} Here <i>kai</i> (<i>kai</i>) has been translated as “so” to indicate resultative nature of the action. ^{125tn} That is, “information concerning a person or an event – ‘report, news, word, information’” (L&N 33.211). ^{126sn} Given Luke 4:31, the phrase the region is a reference to Galilee.
New American Bible (2011)	.
The Spoken English NT	.

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament	and departed Noise about him to every place [of] the [one] surrounding
Awful Scroll Bible	Then a report about Him itself sustains to proceed-out, into every place of the region-around.
Concordant Literal Version	And a hubbub went out concerning Him to every place in the country about.
The Disciple's Bible	.
Orthodox Jewish Bible	.

Rotherham’s Emphasized B. *And a noise concerning him began to go out into every place of the country around.*
 Third Millennium Bible .

Literal, almost word-for-word, renderings:

- Analytical-Literal Translation .
- Charles Thompson NT .
- Context Group Version *And there went out a rumor concerning him into every place of the region round about.*
- Disciples’ Literal New T. *And the news about Him was going out into every place of the surrounding-region.*
- English Standard Version .
- Far Above All Translation *Consequently rumours about him spread to every place in the surrounding area.*
- Green’s Literal Translation .
- Literal New Testament *And a report about Him went out into every place of the neighborhood.*
- Modern English Version .
- Modern Literal Version *And a rumor was traveling out concerning him, into every place of the region around.*
- Modern KJV .
- New American Standard B. *And the report about Him was spreading into every locality in the surrounding district.*
- New European Version *And there went a rumour concerning him into every place of the region round about.*
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible .
- Restored Holy Bible 6.0 .
- Revised Young’s Lit. Trans. *And there was going forth a fame concerning him to every place of the region round about.*
- A Voice in the Wilderness .
- Webster’s Translation *And the fame of him went out into every place of the surrounding country.*
- World English Bible .
- Young’s Updated LT .

The gist of this passage: Jesus’ fame is going throughout the land.

Luke 4:37

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532
εκπορευομαι (ἐκπορεύομαι) [pronounced <i>ek-por-YOO-om-ahee</i>]	<i>to depart, to be discharged, to proceed (out of), to project; to come (forth, out of), to go (forth, out), to issue</i>	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong’s #1607
echos (ἦχος) [pronounced <i>AY-khos</i>]	<i>a sound, noise; spoken of the roar of the sea waves; rumour, report</i>	masculine singular noun, nominative case	Strong’s #2279
peri (περί) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong’s #4012

Luke 4:37

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
panta (πάντα) [pronounced PAN-ta]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, accusative case	Strong's #3956
topos (τόπος) [pronounced TOP-oss]	<i>room, place, space; an inhabited place [a city, village]; a location</i>	masculine singular noun; accusative case	Strong's #5117
tês (τῆς) [pronounced tayc]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
perichôros (περίχωρος) [pronounced per-IKH-oh-ross]	<i>around the region, the country (round) about, region (that lies) round about, the surrounding region [area]</i>	feminine singular adjective; genitive/ablative case	Strong's #4066

Translation: Then reports about Him go out to every inhabited place of the surrounding area.

Without a written newspaper, the reports about Jesus and what He has done go out throughout the land. Everywhere around people will hear about what happened in this synagogue.

The people saw the Lord cast out a demon; they saw that the demons obeyed Him immediately.

The word for *report* might be translated, in today's parlance, *buzz*.

This is one of those sentences in Luke which takes in a future event or events, but then he returns to the chronological narrative with the next verse. That is, these reports go out over the next few weeks, perhaps months. People from the synagogue tell everyone what they just witnessed. However, the verse picks up the narrative right after the shocked words uttered by the people in the synagogue (**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 4:37 Then reports about Him go out to every inhabited place of the surrounding area.

Luke 4:37 Then reports immediately begin circulating about the Lord to all the cities and villages around them.

Jesus Heals Simon (Peter's) Mother-in-Law and Many Others

And rising up from the synagogue, He went into the house of Simon, and a mother-in-law of the Simon was being compressed with a fever great. And they asked Him about her. And standing over her, He rebuked the fever and it let go of her. And immediately, rising up, she served them.

Luke
4:38–39

Rising up from the synagogue, Jesus [lit., *He*] went into the house of Simon, and his [lit., *Simon's*] mother-in-law was being oppressed by a great fever. They petitioned Jesus [lit., *him*] concerning her. And, standing over her, He rebuked the fever and it released her [from sickness]. Immediately, she rose up and served them.

Rising up from the synagogue, Jesus went into Simon's house because his mother-in-law had been struck with a great fever. People who knew her had petitioned Jesus concerning her illness. So Jesus stood over her and rebuked the fever. The fever left her. She immediately got up and began to serve them.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And rising up from the synagogue, He went into the house of Simon, and a mother-in-law of the Simon was being compressed with a fever great. And they asked Him about her. And standing over her, He rebuked the fever and it let go of her. And immediately, rising up, she served them.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And Jesus rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever, and they besought him for her. And standing over her, he commanded the fever, and it left her. And immediately rising, she ministered to them.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	.
Original Aramaic NT	.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And when Jesus left the synagogue, he entered the house of Simon. And Simon's mother-in-law was suffering with a severe fever; and they besought him for her. And he stood by her, and rebuked the fever, and it left her; and she rose up immediately and ministered to them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he got up and went out of the Synagogue and went into the house of Simon. And Simon's wife's mother was very ill with a burning heat; and in answer to their prayers for her. He went near her, and with a sharp word he gave orders to the disease and it went away from her; and straight away she got up and took care of their needs.
Bible in Worldwide English	Jesus left the meeting house and went to Simons house. The mother of Simons wife was sick with a bad fever. They asked Jesus to help her. He went and stood beside her. He told the fever to leave her. It left. She got up right away and began to do things for them.
Easy English	Jesus makes many people well Jesus then left the meeting place and he went into Simon's home. The mother of Simon's wife was sick with a very bad fever. So, they asked Jesus to make her well.

Jesus came and he stood near her. He then ordered the fever to go away and it left her. So, she got up immediately and she began to prepare food for her visitors.

Easy-to-Read Version—2001 .

Easy-to-Read Version—2006 **Jesus Heals Peter's Mother-in-Law**

Jesus left the synagogue and went to Simon's[b] house. Simon's mother-in-law was very sick. She had a high fever. They asked Jesus to do something to help her. He stood very close to her and ordered the sickness to go away. The sickness left her, and she got up and began serving them.

God's Word™

Jesus Cures Simon's Mother-in-Law and Many Others

Jesus left the synagogue and went to Simon's house. Simon's mother-in-law was sick with a high fever. They asked Jesus to help her. He bent over her, ordered the fever to leave, and it went away. She got up immediately and prepared a meal for them.

Good News Bible (TEV)

The Message

He Healed Them All

He left the meeting place and went to Simon's house. Simon's mother-in-law was running a high fever and they asked him to do something for her. He stood over her, told the fever to leave—and it left. Before they knew it, she was up getting dinner for them.

NIRV

Jesus Heals Many People

Jesus left the synagogue and went to the home of Simon. At that time, Simon's mother-in-law was suffering from a high fever. So they asked Jesus to help her. He bent over her and commanded the fever to leave, and it left her. She got up right away and began to serve them.

New Life Version

Peter's Mother-in-Law Healed

Jesus went away from the Jewish place of worship and went into Simon's house. Simon's mother-in-law was in bed, very sick. They asked Jesus to help her. He stood by her and told the disease to leave. It went from her. At once she got up and cared for them.

New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study
Contemporary English V.

Jesus left the meeting place and went to Simon's home. When Jesus got there, he was told that Simon's mother-in-law was sick with a high fever. So Jesus went over to her and ordered the fever to go away. Right then she was able to get up and serve them a meal.

The Living Bible

After leaving the synagogue that day, he went to Simon's home where he found Simon's mother-in-law very sick with a high fever. "Please heal her," everyone begged.

Standing at her bedside he spoke to the fever, rebuking it, and immediately her temperature returned to normal, and she got up and prepared a meal for them! [*prepared a meal for them, literally, "ministered unto them."*]

New Berkeley Version

New Century Version

New Living Translation

Jesus Heals Many People

After leaving the synagogue that day, Jesus went to Simon's home, where he found Simon's mother-in-law very sick with a high fever. "Please heal her," everyone begged. Standing at her bedside, he rebuked the fever, and it left her. And she got up at once and prepared a meal for them.

Unlocked Dynamic Bible

Then Jesus left the synagogue and went to Simon's house. Simon's mother-in-law was sick and had a high fever. Some people who were there asked Jesus to heal

her. So he bent over her and commanded the fever to leave her. Immediately she became well! She got up and served them some food.

William's New Testament Then He rose to leave the synagogue, and He went to Simon's house. And Simon's mother-in-law was in the grip of a burning fever; so they asked Him about her. Then He took His stand by her and reprovved the fever, and it left her. She got up at once and began to wait on them.

Partially literal and partially paraphrased translations:

American English Bible Then, after he left that synagogue, he went to Simon's house. And there, Simon's mother-in-law was ill with a high fever, so they asked him to help her. So he stood over her and scolded the fever, and it left her. Then she got right up and started serving him.

Beck's American Translation .

Breakthrough Version When He got up from the synagogue, He went into Simon's house. Simon's mother-in-law was being constrained by a huge fever, and they asked Him about her. And when He stood over her, He forbid the fever, and it left her. At once, after standing up, she was serving them.

Common English Bible After leaving the synagogue, Jesus went home with Simon. Simon's mother-in-law was sick with a high fever, and the family asked Jesus to help her. He bent over her and spoke harshly to the fever, and it left her. She got up at once and served them.

International Standard V .

Len Gane Paraphrase He got up from the synagogue and went into Simon's house. Simon's mother-in-law was sick with a great fever, and they urgently asked him about her. He stood over her and rebuked the fever, and it left her. Immediately she got up and served them.

A. Campbell's Living Oracles When he was gone out of the synagogue, he entered the house of Simon, whose wife's mother had a violent fever, and they entreated him on her behalf. Jesus, standing near her, rebuked the fever, and it left her, and she instantly arose, and served them.

New Advent (Knox) Bible So he rose up and left the synagogue, and went into Simon's house. The mother of Simon's wife was in the grip of a violent fever, and they entreated his aid for her. He stood over her, and checked the fever, so that it left her; all at once she rose, and ministered to them.

NT for Everyone He left the synagogue and went into Simon's house. Simon's mother-in-law was sick with a high fever, and they asked him about her. He stood in front of her, rebuked the fever, and it left her. And straight away she got up and waited on them.

20th Century New Testament On leaving the Synagogue, Jesus went into Simon's house. Now Simon's mother-in-law was suffering from a severe attack of fever, and they asked Jesus to cure her. Bending over her, he rebuked the fever; the fever left her, and she immediately got up and began to wait upon them.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible .

Christian Standard Bible **Healings at Capernaum**
After he left the synagogue, he entered Simon's house. Simon's mother-in-law was suffering from a high fever, and they asked him about her. So he stood over her and rebuked the fever, and it left her. She got up immediately and began to serve them.

Conservapedia Translation Next Jesus left the synagogue, and entered Simon's house. Simon's mother-in-law had a high fever, and they sought Jesus for her. Jesus stood over her, and ordered the fever to leave, and it did. Immediately she got up and waited on them.

Ferrar-Fenton Bible **Cure of Simon's Mother-In-Law**
Then quitting the synagogue, He 38 entered the house of Simon. And Simon's mother-in-law was suffering from a violent fever ; and they pleaded with Him about

	her. And standing over her, He arrested the fever, and it left her: and getting up at once, she attended to them.
Free Bible Version	Leaving the synagogue, Jesus went to Simon's house. Simon's mother-in-law was sick with a high fever and those who were there asked Jesus to help. Jesus went and stood over her. He told the fever to leave her which it did. She got up right away and prepared a meal for them.
God's Truth (Tyndale)	And he rose up and came out of the synagogue, and entered into Simons house. And Simons mother in law was taken with a great fever, and they made intercession to him for her. And he stood over her, and rebuked the fever: and it left her. And immediately she arose and ministered unto them.
Jubilee Bible 2000	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. And he stood over her and rebuked the fever, and it left her, and immediately she arose and ministered unto them.
Montgomery NT	Now when he rose and left the synagogue, he entered into the house of Simon, where Simon's mother-in-law lay sick of a great fever. And they kept entreating him for her. And he stood over her and rebuked the fever, and it left her; and at once she arose and ministered unto them.
NIV, ©2011	Jesus Heals Many Jesus left the synagogue and went to the home of Simon. Now Simon's mother-in-law was suffering from a high fever, and they asked Jesus to help her. So he bent over her and rebuked the fever, and it left her. She got up at once and began to wait on them.
Riverside New Testament Leicester A. Sawyer's NT Unlocked Literal Bible Urim-Thummim Version Then he got up and left the synagogue and entered into Simon's home. And Simon's mother-in-law was taken with a great fever; and they requested him for her. Then he stood over her and rebuked the fever; and it left her: and immediately she got up and attended to them.
Weymouth New Testament	Now when He rose and left the synagogue He went to Simon's house. Simon's mother-in-law was suffering from an acute attack of fever; and they consulted Him about her. Then standing over her He rebuked the fever, and it left her; and she at once rose and waited on them.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Leaving the synagogue, Jesus went to the house of Simon. His mother-in-law was suffering from high fever and they asked him to do something for her. 39.Bending over her, he rebuked the fever, and it left her. Immediately she got up and waited on them.
The Heritage Bible	And rising up out of the synagogue, he entered into Simon's house, and Simon's wife's mother was pressed with a great fever, and they asked him about her. And standing over her, he restrained the fever, and sent it out of her, and instantly she rising up, ministered to them.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	The Healing of Many People (Capernaum) [<i>Lk.4.38-41</i> →] - <i>Mt.8.14-17, Mk.1.29-34</i> On leaving the synagogue he went to Simon's house. Simon's mother-in-law was in the grip of a high fever; 39and they asked him to help her. He came and stood over her and rebuked the fever. It left her, and she got up at once and waited on them.

New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	On leaving the synagogue he went to Simon's house. Simon's mother-in-law was in the grip of a high fever; and they asked him to help her. He stood over her and rebuked the fever. It left her, and she got up at once and attended to their needs.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Leaving the synagogue, he went to Shim'on's house. Shim'on's mother-in-law was suffering from a high fever, and they asked him to do something for her. So, standing over her, he rebuked the fever; and it left her. She immediately got up and began helping them.
exeGeses companion Bible	<u>YAH SHUA CURES THE MOTHER IN LAW OF SHIMON</u> And he rises from the synagogue and enters the house of Shimon and the mother in law of Shimon is overtaken by a mega fever; and they ask him concerning her: and he stands over her and rebukes the fever; and it forsakes her: and immediately she rises and ministers to them.
Hebraic Roots Bible Israeli Authorized Version <i>The Scriptures</i> 1998	.
Tree of Life Version	And rising up from the congregation He went into the house of Shim'on. But the mother-in-law of Shim'on was sick with a severe inflammation, and they asked Him concerning her. And standing over her He rebuked the inflammation, and it left her, and instantly rising up she served them. After He left the synagogue, Yeshua entered Simon's home. Simon's mother-in-law was suffering from a high fever, and they petitioned Him concerning her. Then standing over her, He rebuked the fever and it left her. Immediately she arose to wait on them.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Many Are Healed Then Jesus got up and left the synagogue and went to Simon's (Peter's) house. Now Simon's mother-in-law was suffering from a high fever, and they asked Him to help her. Standing over her, He rebuked the fever, and it left her; and immediately she got up and began serving them [as her guests].
An Understandable Version	So, He left the synagogue and entered Simon's [<i>i.e., Peter's</i>] house. Now Simon's mother-in-law was [<i>in bed</i>] stricken with a high fever. And they [<i>i.e., Andrew, James and John, besides Peter. See Mark 1:29</i>] begged Him [<i>to do something</i>] for her. So, He stood over her and spoke sternly to the fever. It left her and she got up [<i>out of bed</i>] and began serving them.
The Expanded Bible	Jesus Heals Many People Jesus left the synagogue and went to the home of Simon [^c Peter]. Simon's mother-in-law was sick with a high fever, and they asked Jesus to help her [concerning her]. He came to her side [or stood over her] and commanded the fever to leave [rebuked the fever]. It left her, and immediately she got up and began serving them [or waiting on them; ^c presumably meal preparation].
Jonathan Mitchell NT	Now upon rising up from the synagogue, He entered into Simon's house. But Simon's mother-in-law had been continuing gripped by and confined by a high fever, so they asked Him about her.

Then, upon taking a place over her, He spoke a respectful directive to the fever, and it released her and flowed away (or: abandoned her). Now without delay, after standing up, she began performing attending service to, for, and among them. [comment: note that He responded to the illness in the same way that He did to the demon/spirit, in vs. 35, with a similar result]

P. Kretzmann Commentary
 Syndein/Thieme
 Translation for Translators

Luke 4:38-41

Jesus healed Simon's mother-in-law and many others.

Jesus and his disciples left ◀the synagogue/the Jewish meeting place▶ and went into Simon's house. Simon's mother-in-law was sick and had a high fever. So others in Simon's family (OR , the disciples) asked Jesus to heal her. So he bent over her and rebuked the fever. At once she became well! She got up and served them some food.

The Voice

Picture this:

Jesus then leaves that synagogue and goes over to Simon's place. Simon's mother-in-law is there. She is sick with a high fever. Simon's family asks Jesus to help her.

Jesus stands over her, and just as He had rebuked the demon, He rebukes the fever, and the woman's temperature returns to normal. She feels so much better that she gets right up and cooks them all a big meal.

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.

In Simon's Home That Night, Many Are Healed

And having arisen from the synagogue, He entered into the house of Simon. Now the mother-in-law of Simon was being gripped [Or, held; and thus, afflicted.] with a high fever. And they asked Him concerning her. And having stood over her, He rebuked the fever, and it left her. And having stood up at-once, she was serving them.

NET Bible®

After Jesus left¹²⁷ the synagogue, he entered Simon's house. Now Simon's mother-in-law was suffering from a high fever, and they asked Jesus¹²⁸ to help her.¹²⁹ So¹³⁰ he stood over her, commanded¹³¹ the fever, and it left her. Immediately¹³² she got up and began to serve¹³³ them.

¹²⁷tn Grk "Arising from the synagogue, he entered." The participle ἀναστὰς (anastas) has been taken temporarily here, and the referent (Jesus) has been specified in the translation for clarity.

¹²⁸tn Grk "him"; the referent (Jesus) has been specified in the translation for clarity.

¹²⁹tn Grk "they asked him about her." It is clear from the context that they were concerned about her physical condition. The verb "to help" in the translation makes this explicit.

¹³⁰tn Here καί (kai) has been translated as "so" to indicate the resultative nature of Jesus' actions.

¹³¹tn Or "rebuked," but "rebuke" implies strong disapproval, while the usage here involves more of a command with perhaps the implication of a threat (L&N 33.331).

^{sn} The language here (commanded) almost treats the illness as a personal force (see vv. 35, 41), but this is not the case. This healing shows Jesus' power over sickness and should not be construed as an exorcism.

¹³²tn Grk "and immediately." Because of the difference between Greek style, which often begins sentences or clauses with "and," and English style, which generally does not, δέ (de) has not been translated here. Instead a new sentence is started in the translation.

^{sn} The note that this happened immediately shows the speed and totality of the recovery.

¹³³tn The imperfect verb has been translated ingressively.

New American Bible (2011)

The Cure of Simon's Mother-in-Law.

^w After he left the synagogue, he entered the house of Simon.* Simon's mother-in-law was afflicted with a severe fever, and they interceded with him about

her. He stood over her, rebuked the fever, and it left her. She got up immediately and waited on them.

* [4:38] **The house of Simon:** because of Luke’s arrangement of material, the reader has not yet been introduced to Simon (cf. Mk 1:16–18, 29–31). Situated as it is before the call of Simon (Lk 5:1–11), it helps the reader to understand Simon’s eagerness to do what Jesus says (Lk 5:5) and to follow him (Lk 5:11).

^{w.} [4:38–39] Mt 8:14–15; Mk 1:29–31.

The Passion Translation

Jesus Heals Many

After leaving the meeting that day, Jesus went into Simon’s house, where Simon’s mother-in-law was sick with a high fever. The disciples begged Jesus to help her. Jesus stood over her and rebuked the fever,^[ae] and she was healed instantly. Then she got up and began to serve them.

^[ae] Five times in this chapter Jesus corrects and rebukes various things and persons. He rebuked Satan (v. 8) and the unbelieving people in his hometown (vv. 23–27). Twice he rebuked demons (vv. 35 and 41). And in this verse he rebukes fever.

The Spoken English NT

Jesus Heals Many People at Simon’s House (Mt. 8:14-17; Mk 1:29-34)

Jesus leftⁱ the synagogue and went to Simon’s house. Simon’s mother-in-law was suffering from a high fever, and they asked him to help her.ⁱⁱ And he stood over her and told off the fever, and it went away.^{kk} Right away she got up and started serving them.

ii. Lit. “got up from.”

ii. Lit. “and they asked him about her.”

kk. Lit. “...rebuked the fever, and it left her.”

Wilbur Pickering’s New T.

Peter’s mother-in-law

Then He left the synagogue and entered Simon’s house. But Simon’s mother-in-law was suffering with a high fever, and they requested Him on her behalf. So He stood over her and rebuked the fever, and it left her. Immediately she got up and began to serve them.²²

⁽²²⁾ Normally a high fever leaves one weak, so the Lord reversed the consequences of the fever as well.

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament

Standing (Up) but from the assembly [He] enters to the house [of] simon Mother (Spousal) but [of] the simon was Being Held [by] fever great and [They] ask him about her and Standing over her [He] reprimands the fever and [He] releases her immediately but Standing (Up) [She] served them

Awful Scroll Bible

Furthermore, being rose-up-amidst out of the drawing-together place, He came-toward into the house of Simon. But the mother-in-law of Simon is coming to be held-with a great fever, and they asked Him about her. Then He being stood-up-over her, criticized-over the fever and sent- it -away expelled from her! Off-from-that-matter, she being rose-up, therewithal retains to serve them.

Concordant Literal Version

Now, rising from the synagogue, Jesus entered into the house of Simon. Now the mother-in-law of Simon was pressed by a high fever, and they ask Him about her." And standing by over her, He rebukes the fever, and the fever leaves her. Now instantly, rising, she waited on them."

The Disciple's Bible
Orthodox Jewish Bible

.
And Rebbe, Melech HaMoshiach got up from the shul and entered into the bais of Shimon. And the chamot (mother-in-law, shviger) of Shimon was fever-stricken, and they asked him about her.

And having stood over her, Rebbe Melech HaMoshiach rebuked the kaddachat (fever, DEVARIM 28:22) and it left her. And at once, having got up, she was functioning as their mesharetet (servant, keli kodesh, lady minister).

Rotherham’s Emphasized B. .

Third Millennium Bible .
 Webster's Translation .

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Then having risen from the synagogue, He entered into the house of Simon. But Simon's mother-in-law was being afflicted with a high fever, and they asked Him about her. And having stood over her, He rebuked the fever, and it left her! Then immediately, having risen, she began serving them.
Charles Thompson NT	When he withdrew from the synagogue he went to the house of Simon. Now Simon's mother in law was confined with a violent fever, and they besought him on her behalf. Whereupon standing over her, he rebuked the fever and it left her; and she arose immediately and waited upon them.
Context Group Version	And he rose up from the community center, and entered into the house of Simon. And Simon's woman's mother was held with a great fever; and they implored him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and served them.
English Standard Version	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. And he stood over her and rebuked the fever, and it left her, and immediately she rose and began to serve them.
Far Above All Translation	.
Green's Literal Translation	And rising up from the synagogue, He went into the house of Simon. And the mother-in-law of Simon was being seized with a great fever. And they asked Him concerning her. And standing over her, He rebuked the fever; and it left her. And rising up instantly, she served them.
Literal New Testament	.
Modern English Version	The Healing of Many People He went out of the synagogue and entered Simon's house. Now Simon's mother-in-law was taken ill with a high fever, and they asked Him about her. So He stood over her and rebuked the fever, and it left her. And immediately she rose and served them.
Modern Literal Version	{Mk 1:29-34 & Mt 8:14-17 & Lk 4:38-41 Capernaum.} Now he rose* up from the synagogue and entered into the house of Simon. Now Simon's mother-in-law was being held by a great fever, and they asked him concerning her. And he stood above her and rebuked the fever, and it left her, and instantly, she rose* up and was serving them.
Modern KJV	.
New American Standard B.	Many Are Healed 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 [Lit <i>about her</i>]. And standing over her, He rebuked the fever, and it left her; and she immediately got up and waited on [Or <i>served</i>] them.
New European Version	.
New King James Version	Peter's Mother-in-Law Healed Now He arose from the synagogue and entered Simon's house. But Simon's wife's mother was sick [<i>afflicted with</i>] with a high fever, and they made request of Him concerning her. So He stood over her and rebuked the fever, and it left her. And immediately she arose and served them.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	[Healing of Peter's wife's mother]. And He having risen out of the synagogue, and entered into the house of Simon.

And the mother-in-law of Simon was being taken with a violent fever; and they besought Him for her.

And He stood over her, and rebuked the fever; and it left her: and immediately she arose and served them.

Revised Young's Lit. Trans.

And having risen out of the synagogue, he entered into the house of Simon, and the mother-in-law of Simon was pressed with a great fever, and they did ask him about her, and having stood over her, he rebuked the fever, and it left her, and presently, having risen, she was ministering to them.

A Voice in the Wilderness
World English Bible
Young's Updated LT

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The gist of this passage:

Jesus goes to the home of Peter where his mother-in-law is, and He cures her. She immediately begins ministering to Jesus and those with Him.

Luke 4:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anistêmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	masculine singular, aorist active participle, nominative case	Strong's #450
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
apó (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
sunagôgê (συναγωγή) [pronounced <i>soon-ag-oh-GAY</i>]	<i>synagogue, assembly, congregation; an assemblage of persons; specifically a Jewish synagogue (the meeting or the place)</i>	feminine singular noun; genitive/ablative case	Strong's #4864

Translation: Rising up from the synagogue,...

Jesus, while in Capernaum, had been teaching in a synagogue, as was His custom. This was the synagogue where Jesus dismissed the demon (s) which had been in the a man.

He left the synagogue. If there was a sermon after, it is not recorded. It does not appear that Jesus did any more teaching after the casting out of this demon.

In this next short narrative of two verses, Jesus will rise up from the synagogue; and Peter's mother-in-law will rise up from her sickbed. After rising up, each one will attend to His/her purpose.

Luke 4:38b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ah-ee</i>]	<i>to enter [in]; to go in [through]; to come in [through]</i>	3 rd person singular, aorist active indicative	Strong's #1525
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
oikia (οἰκία) [pronounced <i>oy-KEE-ah</i>]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun, accusative case	Strong's #3614
Simôn (Σίμων) [pronounced <i>SEE-mohn</i>]	<i>hearing; transliterated Simon, Simeon, Symeon</i>	masculine singular proper noun, genitive/ablative case	Strong's #4613

Translation: ...Jesus [lit., He] went into the house of Simon,...

This is Simon Peter, as we have the parallel passage in Matt. 8:14–15 and Mark 1:29–31. Interestingly enough, Jesus is with James and John, at this point; and in Mark, we are told that this is the house of Simon and Andrew. We would expect this tidbit of information from Mark, as he appears to have crafted his gospel based upon Peter's oral history given to him.

It is fascinating what details are left out of this narrative by Luke. However, the fact that Andrew, John and James are also there is not really germane to this event. No doubt, there were several people there who are not named in many of the narratives.

Luke 4:38c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
panthera (πενθερά) [pronounced <i>pen-ther-AH</i>]	<i>mother-in-law, a wife's mother</i>	feminine singular noun, nominative case	Strong's #3994
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

Luke 4:38c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Simôn (Σίμων) [pronounced SEE-mohn]	<i>hearing</i> ; transliterated <i>Simon, Simeon, Symeon</i>	masculine singular proper noun, genitive/ablative case	Strong's #4613
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
sunechô (συνέχω) [pronounced soon-EKH-oh]	<i>holding together, compressing (the ears, with a crowd or siege); arresting (a prisoner); figuratively compelling, perplexing, afflicting, being preoccupied; constraining, holding, keeping in, pressing, lying sick of, stopping, being in a strait, being taken with</i>	feminine singular, present passive participle; nominative case	Strong's #4912
puretos (πυρετός) [pronounced poo-reht-OSS]	<i>fever, fiery heat, inflamed, feverish</i>	masculine singular noun; dative, locative or instrumental case	Strong's #4446
meGas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #3173

Translation: ...and his [lit., *Simon's*] mother-in-law was being oppressed by a great fever.

Simon is married, although we don't know much about his wife. Simon's mother-in-law appears to live with them (this seems to be the case, as this is said to be Simon's house).

The participle can also mean *constrained*. Peter's mother may have been the sort of mother who liked to entertain and the see to her guests; and she was constrained by her illness; she was unable to tend to her guests and see to their needs.

There is nothing wrong with this. Many people who host a party spend most of their time seeing to the needs of their guests, to make certain that they are fed and given drinks. This is what this woman did.

When read by itself, it appears that Jesus saw Simon (Peter) fishing (in Luke 5) and said, "Let Me make you a fisher of men." And that appears to be the entirety of his calling. However, right here in the narrative, prior to being *called*, Simon knows Jesus and appeals to Him to heal his mother-in-law. This small clue would suggest that most or all of the disciples had some association with the Lord prior to their being called. It is logical that Jesus had some interactions with His disciples before officially calling them.

Jesus, being guided by the Spirit, revealed Himself in Nazareth; and casts out a demon in nearby



Capernaum. He finds Himself associated with Simon (Peter)—perhaps he was in the synagogue; perhaps he was told what happened at the synagogue. Or perhaps there is more that happens in Capernaum than is revealed here.

In any case, Simon feels comfortable enough to ask Jesus to come to his home to heal his mother-in-law. As far as we know, there does not appear to be any precedence for this. That is, did Jesus heal any person prior to this? Is Simon Peter expecting Jesus to cure his mother-in-law? How much has Simon Peter figured out about the Lord?

Jesus cures the mother-in-law of Peter of her illness (a graphic); from [Women in the Bible](#); accessed June 11, 2021.

Luke 4:38d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ἐρῶταῖ (ἐρωτάω) [pronounced <i>air-o-TAW-oh</i>]	<i>to ask [someone about something], to ask a question; to ask, to request</i>	3 rd person plural, aorist active indicative	Strong's #2065
αὐτόν (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
περί (περί) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
αὐτῆς (αὐτῆς) [pronounced <i>ow-TAYC</i>]	<i>her, hers; of her; from her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846

Translation: *They petitioned Jesus [lit., him] concerning her.*

There are friends and family concerned about Simon's mother, and they petition Jesus on her behalf. It is likely that Simon heard the Lord teach and was aware of Him casting out the demon. Simon puts these things together, and decides, apparently, that Jesus is able to cure his mother-in-law (or, at the very least, help her). This could even be based upon Scripture which Jesus has read and explained.

This could give us some insight as to how Jesus is led by the Spirit. He is rejected in Nazareth, so He cannot remain there. The people were actually hostile enough to try to kill Him. He then goes to a nearby village, and he goes to read and teach in the Capernaum synagogue. That was always a given in His schedule. He has probably taught there before and received a positive response.

Suddenly, there is a demon-possessed man before Him, so Jesus communicates with the demon and throws him out. Simon sees this (I am assuming this) and he asks the Lord, "Perhaps You might help me with my ailing mother-in-law." So you see, there are events which take place, which appear very much to guide Jesus.

Don't get the wrong idea. I am not trying to demythologize the historic Jesus. I do believe Him to be the Unique Son of God; and I believe that He had complete and total access to His Deity, if He *chose* to do that. I do not

believe that He did. I believe that events directly Jesus to do X, then Y, then Z; I do not believe that Jesus used His Own omnipotence to guide His actions. I also do not believe that God the Father gave Jesus a series of mystical signs, like, *turn left, up ahead*. I believe that Jesus functioned primarily or completely as a sinless man in the power of the Spirit. He was, for His entire life, sinless, as we are for periods of time between the filling of the Spirit and the loss of this filling.

That is, even though Jesus could, He did not step outside of His humanity. And, even though He lived during the Age of Israel (or, if you prefer, the Era of the Hypostatic Union); He is our example when it comes to living the Christian life. As R. B. Thieme, Jr. put it, *he test-drove the Christian life*. This point being made, this does not mean that you or I can travel around and cast out demons or instantly stop people from being sick. Those sorts of things were specific to Jesus to establish Himself as the Messiah.

Jesus is in Capernaum, which is at the north end of the Sea of Galilee.

Galilee and Decapolis (a map); from **Bible Mapper**; accessed June 18, 2021.

You will notice that south of the Sea of Galilee is the Jordan River valley, which is where John the Herald conducted his ministry of baptism and exhortation.

Luke 4:38 Rising up from the synagogue, Jesus [lit., He] went into the house of Simon, and his [lit., Simon's] mother-in-law was being oppressed by a great fever. They petitioned Jesus [lit., him] concerning her.

The fact that Jesus arises from the synagogue and goes to Simon's house suggests that Simon is in the synagogue and that there are no intervening events. If my understanding of this series of events is accurate (and I believe that it is), then Jesus really has no reason to recognize that God will use Him to heal, apart from the Scriptures. What I mean is, within the humanity of the Lord, there is no inner discussion, *will I be able to heal this woman or not?* Jesus simply goes along with Peter, as this is the next increment in God's plan for Jesus' life. Jesus is aware of the several Old Testament passages where Messiah is associated with the bearing of the illnesses of others.

The fact that Jesus arises from the synagogue and goes to Simon's house suggests that Simon is in the synagogue and that there are no intervening events. If my understanding of this series of events is accurate (and I believe that it is), then Jesus really has no reason to recognize that God will use Him to heal, apart from the Scriptures. What I mean is, within the humanity of the Lord, there is no inner discussion, *will I be able to heal this woman or not?* Jesus simply goes along with Peter, as this is the next increment in God's plan for Jesus' life. Jesus is aware of the several Old Testament passages where Messiah is associated with the bearing of the illnesses of others.

I realize that most people view this narrative and think to themselves, *well, Jesus is God, so He can do anything*. However, I believe things to be more complex than that. I do not believe that Jesus accessed His Deity regularly; in fact, possibly not at all during His earthy ministry (or during His life on earth). You may recall that, when tempted by Satan, Jesus did nothing miraculous. When taken to the pinnacle of the Temple and told to throw Himself down, Jesus did not go, "Watch this" and *poof*, Jesus is back on the ground, seated and eating a meal. Although Satan clearly had some extraordinary powers, Jesus did not reveal any super-human abilities during the temptation (regarding His 40-day fast, I would attribute that to a body without sin).

There is a doctrinal reason for this self-imposed limitation (known theologically as *kenosis*): Jesus is test driving the Christian life. That is, we have the same portfolio of invisible assets that He has; so that we can operate in our lives very similar to the way that He lives His life. Now, if Jesus accesses His Deific nature on a regular basis, then how exactly does this work for us? We do not have that option. We can certainly pray to God the Father;



but we cannot access the essence of God for our own personal use. We are unable to plan out our day by deciding, *let us see this coming day using omniscience*.

I believe that Jesus understands that God the Father is with Him and that God the Holy Spirit empowers Him; and that He has potential access to all that being God entails. However, I also believe that Jesus chose not to access His Own Divine Nature (this is known as the doctrine of Kenosis, which we have already studied—see Lessons 114–115).

Let me draw an analogy. When a movie star goes out, dressed to the 9's, posing for photographs, they are accessing their movie star notoriety. But, let's say they want to avoid all of that. Then some of them disguise themselves, just to simply be able to step out into the world and live a normal life (like going to the store for a quart of milk and eggs). They are still the same person, in both situations, but in the second example, all that they are by way of a movie star is carefully hidden.

Luke 4:39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ephistēmi (ἐφίτημι) [pronounced <i>eternity future-ISS-tay-mee</i>]	<i>standing [before, by, near, over], taking a stand; being present; coming [to, upon, near; assaulting</i>	masculine singular, aorist active participle; nominative case	Strong's #2186
ερανῶ (ἐπάνω) [pronounced <i>ep-AN-oh</i>]	<i>above, up above, on, over (of place); more than (of number)</i>	adverb	Strong's #1883
αὐτῆς (αὐτῆς) [pronounced <i>ow-TAYC</i>]	<i>her, hers; of her; from her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846
επιτιμάω (ἐπιτιμάω) [pronounced <i>ehp-ee-tee-MAH-oh</i>]	<i>to rebuke; to admonish; to charge; to censure; to forbid</i>	3 rd person singular, aorist active indicative	Strong's #2008
τῷ (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
πυρετός (πυρετός) [pronounced <i>poo-reht-OSS</i>]	<i>fever, fiery heat, inflamed, feverish</i>	masculine singular noun; dative, locative or instrumental case	Strong's #4446

Translation: *And, standing over her, He rebuked the fever...*

Jesus stood over this woman and rebuked the fever. There are Old Testament passages which suggest that Messiah will have power over illnesses. It is my contention that Jesus functions based upon this fact. He is trusting the Scriptures; He is not accessing His omniscience in order to find out that He can do this. These passages are listed below:

Psalms 146:8a *Jehovah opens the eyes of the blind; Jehovah raises those bowed down;...*

Isaiah 35:5–6a Then the eyes of the blind shall be opened, and the ears of the deaf opened. Then the lame shall leap like a deer, and the tongue of the dumb shall sing.

Isaiah 29:18 And in that day the deaf shall hear the words of a book; and the eyes of the blind shall see out of their gloom and out of darkness.

Daniel 6:26–27 A decree was given from before me that in all the domain of my kingdom there shall be trembling and fear before the God of Daniel. For He is the living God and endures forever, and His kingdom is the one which shall not be destroyed. And His rule shall be to the end. He delivers and rescues, and He works signs and wonders in the heavens and in the earth, He who has delivered Daniel from the power of the lions. (Green's literal translation; the Daniel text is separated into the 1st and 2nd advents)

See also Isaiah 29:18 42:7

The mechanics would be this. Jesus may rebuke the illness, but it is the sovereign Father Who then instantly removes the illness. Throughout the gospels, we talk about Jesus doing this or that, but, if He did not access His Deity (which I believe is the case), then God the Father was the One doing these miraculous things. Or, in the alternative, God the Holy Spirit provided the power to do these things.

Luke 4:39a And He stood over her and rebuked the fever,...

Unless otherwise noted, the ESV; capitalized is used below.

The Six Rebukes of Jesus in the Book of Luke

1. Jesus rebukes the demon (it appears that there may have been several demons). Luke 4:33–35 And in the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, "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." 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.
2. Jesus rebukes the sickness which has constrained Peter's mother-in-law. Luke 4:38–39 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. And He stood over her and rebuked the fever, and it left her, and immediately she rose and began to serve them.
3. The disciples fear a great storm on the Sea of Galilee. They wake up a sleeping Jesus and He rebukes the storm. Luke 8:22–25 One day He got into a boat with His disciples, and He said to them, "Let us go across to the other side of the lake." So they set out, and as they sailed He fell asleep. And a windstorm came down on the lake, and they were filling with water and were in danger. And they went and woke Him, saying, "Master, Master, we are perishing!" And He awoke and rebuked the wind and the raging waves, and they ceased, and there was a calm. He said to them, "Where is your faith?" And they were afraid, and they marveled, saying to one another, "Who then is this, that He commands even winds and water, and they obey Him?"
4. Jesus rebukes another demon, which had control of a young boy. Luke 9:38–43a And behold, a man from the crowd cried out, "Teacher, I beg you to look at my son, for he is my only child. And behold, a spirit seizes him, and he suddenly cries out. It convulses him so that he foams at the mouth, and shatters him, and will hardly leave him. And I begged your disciples to cast it out, but they could not." Jesus answered, "O faithless and twisted generation, how long am I to be with you and bear with you? Bring your son here." While he was coming, the demon threw him to the ground and convulsed him. But Jesus rebuked the unclean spirit and healed the boy, and gave him back to his father. And all were astonished at the majesty of God.
5. Jesus rebukes His Own disciples. This involved a Samaritan city for not wanting to prepare for His coming. Luke 9:51–55 When the days drew near for Him to be taken up, He set His face to go to Jerusalem. And He sent messengers ahead of Him, who went and entered a village of the Samaritans, to make preparations for Him. But the people did not receive Him, because His face was set toward

The Six Rebukes of Jesus in the Book of Luke

- Jerusalem. And when His disciples James and John saw it, they said, "Lord, do you want us to tell fire to come down from heaven and consume them?" But He turned and rebuked them.
6. People tried to bring children—even infants—to the Lord, but the disciples kept them away. Jesus rebuked His disciples for doing this. Luke 18:15–17 *Now they were bringing even infants to Him that He might touch them. And when the disciples saw it, they rebuked them. But Jesus called them to Him, saying, "Let the children come to Me, and do not hinder them, for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it."*
 7. 3 of these rebukes reveal that Jesus has great power over things men rarely have power over. Demons, sickness and the wind. Again, I would attribute the actual power to God the Father or God the Holy Spirit.

Chapter Outline

Charts, Graphics and Short Doctrines

Luke 4:39b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
αφίημι (ἀφίημι) [pronounced <i>af-EE-ay-meef</i>]	<i>to send forth, to send away, to dismiss; to let go [from one's power [possession]; to let go free [escape]; to leave alone, to let go; to forsake, to abandon; metaphorically, to release from an obligation, to forgive a debt [to let go of a debt], to pardon, to forgive; to leave, to desert, to quit; to pass by</i>	3 rd person singular, aorist active indicative	Strong's #863
αὐτήν (αὐτήν) [pronounced <i>ow-TAYN</i>]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846

Translation: ...and it released her [from sickness].

Jesus is standing over Peter's mother-in-law and He has rebuked her sickness. The fever was suddenly gone. Many people recover from fevers and illnesses; and sometimes that is a process which takes several days. Here, it was immediate. She was sick one instant; perfectly well the next. She requires no recovery time.

Luke 4:39c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
παρὰ (παρὰ) [pronounced <i>par-akh-RAY-mah</i>]	<i>immediately, forthwith, instantly; presently; soon</i>	adverb	Strong's #3916
δέ (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Luke 4:39c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anistêmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	feminine singular, aorist active participle, nominative case	Strong's #450
diakoneô (διακονέω) [pronounced <i>dee-akon-EH-oh</i>]	<i>to serve, to attend to, to be an attendant, to wait upon (mentally or as a host, friend or [figuratively] teacher); technically to act as a Christian deacon; to (ad-) minister (unto), to function in the office of a deacon</i>	3 rd person singular, aorist active indicative	Strong's #1247
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: Immediately, she rose up and served them.

She got up immediately and began to serve them (perhaps she feeds them).

There is the notion today that, what Peter's mother-in-law is doing here is demeaning and that she sets a bad example (because *she rises up and begins to serve them*). This is a popular approach today of people-control. They pick out some aspect of a person's life, isolate that aspect, and then assign all sorts of negative meaning to it. Almost everyone in this life, in some way or another, performs a service or does things on behalf of someone else—this is virtually the concept behind all employment. People who do these things are not necessarily forced to do them; they simply chose to do them. It is not something which is inherently wrong; it is something which just is.

Let me give you another example of something which is isolated, given a very specific, unnuanced meaning, and then condemned in the most forceful terms: the confederate flag. In the United States, over the past decade or so, the confederate flag has been defined by liberals as being representative of the imposition of slavery and nothing else. Their logic is, *because is only glorifies slavery, it must be removed from all society* (or only relegated to dusty museums). Right in the middle of all this controversial nonsense, I happened to come upon a young Black man—in his early or mid-20's—who wore a shirt with the confederate flag on it. Because I perceived no ironic message from this young man, I believed that he wore this shirt because he liked it and it expressed him. Obviously, the confederate flag meant something very different to him than the polarized meaning given to it by the left.

My point is, there is nothing wrong with rendering service to others, regardless of your race or gender. Furthermore, sometimes being in service to others can be a great blessing to the one giving the service. I have been a janitor, a teacher, a real estate agent, and a landlord—in all of those cases, I was providing a service to others. I enjoyed each one of those jobs for a variety of reasons, and never felt as if I was demeaning myself in some way.

Luke 4:39 And, standing over her, He rebuked the fever and it released her [from sickness]. Immediately, she rose up and served them.

This appears to be the first time that Jesus heals someone who is sick.

Luke 4:38–39 Rising up from the synagogue, Jesus went into Simon’s house because his mother-in-law had been struck with a great fever. People who knew her had petitioned Jesus concerning her illness. So Jesus stood over her and rebuked the fever. The fever left her. She immediately got up and began to serve them.

And going down the sun all, as kept having, being weak, diseases, various—they brought them face to face with Him. And the every one of them the hands being laid [on them], He healed them.

Luke
4:40

When the sun was going down, those who were weak [and] had various diseases were brought to Him. And He laid [His] hands upon every one of them, and healed them.

For the rest of the day, until the sun was finally setting, all those who were weak and had various diseases were brought to Him. He laid His hand upon them and He healed them.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And going down the sun all, as kept having, being weak, diseases, various—they brought them face to face with Him. And the every one of them the hands being laid [on them], He healed them.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And when the sun was down, all they that had any sick with divers diseases, brought them to him. But he laying his hands on every one of them, healed them.
V. Alexander’s Aramaic T.	.
James Murdock’s Syriac NT	And when the sun was set, all those that had sick persons, afflicted with divers diseases, brought them to him; and he laid his hand on every one of them, and healed them.
Original Aramaic NT	But the sun was setting and they brought to him all of those who were very ill with various diseases, and he laid his hand on each one of them and healed them.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	When the sun was setting, all who had sick people suffering from divers diseases brought them to him; and he laid his hand on each one of them, and healed them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And at sundown all those who had anyone ill with any sort of disease, took them to him, and he put his hands on every one of them and made them well.
Bible in Worldwide English	When the sun went down, the people brought to Jesus all who were sick in any way. He put his hands on every one of them and healed them.
Easy English	When the sun began to go down, the people brought many sick people to see Jesus. They had many different illnesses. He put his hands on each person and they became well.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Jesus Heals Many Others When the sun went down, the people brought their sick friends to Jesus. They had many different kinds of sicknesses. Jesus laid his hands on each sick person and healed them all.
God’s Word™	.

Good News Bible (TEV)	After sunset all who had friends who were sick with various diseases brought them to Jesus; he placed his hands on every one of them and healed them all.
<i>The Message</i>	When the sun went down, everyone who had anyone sick with some ailment or other brought them to him. One by one he placed his hands on them and healed them.
NIRV	.
New Life Version	Jesus Heals in Galilee As the sun went down, the people took all that were sick with many kinds of diseases to Jesus. He put His hands on all of them and they were healed.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	.
The Living Bible	As the sun went down that evening, all the villagers who had any sick people in their homes, no matter what their diseases were, brought them to Jesus; and the touch of his hands healed every one!
New Berkeley Version	.
New Century Version	.
New Living Translation	As the sun went down that evening, people throughout the village brought sick family members to Jesus. No matter what their diseases were, the touch of his hand healed every one.
Unlocked Dynamic Bible	.
William's New Testament	As the sun was setting, all who had friends sick with various diseases brought them to Him. Then He continued to lay His hands upon them one by one and cured them.

Partially literal and partially paraphrased translations:

American English Bible	Well at sunset, all those who had people that were sick with various infirmities brought them to him, and he laid his hands on each one and cured them all.
Beck's American Translation	.
Breakthrough Version	As the sun was setting, absolutely everyone, as many as had weak <i>people</i> with various illnesses brought them to Him. He, placing His hands on each one of them, was healing them.
Common English Bible	When the sun was setting, everyone brought to Jesus relatives and acquaintances with all kinds of diseases.
International Standard V	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	And when the sun was going down, all those who had friends afflicted with diseases of any kind brought them to him: and he laid his hands upon each one of them, and healed them.
NT for Everyone	When the sun went down, everyone who had sick people – all kinds of sicknesses – brought them to him. He laid his hands on each one in turn, and healed them.
20 th Century New Testament	At sunset, all who had friends suffering from various diseases took them to Jesus; and he placed his hands upon every one of them and cured them.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	By sunset, all the sick with a variety of diseases were brought to Him, and He cured all of them in laying His hands on each one.

Evangelical Heritage V. Ferrar-Fenton Bible	.	Curing at Ebentide When the sun was setting, all who had sick from various diseases brought them to Him; and He placed His hands upon them, and cured them.
Free Bible Version	.	When the sun set, they brought to him all who were sick, suffering from various diseases. Jesus placed his hands on them, one after the other, and he healed them.
God's Truth (Tyndale)	.	When the *son was down, all they that had sick taken with divers diseases, brought them unto him: and he laid his hands on every one of them, and healed them. *son spelled as sonne, other places in the text sun is spelled sunne.
Jubilee Bible 2000	.	
Montgomery NT	.	
NIV, ©2011	.	
Riverside New Testament Leicester A. Sawyer's NT	.	And when the sun went down, all who had friends sick with various diseases brought them to him; and putting his hands on each one of them he cured them; and demons also went out of many, crying and saying, You are the Son of God! And he rebuked them, and charged them not to say that they knew him to be the Christ. V. 41 is included for context.
Unlocked Literal Bible Urim-Thummim Version	.	Now when the sunset came, all of them that had any sick with different diseases brought them to him; and he laid his hands on everyone of them, and healed them.
Weymouth New Testament	.	
Wikipedia Bible Project	.	
Wilbur Pickering's New T.	.	Healings at sunset 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 each one of them and healed them.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.	
The Heritage Bible	.	And the sun going down, all as many as had weakness with various diseases brought them to him, and laying hands on each one of them, he healed them.
New American Bible (2002)	.	
New American Bible (2011)	.	
New English Bible–1970	.	
New Jerusalem Bible	.	At sunset all those who had friends suffering from diseases of one kind or another brought them to him, and laying his hands on each he cured them.
New RSV	.	
Revised English Bible–1989	.	At sunset all who had friends ill with diseases of one kind or another brought them to him; and he laid his hands on them one by one and healed them.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.	
exeGesés companion Bible	.	And as the sun lowers, all - as many as have any frail with divers diseases bring them to him; and he puts his hands on each one of them and cures them:...
Hebraic Roots Bible	.	
Israeli Authorized Version	.	
The Scriptures 1998	.	

Tree of Life Version When the sun was setting, they brought to *Yeshua* all who were sick with various diseases. And He was laying hands on each one and healing them.

Expanded/Embellished Bibles:

The Amplified Bible While the sun was setting [marking the end of the Sabbath day], all those who had any who were sick with various diseases brought them to Jesus; and laying His hands on each one of them, He was healing them [exhibiting His authority as Messiah].

An Understandable Version
The Expanded Bible .
·When [or As] the sun went down, the people brought those who were sick to Jesus.
·Putting [Laying] his hands on each sick person, he healed every one of them.

Jonathan Mitchell NT Now while the sun was setting, everybody – whoever were having folks being weak and infirm with various diseases – led them to Him. So He, placing [His] hands upon each one of them, was one, after, another treating, or curing, or giving attentive care to, or prescribing therapy to, or instigating ongoing treatment for them.

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators .
.
When the sun was setting *that day, and the restriction about not traveling ◀on the Sabbath/on the Jewish rest day▶ was ended*, many people [HYP] whose *friends or relatives* were sick or who had various diseases brought them to Jesus. He put his hands on them and healed *all of them*.

The Voice By this time, it's just before nightfall, and as the sun sets, *groups of families, friends, and bystanders* come until a huge crowd has gathered. Each group has brought along family members or friends who are sick with any number of diseases. One by one, Jesus lays His hands on them and heals them.

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T. And while the sun was setting^[n], all who were having *ones* being sick *with* various diseases brought them to Him. And the *One*, laying *His* hands on each one *of* them, was curing them.

NET Bible® ^[n] That is, after the sun went down, ending the Sabbath, but before dark.
As the sun was setting, all those who had any relatives¹³⁴ sick with various diseases brought them to Jesus.¹³⁵ He placed¹³⁶ his hands on every one of them and healed them.

^{134tn} Grk “everyone, as many as had those being sick.” The use of ε χον (eicon, “had”) suggests that the subject of the accusative participle ἀσθενο ντας (asqenountas, “those being sick”) is not simply acquaintances, but rather relatives, perhaps immediate family, and certainly close friends.
^{135tn} Grk “him”; the referent (Jesus) has been specified in the translation for clarity.
^{136tn} Or “laid.” The participle ἐπιτεθεις (epiteqeĩ) has been translated as a finite verb due to requirements of contemporary English style.

New American Bible (2011) *Other Healings.*^x
At sunset, all who had people sick with various diseases brought them to him. He laid his hands on each of them and cured them.

^x [4:40–41] Mt 8:16; Mk 1:32–34.

The Passion Translation At sunset,^[af] the people brought all those who were sick to Jesus to be healed. Jesus laid his hands on them one by one, and they were all healed of different ailments and sicknesses.

^[af] People came before dark. The Sabbath, which was to be a day of rest for every Jew, began at sunset on Friday and ended at sunset on Saturday

The Spoken English NT At sunset, everyone began bringing him loved ones suffering from various kinds of illnesses.^{ll} And Jesus was laying his hands on each one and healing them.

^{ll} Lit. “And at the setting of the sun, all those who had people suffering from various kinds of illness were bringing them to him.”

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament	setting but the sun All [Men] Who* had [men] suffering [with] diseases various lead them to him The [Man] but [on] one each [man] [of] them the hands Laying relieved them
Awful Scroll Bible	What is more, the sun sinking-into, all as many as keep to hold they de-vitalized with various diseases, brought them with respects to Him. Thereupon being laid- His hands -upon the uttermost of them, serviced them.
Concordant Literal Version	Now at the setting of the sun, all, whoever had those who are infirm with various diseases, led them also to Him. Now He, placing His hands on each one of them, cures them. "
The Disciple's Bible Orthodox Jewish Bible	. And while the shemesh (sun) was setting, all who had cholim (sick people), all with various machlot (illnesses) brought them to Rebbe Melech HaMoshiach. And he, laying his hands upon each one of them, was giving refuah (healing) to them [Ps 107:20].
Rotherham's Emphasized B. Third Millennium Bible	. .

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	.
Charles Thompson NT	.
Context Group Version	.
English Standard Version	.
Far Above All Translation	Then when the sun was setting, all those who had <i>folk</i> sick with various diseases brought them to him, and he laid his hands on each one of them and cured them.
Green's Literal Translation	And the sun sinking, all, as many as had sick ones with various diseases, brought them to Him. And laying hands on each one of them, He healed them.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	Many Healed After Sabbath Sunset When the sun was setting, all those who had any that were sick with various diseases brought them to Him; and He laid His hands on every one of them and healed them.
NT (Variant Readings)	.
Restored Holy Bible 6.0	[Exorcising at sunset]. Now when the sun was setting, all they that had any sick with divers diseases, brought them to Him: and He laid his hands on every one of them, and healed them.
Revised Young's Lit. Trans.	And at the setting of the sun, all, as many as had any ailing with manifold sicknesses, brought them unto him, and he on each one of them his hands having put, did heal them.
A Voice in the Wilderness	.
Webster's Translation	Now when the sun was setting, all they that had any sick with divers diseases, brought them to him: and he laid his hands on every one of them, and healed them.
World English Bible	.
Young's Updated LT	.

The gist of this passage: Once the Sabbath had ended, people kept bringing friends, relatives and associates to Jesus in order to be healed.

Luke 4:40a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dunô/dumi (δύνω/δύμι) [pronounced DOO-no, DOO-mee]	<i>going [into, down, under], entering; being plunged into, sinking in; setting; used in the NT of the setting of the sun</i>	masculine singular, present active participle; genitive/ablative case	Strong's #1416
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
του (του) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
helios (ἥλιος) [pronounced HAY-lee- oss]	<i>the sun; the rays of the sun; the light of day</i>	masculine singular noun, genitive/ablative case	Strong's #2246

Translation: *When the sun was going down,...*

I suspect that there were quite a number of people there at Simon's house, and they either excused themselves or asked if they could bring someone back to the house.

V. 38 has Jesus teaching in the local synagogue, indicating that this was the Sabbath. So, people waiting until the sun set before they began to do what is found in this verse.

Luke 4:40b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hapas (ἅπας) [pronounced HAP-as]	<i>absolutely all or (singular) every one; all (things), every (one), whole, all together</i>	masculine plural adjective, nominative case	Strong's #537
hosos (ὅσος) [pronounced HOS-os]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter plural, correlative pronoun; nominative case	Strong's #3745
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to posses, to adhere to, to cling to</i>	3 rd person plural, imperfect active indicative	Strong's #2192
astheneô (ἀσθενέω) [pronounced as-then- EH-oh]	<i>being weak, being feeble, being without strength, incapacitated; being powerless; being weak in means, being needy, being poor; sickly</i>	masculine plural, present active participle; accusative case	Strong's #770

Luke 4:40b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nosos (νόσος) [pronounced NOS-oss]	<i>disease, sickness, infirmity, malady</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3554
poikilos (ποικίλος) [pronounced <i>poi-KEE-loss</i>]	<i>various [in character]; diverse, manifold; a various colours, variegated; of various sorts</i>	feminine plural adjective; dative, locative or instrumental case	Strong's #4164
ágô (ἄγω) [pronounced AHG-oh]	<i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i>	3 rd person plural, aorist active indicative	Strong's #71
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative case	Strong's #4314
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...those who were weak [and] had various diseases were brought to Him.

These two miracles—the casting out of the demon and the healing of Simon's mother-in-law—caused a flood of requests being made of Jesus.

People heard of the curing of the man possessed with a demon in the synagogue; and/or of Peter's mother-in-law being cured. This was quite phenomenal for this to have happened. Everyone knew someone who was sick—sometimes desperately so—and they went out and brought those people to the Lord to be cured. Here, they wait for the end of the Sabbath to get their friends or relatives who need to be healed.

A brief review of Luke 4:38–40, using Green's Literal Translation:

Luke 4:38 *And rising up from the synagogue, He [Jesus] went into the house of Simon. And the mother-in-law of Simon was being seized with a great fever. And they asked Him concerning her.*

Jesus was apparently asked by Simon (Peter) and others to come to Simon's house to heal his mother-in-law.

Luke 4:39 *And standing over her, He [Jesus] rebuked the fever; and it left her. And rising up instantly, she served them.*

Jesus simply rebuked the fever and Simon's mother-in-law was well. She immediately began to serve the people who are there.

Luke 4:40 **And the sun sinking, all, as many as had sick ones with various diseases, brought them to Him. And laying hands on each one of them, He healed them.** (Green's literal translation)

Jesus, prior to this, cast out a demon. Here, He heals Simon's mother-in-law. People suddenly start to bring their sick to Him to be healed.

Signs, miracles and healings:

Bringing these people to Jesus indicates that all those concerned (the person bringing and the person being brought) have faith of some sort in the Lord. We know for this simple reason: in nearly every city, there are Pentecostal and full gospel churches, churches which believe in regular miraculous healings. I have been sick before; and you reading this have been sick before. But neither of us has gone to a *full gospel* church in order to be healed. That is because, we have no faith in the minister there or in current-day faith healings by church pastors.

On the other hand, I do appreciate prayers, as do many believers; as we are told in Scripture to pray for one another and to pray for the sick (or to pray in general for one another). Going to a healer today is not Biblical; but having people pray for you is.

God could bring down a storm all around my house, and let leave my home untouched by moisture. Now, that would be cool and a miracle, *but*, it is not going to make me have greater faith in the Word of God. Such a miracle is unnecessary for my life. The better you know the Word of God, the less reason your soul requires/desires the miraculous.

What about to those who do not believe? Again, a miracle does not cause anyone to believe. I have seen Penn and Teller on stage on 3 different occasions. I could not explain how they did what they did; but that does not mean that I now place my faith in Penn Jillette for matters philosophical, political or religious. We are going to read about Jesus doing a variety of miracles and the religious class does not question the miracles themselves; but they nevertheless question who Jesus is.

A surfeit of miracles was appropriate when there were major changes taking place in the plan of God. When God changes the way that He manages His household (= dispensation), He reveals this with signs and wonders. This happened at the exodus, at the public ministry of our Lord, and at the beginning of the Church Age. There is no indication that these signs and miracles are to continue throughout any particular dispensation.

If you are thinking of the book of Acts and the gospels where many healings do take place, we must bear in mind that there is a time and a season for many things. These public miracles did occur for a time and for specific reasons: (1) here, to give credence to Jesus as the Messiah; and (2) in the book of Acts, to transfer the authority of the religious class in Israel to the Apostles of Jesus. The latter transfer of authority has already taken place. The fact that I am working for many hours examining and exegeting this book of Luke indicates that I have faith that this is the Word of God. So, the purpose of these miracles, to transfer authority to the Apostles, has taken place. This transfer of authority is over and done with. The end result is, we have the New Testament, which Church Age believers accept as authoritative. Since we accept the writings of the Apostles as Scripture, there is no longer a need for miracles.

Let me be specific. I do not require any miracles to believe that Jesus is the Christ, the Son of God, and that by believing in Him, I have eternal life. People who come to the Lord in this way also do not require some sign or miracle. I do not need any signs or miracles to convince me that I am presently in the Church Age; and that I do not belong to the Age of Israel in any way. However, when those two events (the first advent of Jesus and the establishment of the church) were first taking place, such signs and miracles were a necessity. People had been waiting for hundreds of years for their Messiah. When Jesus arrived on the scene, if He simply said, "Here I am"

He would not have been accepted as Messiah (witness what happened in Nazareth). However, throughout His public ministry, Jesus performed many miracles and signs of power, to confirm that He was indeed sent by God.

The change from the Age of Israel to the Church Age was also a very big deal. We don't think about this transfer of authority much today, as we simply accept it as fact. We don't go to the nearest synagogue and bring a lamb to sacrifice; we don't think that we need to go to Israel and live there. However, the changes which took place around A.D. 30–33 were quite dramatic when it took place. There were a great many changes in the lives of believers which took place as a result. God needed to show, through the Apostles, that His power was with them, and not with nation Israel. God no longer would work through nation Israel (at least for the duration of the Church Age).

Since Jesus no longer needs to be established as the Christ; and since the local church is now where Bible doctrine is taught; there is no longer a need for miracles to establish those things. When I go to church, I don't need to see my pastor heal a few people, speak in tongues, and then teach a message from the Bible. I recognize his authority by choosing that church, and listen intently and take notes. If I did not recognize his authority, I would quietly leave the church and find a pastor whose teaching I could trust.

Luke 4:40c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehñ</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular, numeral adjective; dative, locative or instrumental case	Strong's #1520
This word can be used in the place of the indefinite pronoun, and it can be translated <i>one, anyone, someone</i> .			
hekastos (ἕκαστος) [pronounced <i>HEHK-as-toss</i>]	<i>each [one], every [man, one]; both, any</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #1538
autōn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
tas (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards the</i>	feminine plural definite article; accusative case	Strong's #3588
cheir (χείρ) [pronounced <i>khire</i>]	<i>by the hand [help or agency] of any one, by means of any one; by the instrumentality of</i>	feminine plural noun; accusative case	Strong's #5495

Luke 4:40c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epitithēmi (ἐπιτίθημι) [pronounced ep-ee-TITH-ay-mee]	<i>laying upon, putting (up) on, laying {something down}, setting; placing, putting or laying upon; adding to; in the middle voice: having put on, bidding being laid [on, upon]; throwing one's self upon; attacking, making an assault on one</i>	masculine singular, present active participle; nominative case	Strong's #2007
therapeuō (θεραπεύω) [pronounced there-ap-YOO-oh]	<i>to serve, do service; to heal, to cure, to restore to health; to worship</i>	3 rd person singular, imperfect active indicative	Strong's #2323
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: And He laid [His] hands upon every one of them, and healed them.

All of this was brand new. Jesus has not before gone out and healed dozens (or hundreds) of people who were ailing or possessed. Prior to this, he cast out the demon (s) in the man in the synagogue and He healed Peter's mother-in-law. But now, dozens, if not hundreds, of sick and ailing people are brought to Him.

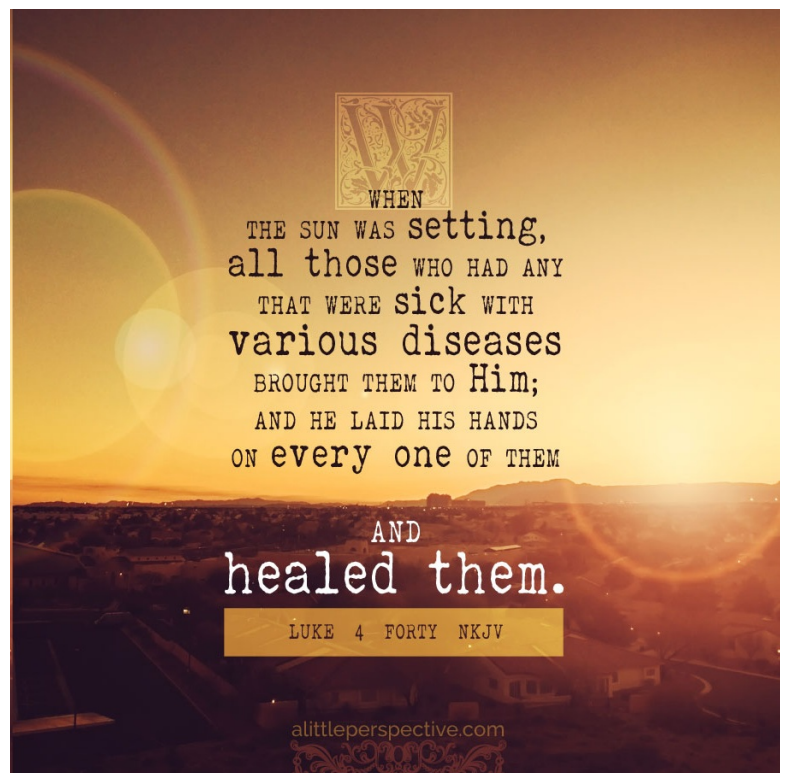
Jesus laid His hands on these various people brought to Him and they were cured. In every case, the healing would be instantaneous and complete, just as it has been with Simon Peter's mother-in-law.

Luke 4:40 *When the sun was going down, those who were weak [and] had various diseases were brought to Him. And He laid [His] hands upon every one of them, and healed them.*

This is a very big change in the ministry of our Lord.

Luke 4:40 (NKJV) (a graphic); from **A Little Perspective**; accessed March 26, 2021.

Luke 4:40 *For the rest of the day, until the sun was finally setting, all those who were weak and had various diseases were brought to Him. He laid His hand upon them and He healed them.*



And went out, even demons, from many, crying out and speaking, [saying] that, “You—You are the Son of God.” And admonishing [them], He did not allow them to speak, since they knew the Christ He was.

Luke
4:41

Demons went out from many [of the sick people], crying aloud and saying that, “You—You are the Son of God.” But [Jesus] admonished [them]; He did not allow them to speak, since they knew that He was the Messiah [= Christ].

While Jesus was healing all of these people, many demons went out of them, crying aloud and saying, “You are certainly the Son of God.” But Jesus admonished them, not allowing them to speak, since they recognized that He was the Messiah, the Christ of God.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And went out, even demons, from many, crying out and speaking, [saying] that, “You—You are the Son of God.” And admonishing [them], He did not allow them to speak, since they knew the Christ He was.

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.) And devils went out from many, crying out and saying: Thou art the Son of God. And rebuking them he suffered them not to speak, for they knew that he was Christ.

V. Alexander’s Aramaic T.

James Murdock’s Syriac NT And demons went out of many, crying out and saying: Thou art the Messiah, the Son of God. And he rebuked them, and suffered them not to say, that they knew him to be Messiah.

Original Aramaic NT

And many demons were going out from many as they screamed and they were saying, "You are The Messiah, the Son of God!" And he was rebuking them and he was not allowing them to say that they knew that he was The Messiah.

Plain English Aramaic Bible

Lamsa Peshitta (Syriac)

Demons also came out of many, who cried out saying, You are the Christ, the Son of God. And he rebuked them, and he would not allow them to speak; that they might not know that he was the Christ.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And evil spirits came out of a number of them, crying out and saying, You are the Son of God. But he gave them sharp orders not to say a word, because they had knowledge that he was the Christ.

Bible in Worldwide English

The bad spirits also came out of many people. They called out, You are the Son of God! But he stopped them. He would not let them talk because they knew that he was the Christ.

Easy English

Bad spirits also came out of many people. The spirits knew that he was the Messiah. So, when they came out, they began to shout, ‘Jesus, you are the Son of God.’ But Jesus stopped them shouting. He would not let them speak.

Easy-to-Read Version–2001

Easy-to-Read Version–2006

Demons came out of many people. The demons shouted, “You are the Son of God.” But Jesus gave a strong command for the demons not to speak, because they knew he was the Messiah.

God’s Word™

Demons came out of many people, shouting, “You are the Son of God!” But Jesus ordered them not to speak. After all, they knew he was the Messiah.

Good News Bible (TEV)

Demons also went out from many people, screaming, “You are the Son of God!”

	Jesus gave the demons an order and would not let them speak, because they knew he was the Messiah.
<i>The Message</i>	Demons left in droves, screaming, "Son of God! You're the Son of God!" But he shut them up, refusing to let them speak because they knew too much, knew him to be the Messiah.
NIRV	.
New Life Version	The demons cried out and said, "You are Christ, the Son of God." Jesus spoke strong words to them and would not let them speak. They knew He was the Christ.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	.
The Living Bible	Some were possessed by demons; and the demons came out at his command, shouting, "You are the Son of God." But because they knew he was the Christ, he stopped them and told them to be silent.
New Berkeley Version	.
New Century Version	.
New Living Translation	Many were possessed by demons; and the demons came out at his command, shouting, "You are the Son of God!" But because they knew he was the Messiah, he rebuked them and refused to let them speak.
Unlocked Dynamic Bible	He also was forcing evil spirits to come out of many people. As the evil spirits left those people, they shouted to Jesus, "You are the Son of Yahweh!" But he commanded those evil spirits not to tell people about him, because they knew that he was the Messiah.
William's New Testament	Even demons came out of many people, shrieking and saying, "You are the Son of God!" But He reproved them and would not let them speak, because they knew that He was the Christ.

Partially literal and partially paraphrased translations:

American English Bible	Demons also came out of many of them, shouting, 'You're the Son of The God!' But because they knew that he was the Anointed One, he scolded them and he wouldn't allow them to speak.
Beck's American Translation	.
Breakthrough Version	Demons were also coming out of many, making a yell and saying, "You are the Son of God." And forbidding them, He was not allowing them to be speaking because they knew Him to be the Anointed King.
Common English Bible	Demons also came out of many people. They screamed, "You are God's Son." But he spoke harshly to them and wouldn't allow them to speak because they recognized that he was the Christ.
International Standard V	Even demons came out of many people, screaming, "You are the Son of God!" But Jesus ^[ag] rebuked them and ordered them not to speak, because they knew he was the Messiah. ^[ah] ^[ag] Luke 4:41 Lit. <i>he</i> ^[ah] Luke 4:41 Or <i>Christ</i>
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	Many, too, had devils cast out of them, which cried aloud, Thou art the Son of God; but he rebuked them and would not have them speak, because they knew that he was the Christ. vv. 38-41: Mt. 8.14; Mk. 1.29.
NT for Everyone	Demons came out of many people, shouting out, 'You are the son of God!' He sternly forbade them to speak, because they knew he was the Messiah.

The Spoken English NT	Demons were coming out of lots of people too. They would cry out and say, "You are the son of God!" And he'd strictly forbid them to speak, because they knew he was the Messiah.
20 th Century New Testament	And even demons came out from many people, screaming 'You are the Son of God.' Jesus rebuked them, and would not allow them to speak, because they knew that he was the Christ.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	DEMONS ALSO WERE COMING OUT OF MANY, SHOUTING, "YOU ARE THE SON OF THEOS (<i>The Alpha & Omega</i>)!" BUT REBUKING THEM, HE WOULD NOT ALLOW THEM TO SPEAK, BECAUSE THEY KNEW HIM TO BE THE CHRIST (<i>The Messiah, GOD in the flesh</i>).
Christian Standard Bible Conservapedia Translation	. Meanwhile demons rushed out of many people, screaming, "You are Christ the Son of God!" But Jesus ordered them to shut up, because they knew He was Christ. <ul style="list-style-type: none"> • Here, πνε μα isn't used. • <i>But Jesus ordered them to shut up, because the devil knew He was Christ.</i> "the devil" is misleading
Evangelical Heritage V. Ferrar-Fenton Bible	. Many demons were also cast You are He restrained them, however, and would not allow them to say that they knew Him to be the Messiah.
Free Bible Version God's Truth (Tyndale)	. And devils also came out of many of them crying and saying: you are Christ the son of God. And he rebuked them, and suffered (allowed) them not to speak: for they knew that he was Christ.
Jubilee Bible 2000 Montgomery NT NIV, ©2011	. Moreover, demons came out of many people, shouting, "You are the Son of God!" But he rebuked them and would not allow them to speak, because they knew he was the Messiah.
Riverside New Testament Unlocked Literal Bible Urim-Thummim Version	. And evil spirits also came out of many, crying out and saying, you are Christ the Son of Elohim. But he (severely censuring them) permitted them not to speak: for they knew that he was Christ.
Weymouth New Testament	Demons also came out of many, loudly calling out, "You are the Son of God." But He rebuked them and forbad them to speak, because they knew Him to be the Christ.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Demons were driven out, howling as they departed from their victims, "You are the Son of God!" He rebuked them and would not allow them to speak, for they knew he was the Messiah.
The Heritage Bible	And demons also came out from many, crying out, and saying that, You are the Christ, the Son of God. And restraining <i>them</i> , he absolutely did not let them talk, because they saw him to be Christ.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.

New Jerusalem Bible	Devils too came out of many people, shouting, 'You are the Son of God.' But he warned them and would not allow them to speak because they knew that he was the Christ.
New RSV Revised English Bible–1989	. Demons also came out of many of them, shouting, "You are the Son of God." But he rebuked them and forbade them to speak, because they knew he was the Messiah.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	After sunset, all those who had people sick with various diseases brought them to Yeshua, and he put his hands on each one of them and healed them; also demons came out of many, crying, "You are the Son of God!" But, rebuking them, he did not permit them to say that they knew he was the Messiah. V. 40 is included for context.
exeGesés companion Bible	...and demons also come from many crying out and wording, You are the Messiah the Son of Elohim. - and he rebukes them and allows them not to speak for they know he is the Messiah.
Hebraic Roots Bible Israeli Authorized Version	. And devils also came out of many, crying out, and saying, Thou art Moshiach the Son of Elohim. And he rebuking them suffered them not to speak: for they knew that he was Moshiach.
<i>The Scriptures</i> 1998 Tree of Life Version	. Even demons were coming out from many, shouting out and saying, "You are <i>Ben-Elohim!</i> " [cf. Ps. 2:7.] But He was rebuking them and not permitting them to speak, because they knew Him to be the Messiah.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Demons also were coming out of many people, shouting, "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 (the Messiah, the Anointed).
An Understandable Version	And evil spirits also came out of many people, shouting [at Him], "You are the Son of God." And Jesus spoke sternly to them and would not allow them to speak [anymore] because they knew He was the Christ [Note: Jesus would not accept the endorsement of these Satanic spirits].
The Expanded Bible	Demons [^t also] came out of many people, shouting, "You are the Son of God." But Jesus ·commanded [reprimanded; rebuked] the demons and would not allow them to speak, because they knew Jesus was the ·Christ [Messiah].
Jonathan Mitchell NT	And thus, demons (= animistic influences) also kept on going out from many folks, [as] one by one [of them] were uttering cries or exclamations, and then saying, "You, Yourself, are God's Son!" And so, while speaking respectful directives, He was not permitting them to continue speaking, because (or: to continue sounding forth that) they had seen, and thus knew, Him to be the Christ (the Anointed One; = the Messiah). [comment: note that Luke equates the terms "Christ" and "God's Son"]
P. Kretzmann Commentary Syndein/Thieme	. And demons {daimonion} also came out of many, crying out, "You are the Son of God!" But having rebuked them, He would not allow them to speak . . . because they knew Him to be the Christ.

{Note: The time was not yet right for Jesus to be revealed as the Christ. He would only be revealed when the time was perfect according to the plan of God - in other words - it is God's timing that is perfect.}

Translation for Translators

He also was *expelling demons* from many people. As the demons left those people, they shouted to Jesus, “You are *the Son of God/the one who is God and man!*” But he rebuked those demons and would not allow them to tell *people about him*, because they knew that he was the Messiah, and *for various reasons he did not want everyone to know that yet*.

The Voice

On several occasions, demonic spirits are expelled from these people, after shouting at Jesus, “You are the Son of God!” Jesus always rebukes them and tells them to be quiet. They know He is the Anointed One, *but He doesn’t want to be acclaimed in this way*.

Bible Translations with an Excess of Footnotes:

NET Bible®

Demons also came out¹³⁷ of many, crying out,¹³⁸ “You are the Son of God!”¹³⁹ But he rebuked¹⁴⁰ them, and would not allow them to speak,¹⁴¹ because they knew that he was the Christ.¹⁴²

^{137sn} Demons also came out. Note how Luke distinguishes healing from exorcism here, implying that the two are not identical.

^{138tn} Grk “crying out and saying.” The participle λέγοντα (legonta) is redundant in English and has not been translated here.

^{139tc} Most mss (A Q Θ Ψ 0102 Ē1,13 İ) read “the Christ, the Son of God.” But the earliest and best mss, along with several other witnesses (κ B C D L W Ξ 33 579 700 1241 2542 lat sa), lack “the Christ” here. It is likely that later scribes wished to bring the demons’ confession in line with what Luke says they knew later in the verse.

^{140tn} Or “commanded,” but “rebuke” implies strong disapproval, which seems to be more in keeping with the context here (L&N 33.419).

^{141sn} Jesus would not allow the demons to speak because the time for such disclosure was not yet at hand, and such a revelation would have certainly been misunderstood by the people. In all likelihood, if the people had understood him early on to be the Son of God, or Messiah, they would have reduced his mission to one of political deliverance from Roman oppression (cf. John 6:15). Jesus wanted to avoid, as much as possible, any premature misunderstanding about who he was and what he was doing. However, at the end of his ministry, he did not deny such a title when the high priest asked him (22:66-71).

^{142tn} Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

^{sn} Note how Luke associates Son of God with Messiah (Christ) in this context, a regal connection with OT roots (Ps 2:7). Also, see the note on Christ in 2:11.

New American Bible (2011)

* *And demons also came out from many, shouting, “You are the Son of God.”y But he rebuked them and did not allow them to speak because they knew that he was the Messiah.*

* [4:41] **They knew that he was the Messiah:** that is, the Christ (see note on Lk 2:11).

* [Luke 2:11] The basic message of the infancy narrative is contained in the angel’s announcement: this child is **savior**, **Messiah**, and **Lord**. Luke is the only synoptic gospel writer to use the title **savior** for Jesus (Lk 2:11; Acts 5:31; 13:23; see also Lk 1:69; 19:9; Acts 4:12). As savior, Jesus is looked upon by Luke as the one who rescues humanity from sin and delivers humanity from the condition of alienation from God. The title christos, “Christ,” is the Greek equivalent of the Hebrew māšîaḥ, “Messiah,” “anointed one.” Among certain groups in first-century Palestinian Judaism, the title was applied to an expected royal leader from the line of David who would restore the kingdom to Israel (see Acts 1:6). The political overtones of the title are played down in Luke and instead the Messiah of the Lord (Lk 2:26) or the Lord’s anointed is the one who now brings salvation to all humanity, Jew and Gentile (Lk 2:29–32). Lord is the most frequently used title for Jesus in Luke and Acts. In the

New Testament it is also applied to Yahweh, as it is in the Old Testament. When used of Jesus it points to his transcendence and dominion over humanity.

New King James Version

And demons also came out of many, crying out and saying, "You are ^[p]the Christ, the Son of God!"

And He, rebuking them, did not allow them to ^[q]speak, for they knew that He was the Christ.

^[p] Luke 4:41 NU omits *the Christ*

^[q] Luke 4:41 Or *say that they knew*

The Passion Translation

Demons also came out of many of them. The demons knew that Jesus was the Anointed One, so they shouted while coming out, "You are the Messiah, the Son of El Shaddai!"^[ag] But Jesus rebuked them and commanded them to be silent.

^[ag] Or "Son of God." *El Shaddai* is used to emphasize the Hebraic word for God Almighty. See footnote on Ps. 91:1

Wilbur Pickering's New T.

Moreover, demons came out of many, crying out and saying, "You are the Christ,²³ the Son of God!" But rebuking them He would not allow them to continue speaking, because they knew that He was the Messiah.²⁴

⁽²³⁾ Perhaps 1.5% of the Greek manuscripts, of objectively inferior quality, omit "the Christ" (as in NIV, NASB, LB, TEV, etc.).

⁽²⁴⁾ I find this to be curious: the demons kept telling the truth about Jesus, but He evidently didn't want testimony from that quarter. But it seems that the demons felt compelled to identify Him—I wonder why.

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament

proceeded but and Demons from many [men] Shouting and Saying for You are The Son [of] the god and Reprimanding {them} not [He] allowed them to speak for [They] had seen the christ him to be

Awful Scroll Bible

Moreover demons themselves even continue to come-out of many, exclaiming and confirming, certainly-of-which, "You is the Anointed One, the Son of God!" However criticizing-over them, He maintains to allow them not to speak, certainly-of-which they had perceived Him to be the Anointed One.

Concordant Literal Version

Now demons also came out from many, clamoring and saying that "You are the Christ, the Son of God!And, rebuking them, He did not let them speak, for they had perceived that He is the Christ."

The Disciple's Bible

Literal New Testament

AND WENT OUT ALSO DEMONS FROM MANY, CRYING OUT AND SAYING, THOU ART THE CHRIST THE SON OF GOD. AND REBUKING HE SUFFERED NOT THEM TO SPEAK BECAUSE THEY KNEW THE CHRIST HIM TO BE.

Orthodox Jewish Bible

And also shedim were coming out from many, shrieking a shrai and crying out, You are HaBen HaElohim! And rebuking them, he was not allowing them to speak, because they had daas of his identity as Rebbe Melech HaMoshiach.

Rotherham's Emphasized B.

And demons also were going forth from many; crying aloud, and saying—Thou, art the Son of God. And, rebuking them, he suffered them not be talking; because they knew him to be, The Christ.

Third Millennium Bible

Webster's Translation

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.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Charles Thompson NT

Now demons indeed used to go out of many, screaming and saying, Thou art the Christ the son of God; but he, rebuking them, did not suffer them to say that they knew him to be the Christ.

Context Group Version	And unseen entities also came out from many, crying out, and saying, You are the Son of God. And rebuking them, he did not allow them to speak, because they knew that he was the Anointed.
Disciples' Literal New T.	And demons also were coming out from many, shouting, and saying that “ You are the Son of God!” And rebuking <i>them</i> , He was not allowing them to speak, because they knew <i>that</i> He was the Christ.
English Standard Version	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.
Far Above All Translation	.
Green's Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	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 [i.e. the Messiah].
New European Version	.
NT (Variant Readings)	And demons also came out from many, crying out, and saying, Thou art [the Christ], the Son of God! And rebuking them, he allowed them not to speak, because they knew that he was the Christ.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	And demons also were coming forth from many, crying out and saying -- 'You are the Christ, the Son of God;' and rebuking, he did not suffer them to speak, because they knew him to be the Christ.
A Voice in the Wilderness	.
World English Bible	Demons also came out of many, crying out, and saying, “You are the Christ, the Son of God!” Rebuking them, he didn’t allow them to speak, because they knew that he was the Christ.
Young's Updated LT	.

The gist of this passage: People possessed by demons were cured, and the demons cast out. Many of those demons attempted to recognize or identify Jesus as the Christ, but Jesus rebuked them.

Luke 4:41a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i>]	<i>to go out, to come out, to go away; to retire; to proceed from, to be descended from</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #1831
Why is this not a plural?			
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced <i>kí</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

Luke 4:41a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
daimonion (δαίμονιον) [pronounced <i>dahee-MON-ee-on</i>]	<i>demon, demonic being, demon spirit; also the divine power, deity, divinity; a spirit, a being inferior to God, superior to men; evil spirits or the messengers and ministers of the devil</i>	neuter plural noun, nominative case	Strong's #1140
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
ποῦς, πολλοί (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, large; often, mostly, largely</i>	masculine plural adjective, genitive/ablative case	Strong's #4183

Translation: Demons went out from many [of the sick people],...

Some of these illnesses appear to be demon-related; and that demons were in some of the sick people. When Jesus healed them, that including the casting out of these demons.

Casting out demons was not a long, drawn out process involving chants, holy water and religious ceremony. Jesus simply told them to get out and they did.

Jesus, as a man, still had the authority of God the Father, as God's Son; and therefore, He had command over the demons. When Jesus was tempted by Satan, He could have ended the temptations at any time, but He chose not to, as this was a part of the plan of God.

Luke 4:41b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κραζῶ (κράζω) [pronounced <i>KRAD-zoh</i>]	<i>croaking; crying [out, aloud], screaming, calling aloud (shrieking, exclaiming, entreat); vociferating; crying or praying for vengeance; speaking with a loud voice</i>	neuter plural, present active participle; nominative case	Strong's #2896
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
λέγῶ (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	neuter plural, present active participle, nominative case	Strong's #3004
ὅτι (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754

Translation: ...crying aloud and saying that,...

The demons, upon leaving the bodies of their hosts, began to cry aloud and speak (using the vocal cords of their hosts). These demons are simply fallen angels; and throughout the Bible, it is clear that they are able to speak. However, God apparently sets up limits and they must act within those limitations.

Luke 4:41c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
su (σου) [pronounced <i>sue</i>]	<i>[of] you</i>	2 nd person personal pronoun; genitive case (σοῦ)	Strong's #4771
ei (εἶ) [pronounced <i>ī</i>]	<i>you are, thou art</i>	2 nd person singular, present indicative	Strong's #1488 (second person singular present of #1510)
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun; genitive/ablative case	Strong's #2316

Translation: ...“You—You are the Son of God.”

The demons recognize Jesus immediately and say, “You are the Son of God.” In fact, they use the emphatic *You*, suggesting great emphasis. Another way of saying this might be, “You really are the Son of God.”

Demons appear to have some sort of perceptive ability which allows them to see this. We are not given further details on this ability.

Wilbur Pickering points out a peculiar trait of demons—they seem to be bound and determined to reveal that Jesus is the Christ, the Messiah, the Son of God. Are they simply exclaiming this in recognition, not with the intent of revealing this information, but recognizing Him and saying it to any other demons nearby who might be in possession of people. When a demon takes up residence in a person, it appears that demon can no longer travel about freely. They are confined to that body. Therefore, when God tells the angels, “Come, take a look at this,” or, “Have you considered Job, My servant?” these fallen angels possessing a person’s body are not involved. If there is any communication between them and other demons outside, their typical line would be, “What’s going on in the spirit world? You see, I don’t get out much.”

So Jesus comes and casts these demons out with authority, and they realize that this Man has power, and they suddenly exclaim, “Holy crap! You’re the Son of God!” However, I think they are able to recognize Him without there being a demonstration of power.

Luke 4:41d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
επιτιμάω (ἐπιτιμάω) [pronounced <i>ehp-ee-tee-MAH-oh</i>]	<i>rebuking; admonishing; charging; censuring; forbidding</i>	masculine singular, present active participle; nominative case	Strong's #2008
οὐκ (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
εἰδὼ (εἶδω) [pronounced <i>eh-AH-oh</i>]	<i>to allow, permit, let; to allow one to do as he wishes, not to restrain, to let alone; to give up, let go, leave</i>	3 rd person singular, imperfect active indicative	Strong's #1439
αὐτά (αὐτά) [pronounced <i>ow-TAH</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
λαλέω (λαλέω) [pronounced <i>lah-LEH-oh</i>]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	present active infinitive	Strong's #2980

Translation: But [Jesus] admonished [them]; He did not allow them to speak,...

Jesus did not allow the demons to say any more. From that point on, they were not allowed to speak upon leaving the bodies of their host/victim.

Jesus did not want the witness of the demons for two reasons: (1) Jesus did not want His identify revealed based upon the testimony of demons and (2) Jesus has already run into problems when He revealed Who He was. The crowd from the synagogue in Nazareth tried to kill Him.

For the most part, Jesus will have others testify to Who He is. Almost never in public, will He clearly proclaim Himself to be the Messiah or the Son of God.

Luke 4:41e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὅτι (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
εἶδω (εἶδω) [pronounced <i>Ī-doh</i>]	<i>to see, to perceive, to discern, to know</i>	3 rd person plural, pluperfect active indicative	Strong's #1492

Luke 4:41e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun	Strong's #5547
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
einai (εἶναι) [pronounced <i>Ī-nī</i> or <i>Ī-nah-ee</i>]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)

Translation: ...since they knew that He was the Messiah [= Christ].

The demons, being cast out by Jesus, knew Who He was. We do not know exactly how they knew, but angels and demons certainly have some perceptive abilities beyond what man has.

Luke 4:41 Demons went out from many [of the sick people], crying aloud and saying that, "You—You are the Son of God." But [Jesus] admonished [them]; He did not allow them to speak, since they knew that He was the Messiah [= Christ].

The word *Christ* is a transliteration of Christos (χριστός) [pronounced *krees-TOHSS*]. It means, *anointed, anointed one, Messiah; transliterated, Christ*. Strong's #5547.

Demons don't simply believe that Jesus is the Messiah, the Son of God, they know. Even though they have sinned against God, God is still their ultimate authority, capable of limiting or confining them.

Apparently, some of the demons began to identify Jesus and say this aloud; but Jesus put a stop to that. Whether or not they had a nefarious reason for doing so is a matter of speculation.

Luke 4:41 While Jesus was healing all of these people, many demons went out of them, crying aloud and saying, "You are certainly the Son of God." But Jesus admonished them, not allowing them to speak, since they recognized that He was the Messiah, the Christ of God.

After Jesus had healed Peter's mother, people began bringing friends, relatives and even just people they knew of who were sick, who had been sick for a long time. They did this until night fell.

Luke 4:40 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. ESV (capitalized)

Healings were complete, without weird fanfare, without requirement that the recipient really, really believe. There is no indication that some could not be healed.

Luke 4:41 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. ESV (capitalized)

Jesus also cast out demons. His authority extended over them.

Chapter Outline

Charts, Graphics and Short Doctrines

Jesus Moves on to Teach in other Galilean Cities

But is coming day; going out, He departs to a deserted place and the crowd is searching for Him. And they went to Him and they were holding fast to Him to not depart from them. But He says face to face with them that “Also to other cities to announce the good news Me—it is necessary to the Kingdom of the God that upon this [mission] I was sent.

Luke 4:42–43

When the day came, He went out, departing to a deserted area. The crowd searched for Him and they went to Him and they held fast to Him, [asking that He] not depart from them. But He told them directly, “I am sent to announced the good news to other cities [as well]. It is necessary to the Kingdom of God that I was sent upon this [mission].

When the new day came, Jesus had departed, going out to a deserted area. The crowds, upon discovering that He was gone, went to search for Him. When they found Him, the implored Him to remain with them. However, He told them directly, “I have been sent to announce the good news to the other cities as well. It is necessary for the Kingdom of God that I continue with this purpose.”

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) But is coming day; going out, He departs to a deserted place and the crowd is searching for Him. And they went to Him and they were holding fast to Him to not depart from them. But He says face to face with them that “Also to other cities to announce the good news Me—it is necessary to the Kingdom of the God that upon this [mission] I was sent.
- Revised Douay-Rheims .
- Douay-Rheims 1899 (Amer.) And when it was day, going out he went into a desert place, and the multitudes sought him, and came unto him: and they stayed him that he should not depart from them.
To whom he said: To other cities also I must preach the kingdom of God: for therefore am I sent.
- V. Alexander’s Aramaic T. .
- James Murdock’s Syriac NT And at the dawn of day, he went out and retired to a desert place. And the multitudes sought him, and went out to him, and held him fast, that he might not retire from them. And Jesus said to them: It behooveth me to announce the kingdom of God to other cities also; for therefore was I sent.
- Original Aramaic NT And at daybreak he went out by himself to a deserted place and the crowds were seeking him and came to his place and they held to him that he would not depart from them. But Yeshua said to them, "I must proclaim the Kingdom of God to other cities also; it is for this I am sent."
- Plain English Aramaic Bible .
- Lamsa Peshitta (Syriac) And in the morning, he came out and went to a desert place; and the people were looking for him, and came where he was; and they held him so that he might not leave them. But Jesus said to them, I must preach the kingdom of God in other cities also; because I was sent for this.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when it was day, he came out and went to a waste place; and great numbers of people came looking for him, and they came to him and would have kept him from going away. But he said to them, I have to give the good news of the kingdom of God in other towns, because that is why I was sent.
Bible in Worldwide English	The next morning Jesus went away to a place by himself. The people went to look for him. When they found him, they did not want him to leave them. But he said to them, I must tell the good news to the people in other towns also. It is the news of Gods kingdom. I was sent to tell this.
Easy English	Early the next morning, Jesus went alone to a quiet place. The people went to look for him. When they found him they said, 'Do not leave us! Please stay with us in Capernaum.' 'I cannot stay with you', Jesus replied. 'I must go to other towns to teach everyone the good news. I will tell them how God rules in the lives of his people. That is what God sent me to do.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Jesus Goes to Other Towns The next day Jesus went to a place to be alone. The people looked for him. When they found him, they tried to stop him from leaving. But he said to them, "I must tell the Good News about God's kingdom to other towns too. This is why I was sent."
God's Word™	Spreading the Good News In the morning he went to a place where he could be alone. The crowds searched for him. When they came to him, they tried to keep him from leaving. But he said to them, "I have to tell the Good News about God's kingdom in other cities also. That's what I was sent to do."
Good News Bible (TEV)	Jesus Preaches in the Synagogues At daybreak Jesus left the town and went off to a lonely place. The people started looking for him, and when they found him, they tried to keep him from leaving. But he said to them, "I must preach the Good News about the Kingdom of God in other towns also, because that is what God sent me to do."
The Message	He left the next day for open country. But the crowds went looking and, when they found him, clung to him so he couldn't go on. He told them, "Don't you realize that there are yet other villages where I have to tell the Message of God's kingdom, that this is the work God sent me to do?"
NIRV	.
New Life Version	Jesus Keeps On Preaching in Galilee In the morning He went out to a desert. The people looked for Him. When they found Him, they were trying to keep Him from going away from them. He said to them, "I must preach about the holy nation of God in other cities also
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	.
The Living Bible	The next morning Jesus went out to a place where he could be alone, and crowds came looking for him. When they found him, they tried to stop him from leaving. But Jesus said, "People in other towns must hear the good news about God's kingdom. That's why I was sent." Early the next morning he went out into the desert. The crowds searched everywhere for him, and when they finally found him, they begged him not to leave them but to stay at Capernaum. But he replied, "I must preach the Good News of the Kingdom of God in other places too, for that is why I was sent."
New Berkeley Version	.

New Century Version
New Living Translation

Jesus Continues to Preach

Early the next morning Jesus went out to an isolated place. The crowds searched everywhere for him, and when they finally found him, they begged him not to leave them. But he replied, "I must preach the Good News of the Kingdom of God in other towns, too, because that is why I was sent."

Unlocked Dynamic Bible

The next morning Jesus went out to an uninhabited place. Crowds of people were looking for him and when they came to where he was, they tried to keep him from leaving them. But he said to them, "I must tell people in other cities also the message about how Yahweh is going to rule everyone, because that is what I was sent to do."

William's New Testament

As day broke He left the house and went to a lonely spot, and the crowds continued to look for Him; they overtook Him, and tried to keep Him from leaving them. But He said to them, "To other towns also I must preach the good news of the kingdom of God, for that is what I was sent to do."

Partially literal and partially paraphrased translations:

American English Bible

Then the next day, he walked out by himself to an isolated place. But the crowds started searching for him, and when they finally found him, they tried to keep him from leaving. But he told them: 'I have to preach the good news of the Kingdom of God to other cities... that's the reason why I was sent here.'

Beck's American Translation
Breakthrough Version

When it became day, after going out, He traveled to an uninhabited place. And the crowds were looking for Him and went until *they found* Him. And they were holding Him up for the *purpose* to not be traveling off from them. He said to them, "It is necessary for Me to share the good news of God's empire also with different cities, because I was sent out on a *mission* based on this."

Common English Bible
International Standard V

Jesus Goes on a Preaching Tour

At daybreak he left and went to a deserted place, while the crowds kept looking for him. When they came to him, they tried to keep him from leaving them. But he told them, "I have to proclaim the good news about the kingdom of God in other cities, because I was sent to do that also."

Len Gane Paraphrase

When it was daylight, he left and went into a desert place; the people were seeking him, came to him, and kept delaying him, so that he wouldn't leave them. But he said to them, "I must preach the Kingdom of God to other cities also, for that's the reason I'm sent out."

A. Campbell's Living Oracles

When it was day, he retired into a desert place; and the multitude sought him out, and came to him, and urged him not to leave them; but he said to them, **I must publish the good tidings of the Reign of God in other cities also, because for this purpose I am sent.**

New Advent (Knox) Bible

Then, when day came, he went out and retired to a desert place. The multitude, who had set out in search of him and caught him up, would have kept him there, and not let him leave them. But he told them, I must preach the gospel of God's kingdom to the other cities too; it is for this that I was sent.

NT for Everyone

When day dawned he left the town and went off to a deserted place. The crowds hunted for him, and when they caught up with him they begged him not to leave them.

'I must tell the good news of God's kingdom to the other towns,' he said. 'That's what I was sent for.'

20th Century New Testament

At daybreak, Jesus went out and walked to a lonely spot. But crowds of people began to look for him; and they came to where he was and tried to detain him and

prevent his leaving them. Jesus, however, said to them: "I must take the Good News of the Kingdom of God to the other town also, for that was why I was sent."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	At the end of the day, Jesus left for a deserted place, but the people came after Him to be with Him, and kept Him from leaving them. So Jesus said to them, "I must preach the gospel to other towns too; this is my mission.
Evangelical Heritage V. Ferrar-Fenton Bible	. And when the day dawned, He took His departure to a desert spot; but the crowd, eagerly searching Him out, came to the same place, and urged Him never to leave them. But He I must also preach the good news in the other towns; for that is the purpose for which I was sent."
Free Bible Version	Early the following morning Jesus left to find some peace and quiet. But the crowds went out looking for him, and finally found him. They tried to stop him leaving because they did not want him to go. But he told them, "I have to go to other towns to tell them the good news of the kingdom of God too, because that is what I was sent to do."
God's Truth (Tyndale)	As soon as it was day, he departed and went away into a desert place, and the people sought him and came to him, and kept him that he should not depart from them. And he said unto them: I must to other cities also preach the kingdom of God: for therefore am I sent.
Jubilee Bible 2000 Montgomery NT	. And when it was daybreak he left the town, and went away to a solitary place; and the crowd kept seeking him. Coming at length upon him, they attempted to detain him so that he should not leave them. But he said to them. "I must preach the gospel of the kingdom of God to the other towns also; for that is what I was sent to do."
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT The Spoken English NT	. . . Jesus Preaches in the Synagogues (Mt. 4:23-25; Mk 1:35-39) At dawn the next day Jesus went out and walked to a deserted place. The crowds were searching for him. And they finally reached him, and were trying to hold onto him. They were trying to keep him from leaving them. But Jesus said to them, "I have to preach the good news of God's Reign to the other towns too-that's why I came."
Unlocked Literal Bible Urim-Thummim Version	. And when it was day, he departed and went to an uninhabited place: and the people sought him and came to him and stayed, so that he should not leave from them. He said to them, <i>I must announce the Good News of the Kingdom of Elohim to other cities too, because for this am I sent.</i>
Weymouth New Testament	Next morning, at daybreak, He left the town and went away to a solitary place; but the people flocked out to find Him, and, coming to the place where He was, they endeavoured to detain Him that He might not leave them. But He said to them, "I have to tell the Good News of the Kingdom of God to the other towns also, because for this purpose I was sent."
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Jesus left at daybreak and looked for a solitary place. People went out in search of him and, finding him, they tried to dissuade him from leaving. But he said, "I have to go to other towns to announce the good news of the kingdom of God. That is what I was sent to do."
The Heritage Bible	And its becoming day, he going out went into a desert place, and the crowd searched for him, and came to him, and held on to him not to go from them. And he said to them, Because also I must announce the good news of the kingdom of God to other cities, because I was set apart and sent for this.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	A Preaching Tour (Galilee) [<i>Lk. 4.42-44</i> →] - <i>Mk. 1.35-39</i> When day broke he went out and made his way to a lonely spot. But the people went in search of him, and when they came to where he was they pressed him not to leave them. But he said, 'I must give the good news of the kingdom of God to the other towns also, for that is what I was sent to do.'
New Jerusalem Bible	When daylight came he left the house and made his way to a lonely place. The crowds went to look for him, and when they had caught up with him they wanted to prevent him leaving them, but he answered, 'I must proclaim the good news of the kingdom of God to the other towns too, because that is what I was sent to do.'
New RSV	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When day had come, he left and went away to a lonely spot. The people looked for him, came to him and would have kept him from leaving them. But he said to them, "I must announce the Good News of the Kingdom of God to the other towns too — this is why I was sent."
exeGesés companion Bible	And being day; he departs and goes to a desolate place: and the multitude seeks him and comes to him and holds him that he not depart from them. And he says to them, I must evangelize the sovereigndom of Elohim to other cities also: for because of this I am apostolized.
Hebraic Roots Bible	And day having come, going out, He went into a deserted place. And the crowds looked for Him, and came up to Him, and held Him fast, not to pass away from them. And Yahshua said to them that, It is necessary for me to preach to other cities the kingdom of YAHWEH, for because of this reason, I have been sent.
Israeli Authorized Version	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. And he said unto them, I must preach the Kingdom of Elohim to other cities also: for therefore am I sent.
<i>The Scriptures</i> 1998	.
Tree of Life Version	Now when it was day, He left and went to a desert place. The crowds were searching for Him, and they came to Him and were trying to keep Him from leaving them. But He said to them, "I must proclaim the Good News of the kingdom of God [cf. Dan. 7:14, 27] to the other towns also."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When daybreak came, Jesus left [Simon Peter's house] and went to a secluded place; and the crowds were searching for Him, and [they] came to Him and tried to
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An Understandable Version	<p>keep Him from leaving them. But He said, "I must preach [the good news of] the kingdom of God to the other cities also, because I was sent for this purpose." And when it became daylight He left [Simon's house] and went to a deserted place [i.e., to pray. See Mark 1:35]. The crowds were looking for Him and [upon finding Him] went to Him and tried to discourage Him from leaving them. But He told them, "I must go to other towns also to preach the good news of God's [coming] kingdom, for this is why I was sent [by God]."</p>
The Expanded Bible	<p>At daybreak, Jesus went to a ·lonely [isolated; deserted] place, but the ·people [crowds] ·looked [were looking] for him. When they ·found [came to] him, they tried to keep him from leaving. But Jesus said to them, "I must preach [· the good news] about God's kingdom to other towns, too. [· ...because] This is why I was sent."</p>
Jonathan Mitchell NT	<p>Now, when it came to be day, upon going out He went His way into a desolate (desert; uninhabited) place. And yet, the crowds kept on trying to find Him, and so they came to Him and they kept on detaining Him so that He would not be leaving them. But He, Himself, said to them, "It is necessary and binding for Me to bring and declare the good news – God's reign (or: the kingdom from God; the influence and activity of the sovereignty which is God; [note: reign/kingdom is in the accusative, and thus in apposition to the verb, so here "reign/kingdom of God" defines "the good news"]) – in different towns and cities, as well, because I was sent off as an emissary (envoy; representative) on this mission."</p>
P. Kretzmann Commentary Syndein/Thieme	<p>And day having come, Jesus departed and went into a deserted place. Yet the crowds were searching diligently for Him. And they came to Him, and kept on attempting to hinder Him from going away from them. But Jesus said to them, "I must 'proclaim the good news'/'preach the gospel' {euaggelizo} of the kingdom of God to the other towns too . . . because I was sent for this purpose." {Notice that gospel means 'good news'. The fact that we are all sinners is NOT good news. That is NOT part of the gospel of Christ. What IS good news is that the 'punishment of ALL of our sins' has been imputed to Him and paid for on the cross. All you have to do is believe on Him and you ARE saved. No question. Absolute Confidence. And, once He has freely given you the GIFT of salvation, you can never lose it. Once saved by faith in Christ, always saved.}.</p>
Translation for Translators	<p style="text-align: center;">Luke 4:42-44</p> <p style="text-align: center;"><i>Jesus told them that he had to preach in other towns.</i></p> <p><i>Early</i> the next morning Jesus left that house and went to an uninhabited place to <i>pray</i>. Many people searched for him, and when they found him they kept urging him not to leave them. But he said to them, "I must tell <i>people</i> in other towns also the good message about how God wants to rule [MET] their lives, because that is what I was sent { <i>God sent me</i>} to do."</p>
The Voice	<p>The next morning, Jesus sneaks away. He finds a place away from the crowds, but soon they find Him. The crowd tries their best to keep Him from leaving. Jesus: No, I cannot stay. I need to preach the kingdom of God to other cities too. This is the purpose I was sent to fulfill.</p>

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.	<p>Jesus Proceeds On To Announce The Kingdom of God To Other Cities</p> <p>And having become day, having gone out, He went to a desolate^[o] place. And the crowds were seeking-for Him. And they came to Him and were holding^[p] Him back <i>that He might</i> not proceed from them. And the <i>One</i> said to them that "I must also announce the kingdom of God as good news to the other cities, because I was sent-forth for this <i>purpose</i>".</p>
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^[o] Luke 4:42 Or, deserted, solitary, lonely.

^[p] Luke 4:42 Or, detaining Him.

NET Bible®

The next morning¹⁴³ Jesus¹⁴⁴ departed and went to a deserted place. Yet¹⁴⁵ the crowds were seeking him, and they came to him and tried to keep him from leaving them. But Jesus¹⁴⁶ said to them, "I must¹⁴⁷ proclaim the good news of the kingdom¹⁴⁸ of God to the other towns¹⁴⁹ too, for that is what I was sent¹⁵⁰ to do."¹⁵¹

^{143tn} Grk "When it became day."

^{144tn} Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

^{145tn} Here καί (kai) has been translated as "yet" to indicate that the crowds still sought Jesus in spite of his withdrawal.

^{146tn} Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

^{147tn} Here δεῖ (dei, "it is necessary") indicates divine commission (cf. Luke 2:49).

^{148sn} The good news of the kingdom, the kingdom of the rule of God through the Messiah, is the topic of Jesus' preaching.

^{149tn} Or "cities."

^{150sn} Jesus was sent by God for this purpose. This is the language of divine commission.

^{151tn} Grk "because for this purpose I was sent."

New American Bible (2011)

Jesus Leaves Capernaum.^z

* At daybreak, Jesus left and went to a deserted place. The crowds went looking for him, and when they came to him, they tried to prevent him from leaving them. But he said to them, "To the other towns also I must proclaim the good news of the kingdom of God, because for this purpose I have been sent."^a

* [4:42] **They tried to prevent him from leaving them:** the reaction of these strangers in Capernaum is presented in contrast to the reactions of those in his hometown who rejected him (Lk 4:28–30).

^z [4:42–44] Mk 1:35–39.

^a [4:43] 8:1; Mk 1:14–15.

The Passion Translation

At daybreak the next morning, the crowds came and searched everywhere for him, but Jesus had already left to go to a secluded place. When they finally found him, they held him tightly, begging him to stay with them in Capernaum. But Jesus said, "**Don't you know there are other places I must go to and offer them the hope found in God's kingdom realm?**^[ah] **This is what I have been sent to do.**"

^[ah] Luke 4:43 The gospel includes the hope of an eternal kingdom. Conversion is not found in believing a historical event but is found in the revelation of God's kingdom realm that changes our hearts.

Wilbur Pickering's New T.

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament

becoming but day Proceeding [He] goes to deserted place and The Crowds sought him and [They] come until him and [They] held him the+ not {him} to go from them The [Man] but says to them for and [to] the other cities to announce me is (necessary) the kingdom [of] the god for to this [I] am sent

Awful Scroll Bible

What is more, itself being come to be day, being gone-out, Himself becomes proceeded into a deserted place. Now they of the adjoining area keep to seek Him, and themselves came up to Him and persist to hold- Him -along-down, lest Himself proceeds from them. But He said with regards to them, certainly-of-which, "Myself necessitates to be heralded-the-Good-Tidings of the Rule of God, to the other cities also, certainly-of-which for this-same thing I have come about segregated-out."

Concordant Literal Version

Now at the coming of day, coming out, He went into a desolate place. And the throngs sought for Him, and they came to Him and detained Him, so as not to be going from them."

Now He said to them that "To other cities also I must bring the evangel of the kingdom of God, for for this was I commissioned."

The Disciple's Bible

Orthodox Jewish Bible And in the boker, having gone forth, he went out to a desolate place. And the multitudes were seeking him, and when they got to him, they wanted to prevent his departure from them.
But he said to them, It is necessary for me to preach the Malchut Hashem in the other shtetlach, because this is the tachlis for which I was sent.

Rotherham's Emphasized B. .

Third Millennium Bible .

Webster's Translation .

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Now day having come, having gone out, He went into a deserted place, and the crowds were seeking Him, and they came to Him and were trying to restrain Him [so He would] not be going from them. But He said to them, "It is necessary [for] Me to also proclaim the Gospel of the kingdom of God to the other cities, for this [reason] I have been sent."

Charles Thompson NT Now, having gone out as day was coming on, he went to a solitary place; and the people sought him, and went out to him, and pressed him not to leave them. But he said to them, I must publish the glad tidings of the reign of God in other cities also, because I am sent for this purpose.

Context Group Version And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came to him, and would have stayed him, that he should not go from them. But he said to them, I must proclaim the imperial news of God's kingdom to the other cities also: for therefore I was sent.

English Standard Version .

Far Above All Translation .

Then when it was day, he departed and went to a desolate place, but the crowds looked for him and came up to him and tried to stop him moving *on* from them. So he said to them, "I must also announce good tidings of the kingdom of God in the other towns, because this *is what* I have been sent for."

Green's Literal Translation .

Literal New Testament .

Modern English Version

Preaching in the Synagogues

When it was day He departed and went into a remote place. And searching for Him, the people came to Him and tried to prevent Him from leaving them. But He said to them, "I must preach the kingdom of God to other cities also, for this is why I was sent."

Modern Literal Version

[{Mk 1:35-39 & Mt 4:23-25 & Lk 4:42-44 Preaching through Galilee.}](#)

Now when* it became day, he came out and traveled into a desolate place, and the crowds were seeking him and came to him, and were holding-onto him to not travel away from them. But he said to them, It is essential for me to also proclaim the good-news of the kingdom of God to the other cities, because I have been sent to this *end*.

Modern KJV .

New American Standard B. .

New European Version

Now when it was day, he departed and went into a deserted place. And the crowd sought him and came to him, and tried to keep him from leaving them. But he said to them: I must preach the good tidings of the kingdom of God to the other cities also; for this is why I was sent.

New King James Version

Jesus Preaches in Galilee

Now when it was day, He departed and went into a deserted place. And the crowd sought Him and came to Him, and tried to keep Him from leaving them; but He said to them, "I must preach the kingdom of God to the other cities also, because for this purpose I have been sent."

NT (Variant Readings) .

Niobi Study Bible
 Restored Holy Bible 6.0
 Revised Young's Lit. Trans.

And day having come, having gone forth, he went on to a desert place, and the multitudes were seeking him, and they came unto him, and were staying him -- not to go on from them, and he said unto them -- 'Also to the other cities it is necessary for me to proclaim good news of the reign of God, because for this I have been sent;'

A Voice in the Wilderness
 World English Bible
 Young's Updated LT

The gist of this passage:

Even though Jesus went out to a deserted area (presumably to pray and consider the Scriptures), people tracked Him down. He explained that He had to teach in other cities and regions as well.

Luke 4:42a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	feminine singular, aorist (deponent) middle participle ; genitive/ablative case	Strong's #1096
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hêmera (ήμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; genitive/ablative case	Strong's #2250

Translation: *When the day came,...*

The next morning, rather than to remain there and be glorified even more, Jesus did something which is quite unusual for a religious figure to do.

Luke 4:42b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>going out, coming out, exiting; going away; retiring; proceeding from, being descended from</i>	masculine singular, aorist active participle; nominative case	Strong's #1831
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>to traverse, to travel, to depart, to go way, to go forth</i>	3 rd person singular, aorist (deponent) passive indicative	Strong's #4198
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519

Luke 4:42b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
erêmos (ἔρημος) [pronounced EHR-ay-moss]	<i>desert-wilderness, a solitude, an uninhabited region [land, area], a waste</i>	feminine singular adjective used as a substantive; dative case; irregular form	Strong's #2048
topos (τόπος) [pronounced TOP-oss]	<i>room, place, space; an inhabited place [a city, village]; a location</i>	masculine singular noun; accusative case	Strong's #5117

Translation: ...He went out, departing to a deserted area.

Jesus left Simon's home—very surreptitiously might I suggest—and went out to a deserted area.

How many religious speakers do you know of who, when having a large crowd, will simply steal away to be alone (or, more accurately, *alone with God*)? So many would be looking for the microphone and the offering plate.

Luke 4:42c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
ochlos (ὄχλος) [pronounced OKH-loss]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine plural noun, nominative case	Strong's #3793
epizêteō (ἐπιζητέω) [pronounced ep-EED-zay-THE-oh]	<i>to search (inquire) for; to intensively demand, to crave; to desire, to inquire, to seek (after, for)</i>	3 rd person plural, imperfect active indicative	Strong's #1934
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: The crowd searched for Him...

We do not know exactly where the people went; whether they slept there or could not sleep; but when they realized that Jesus was gone, they searched for Him.

Luke 4:42d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
έρchomai (έρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person plural, aorist active indicative	Strong's #2064
heōs (έως) [pronounced HEH-ocē]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...and they went to Him...

I suspect that there were a great many people there at Simon Peter's house; and they all fanned out. Remember, those who were sickly with various infirmities were no longer sickly. So they could also go out and help search for Him.

They apparently found Him.

Luke 4:42e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
katêcheō (κατηχέω) [pronounced kat-ay-KHEH-oh]	<i>to have, to hold (fast), to keep (in memory), to possess, to retain, to seize on, to stay, to take, to withhold, to restrain</i>	3 rd person plural, imperfect active indicative	Strong's #2727
αυτον (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...and they held fast to Him,...

Literally, this reads that *they held fast to Him*. This is the imperfect active indicative of katêcheō (κατηχέω) [pronounced kat-ay-KHEH-oh], which means, *to have, to hold (fast), to keep (in memory), to possess, to retain, to seize on*. Strong's #2727. The imperfect tense means they would have begun this action in the past and continued doing it.

Whether the people physically embraced Jesus or surrounded him; or just urged Him to remain, we don't know. Perhaps an odd combination of those things. But they wanted Him to remain right there and, in some way, they held fast to Him.

Luke 4:42f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
mē (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
poreuomai (πορεύομαι) [pronounced <i>po-ROO-oh-my</i>]	<i>to traverse, to travel, to depart, to go way, to go forth</i>	present (deponent) middle/passive infinitive	Strong's #4198
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
αὐτῶν (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...[asking that He] not depart from them.

Luke 4:42e-f ...and would have kept Him from leaving them,... ESV (capitalized)

Various people there spoke to Jesus and asked Him to remain. It may have seemed odd to them (not to me) that Jesus just wandered off as He did.

This is a normal reaction. The people have found someone Who truly and accurately taught the Scriptures; and they want Him to remain there and to continue teaching them. Or, they were impressed that Jesus could apparently heal at will and cast out demons at will. He may have been seen as the solution to all that ailed them.

In any case, you can see just how different the response was to Him in Capernaum as compared to Nazareth. Because of this very positive response, the Lord performed more miracles.

Luke 4:42 **When the day came, He went out, departing to a deserted area. The crowd searched for Him and they went to Him and they held fast to Him, [asking that He] not depart from them.**

Jesus has just spent the day casting out demons and healing those with various infirmities. As the day continued, more and more people kept coming to Him. Even when He sought some time alone, they went out and searched for Him.

Note how different the people respond to the Lord in Capernaum as opposed to Nazareth. In Capernaum, they were able to find Jesus, even though He had gone out to a desolate place. In Nazareth, He walked out right through the midst of them, and they did not discern this. Many of these people had seen Jesus grow up in Nazareth; but in Capernaum, Jesus likely had no pre-history with anyone.

Luke 4:43a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative case	Strong's #4314
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754

Translation: But He told them directly,...

At this point and for the remainder of v. 43, I don't know if I divided the portions of the verse correctly or if I translated them properly.

The people of Capernaum came looking to find Jesus. He spoke directly to them, looking at them right in the eyes. It was not for maximum impact but for maximum communication.

Luke 4:43b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other</i>	feminine plural correlative pronoun; dative, locative or instrumental case	Strong's #2087

Luke 4:43b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polis (πόλις, εως, ή) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine plural noun; dative, locative or instrumental case	Strong's #4172
euaggelizō (εὐαγγελίζω) [pronounced yoo-ang- ghel-EED-zo]	<i>to announce [speak, declare, bring] the good news, to evangelize, to proclaim the gospel; to bring [declare] glad [good] tidings [news, information]</i>	aorist middle infinitive	Strong's #2097
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691

Translation: ...“I am sent to announced the good news to other cities [as well].

Jesus is not there simply for Simon Peter and all those tangentially related to Simon. He must proclaim the good news to other cities as well.

Jesus' primary mission was not to find a group of believers with positive volition; His mission was to die for our sins. He was not going to remain here on earth for any length of time after providing salvation for us.

However, at this point in time, before the Jewish people have clearly and thoroughly rejected Him, He must provide them the gospel of the kingdom. He is the King and therefore, it is legitimate for Him to offer His people the Kingdom. What will happen is, the Hebrew people, as a whole—and particularly, the religious class—will reject Jesus as their King, and therefore, they reject the Kingdom, and the Messiah promised them by their Scriptures.

Luke 4:43c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deí (δεῖ) [pronounced digh]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	Impersonal verb; 3 rd person singular, present impersonal active indicative	Strong's #1163
tên (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
basileia (βασιλεία) [pronounced bas-il-ī- ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine plural noun; accusative case	Strong's #932
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

Luke 4:43c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun; genitive/ablative case	Strong's #2316
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
epí (ἐπί) [pronounced <i>eh-PEE</i>]	<i>on, upon; at, by, before; of position, over, against; to, at, across; about (the times), above, after, against, among, as long as</i>	preposition of superimposition; used of motion and rest	Strong's #1909
touto (τοῦτο) [pronounced <i>TOO-toh</i>]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; accusative singular neuter form	Strong's #3778 (also known as Strong's #5124)
apostellô (ἀποστέλλω) [pronounced <i>ap-os-TEHL-low</i>]	<i>to order (one) to go to a place appointed; to send [out, forth, away], dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, send off; to drive away; to set apart</i>	1 st person singular, aorist passive indicative	Strong's #649

Translation: It is necessary to the Kingdom of God that I was sent upon this [mission].

Going elsewhere and speaking is necessary for the Kingdom of God. He cannot just stay in one place. However, interestingly enough, Jesus does not venture far from the Hebrew people in general. In fact, no other well-known religious figure covered less ground than Jesus did. He walked a great deal and taught all over, but the area where He taught was quite limited overall (the time frame for His ministry was also quite limited).

Jesus must go throughout Israel and offer the Kingdom to His people. They must have a chance to see and hear their proposed King; and then to decide if they want to believe in Him and what He is offering.

Luke 4:43 But He told them directly, "I am sent to announced the good news to other cities [as well]. It is necessary to the Kingdom of God that I was sent upon this [mission].

Jesus tells the people that He must proclaim the good news of the kingdom of God to other towns and cities as well.

Luke 4:42–43 When the new day came, Jesus had departed, going out to a deserted area. The crowds, upon discovering that He was gone, went to search for Him. When they found Him, the implored Him to remain with them. However, He told them directly, "I have been sent to announce the good news to the other cities as well. It is necessary for the Kingdom of God that I continue with this purpose."

And He was proclaiming to the synagogues of Judæa.

Luke
4:44

And Jesus [lit., He] continued to proclaim [the good news] to [those in] the synagogues throughout Galilee [the Westcott Hort text has Judæa instead].

And Jesus continued to proclaim the good news to all those attending the synagogues throughout the Galilee region.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And He was proclaiming to the synagogues of Judæa.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And he was preaching in the synagogues of Galilee.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	.
Original Aramaic NT	.
Plain English Aramaic Bible	And he preached in the synagogues of Galilee.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he was teaching in the Synagogues of Galilee.
Bible in Worldwide English	So he told God's word in the meeting houses in the Galilee area.
Easy English	Then he left them. And he started to teach in other Jewish meeting places in the country called Judea.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Then Jesus told the Good News in the synagogues in Judea.
God's Word™	So he spread his message in the synagogues of Judea [Some manuscripts read "in the synagogues of Galilee.].
Good News Bible (TEV)	So he preached in the synagogues throughout the country.
The Message	Meanwhile he continued preaching in the meeting places of Galilee.
NIRV	.
New Life Version	And He kept on preaching in the Jewish places of worship in Galilee.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	So he kept on preaching in the Jewish meeting places in Judea.
The Living Bible	So he continued to travel around preaching in synagogues throughout Judea.
New Berkeley Version	.
New Century Version	.
New Living Translation	So he continued to travel around, preaching in synagogues throughout Judea [Some manuscripts read Galilee].
The Passion Translation	Jesus continued to travel and preach in the synagogues throughout the land.
Unlocked Dynamic Bible	So he kept preaching in the synagogues in various towns in the province of Judea.
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	So thereafter, he preached in the synagogues throughout all of Galilee.
Beck's American Translation	.
Breakthrough Version	And He was speaking publicly in the synagogues of Judea.
Common English Bible	So he continued preaching in the Judean synagogues.
International Standard V	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	Accordingly, he made this publication in the synagogues of Galilee.
New Advent (Knox) Bible	And so he went on preaching in the synagogues of Galilee. vv. 42-44: Mk. 1.35
NT for Everyone	And he was announcing the message to the synagogues of Judaea.
20 th Century New Testament	And he continued to make his proclamation in the Synagogues of Judea.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	And he was preaching in the synagogues of Judea [Other mss read <i>Galilee</i>].
Conservapedia Translation	He then preached in the Galilean synagogues.
Evangelical Heritage V.	And he continued to preach in the synagogues in the land of the Jews [Literally <i>Judea</i> . Luke uses Judea here for all of Palestine, including Galilee. Some witnesses to the text read <i>Galilee</i> .].
Ferrar-Fenton Bible	.
Free Bible Version	So Jesus went on traveling around, teaching the good news in the synagogues of Judea.
God's Truth (Tyndale)	And he preached in the synagogues of Galilee.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	Then he taught in the synagogues of Galilee.
Weymouth New Testament	And for some time He preached in the synagogues in Galilee.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So Jesus continued to preach in the synagogues of the Jewish country.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	So he proclaimed the Gospel in the synagogues of Judaea. [Or: the Jewish synagogues; some witnesses read: the synagogues of Galilee.]
New Jerusalem Bible	And he continued his proclamation in the synagogues of Judaea.
New RSV	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He also spent time preaching in the synagogues of Y'hudah.
exeGesés companion Bible	...- and he preaches in the synagogues of Galiyl.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	And He was proclaiming in the congregations of Galil.
Tree of Life Version	.

Expanded/Embellished Bibles:

The Amplified Bible	So He continued preaching in the synagogues of Judea [the country of the Jews, including Galilee].
An Understandable Version	So, He [went and] preached in the [Jewish] synagogues of Judea [also].
The Expanded Bible	Then he kept on preaching in the synagogues of Judea [Some Greek copies read “Galilee.”].
Jonathan Mitchell NT	And so He was constantly making public proclamation [when entering] into the synagogues of the Judean [district].
P. Kretzmann Commentary Syndein/Thieme Translation for Translators	. So He kept on proclaiming the gospel/'good news' in the synagogues of Judea. So he kept preaching in <the synagogues/Jewish worship places> in various towns in Judea province.
The Voice	So He proceeds from synagogue to synagogue across Judea, [Other early manuscripts read “Galilee.”] preaching His message of the kingdom of God.

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T. NET Bible®	. So ¹⁵² he continued to preach in the synagogues of Judea. ¹⁵³ ^{152tn} Here καί (kai) has been translated as “so” to indicate the summarization. ^{153tc} Most mss (A D Θ Ψ Ë13 33 Ī latt) have “of Galilee”; others, “of the Jews” (W). “Judea” (read by Ì75 κ B Q 579 892 pc sa, and [with minor variation] C L Ë1 1241) is probably the original reading since it is both the harder reading and supported by the best witnesses. “Galilee” is an assimilation to Mark 1:39 and Matt 4:23.
New American Bible (2011)	And he was preaching in the synagogues of Judea.* * [4:44] In the synagogues of Judea: instead of Judea, which is the best reading of the manuscript tradition, the Byzantine text tradition and other manuscripts read “Galilee,” a reading that harmonizes Luke with Mt 4:23 and Mk 1:39. Up to this point Luke has spoken only of a ministry of Jesus in Galilee. Luke may be using Judea to refer to the land of Israel, the territory of the Jews, and not to a specific portion of it.
The Spoken English NT Wilbur Pickering's New T.	. So He went preaching in the synagogues of Galilee. ²⁵ ⁽²⁵⁾ Around 4% of the Greek manuscripts read Judea rather than Galilee, possibly influenced by Lectionaries. There is confusion among the 4% such that the prepositional phrase as given in UBS is read by less than 1%. However, Jesus was in Galilee (and continued there), not in Judea, as the context makes clear. In the parallel passage, Mark 1:35–39, all texts agree that Jesus was in Galilee. Thus UBS3 contradicts itself by reading Judea in Luke 4:44. Bruce Metzger makes clear that the UBS editors did this on purpose when he explains that their reading “is obviously the more difficult, and copyists have corrected it . . . in accord with the parallels in Matt. 4:23 and Mark 1:39.” Thus the UBS editors introduce a contradiction into their text which is also an error of fact. This error in the eclectic text is reproduced by LB, NIV, NASB, NEB, RSV, etc. NRSV adds insult to injury: “So he continued proclaiming the message in the synagogues of Judea.”

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament	and [He] was Proclaiming to the assemblies [of] the judea
Awful Scroll Bible	Indeed He was proclaiming, from-within the drawing-together places of Galilee.
Concordant Literal Version	And he was heralding in the synagogues of Judea.
Orthodox Jewish Bible	And Rebbe, Melech HaMoshiach was preaching in the shuls of the Galil.
Rotherham's Emphasized B.	And he was proclaiming in the cities of Judaea.
Third Millennium Bible	.
Webster's Translation	.

Literal, almost word-for-word, renderings:

- Analytical-Literal Translation .
Charles Thompson NT Accordingly he proceeded on, making proclamation in the synagogues of Galilee.
This translation makes me think that maybe I should move to a less literal grouping.
- Context Group Version And he was proclaiming in the community centers of Judea.
- The Disciple's Bible While Jesus Teaches The Crowds By The Lake of Gennesaret, He Uses Simon's Boat
And He was proclaiming in the synagogues of Judea.
- English Standard Version .
- Far Above All Translation Then he would proclaim it in the synagogues of Galilee.
- Green's Literal Translation And He was proclaiming in the synagogues of Galilee.
- Literal New Testament .
- Modern English Version .
- Modern Literal Version .
- Modern KJV .
- New American Standard B. So He kept on preaching in the synagogues of Judea [i.e. the country of the Jews (including Galilee)].
- New European Version .
- New King James Version And He was preaching in the synagogues of Galilee [NU Judea].
And he was preaching in the synagogues of °Judea.
°Byz.-Galilee.
- NT (Variant Readings)
- Niobi Study Bible .
- Restored Holy Bible 6.0 .
- Revised Young's Lit. Trans. ...and he was preaching in the synagogues of Galilee.
- A Voice in the Wilderness .
- World English Bible .
- Young's Updated LT .

The gist of this passage: Jesus continue to teach throughout the synagogues in Galilee.

Luke 4:44

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ἔν (ἔν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
κήρυσσῶ (κηρύσσω) [pronounced <i>kay-ROOS-so</i>]	<i>proclaiming, publishing; heralding (as a public crier), especially divine truth (the gospel): preaching; the one preaching, preacher</i>	masculine singular, present active participle; nominative case	Strong's #2784
εἰς (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
τάς (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards the</i>	feminine plural definite article; accusative case	Strong's #3588

Luke 4:44

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunagôgê (συναγωγή) [pronounced soon-ag-oh-GAY]	<i>synagogue, assembly, congregation; an assemblage of persons; specifically a Jewish synagogue (the meeting or the place)</i>	feminine plural noun; accusative case	Strong's #4864
tês (τῆς) [pronounced tayc]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
loudaia (Ἰουδαία) [pronounced ee-oo-DAH-yah]	<i>he shall be praised; transliterated, Judæa, Juda</i>	proper noun/locative	Strong's #2449

Some manuscripts have *Galilee* here instead, which is more logical.

Translation: And Jesus [lit., *He*] continued to proclaim [the good news] to [those in] the synagogues throughout Galilee [the Westcott Hort text has *Judæa* instead].

According to Wilbur Pickering, about 4% of the manuscripts read *Judæa*, and the rest read *Galilee*. Among the translations I refer to, I found this split pretty much half and half.

Where Jesus is, is in the Galilee area (vv. 31–43), but, in the future, He also travel further south into Judæa to proclaim the good news. Being that Jesus will be on the Sea of Galilee in the next chapter, this verse simply looks ahead into time, something which Luke has done on several occasions (that is, Luke appears to jump ahead in his narrative).

Therefore, if we accept *Judæa* as the correct reading, there are two ways to read this: (1) we are speaking in general of the land of the Jews, Judæa, which includes the Galilee area, where many Jews still reside (despite the great deportation of the northern kingdom hundreds of years previous). Or (2) this passage speaks of *Judæa* proper, where Jesus would eventually go and proclaim the gospel. The problem with #1 is, the Galilee region is not considered to be part of Judæa. The problem with #2 is, the few times that Luke looks into the future for a particular narrative, he is taking that particular narrative to its logical end. And then Luke returns to the proper time period and continues.

If we accept *Galilee* as the proper reading, then this describes most of Jesus' ministry over the next couple of years. He principally remained in the region of Galilee, which was known, in the past, as the northern kingdom (also called *Israel* in contrast to *Judæa* in the south; it is also called *Samaria*).

There is a general rule in textual criticism—that you take the most difficult reading. It makes sense that someone might intentionally change Galilee to Judæa; it makes less sense that someone would do the opposite (in this context). This is a good general rule; but it is a rule that has a specific application: *when someone intentionally changes the text*. This cannot be overemphasized.

Let's consider the Lord and His ministry at this point.

Judæa, the Gospel Message and the Lord's Ministry

1. Jesus was born in Bethlehem, not far from Jerusalem, in Judæa. Matt. 2:5–11 Luke 2:1–7
2. Many times, we find Jerusalem and Judæa mentioned together in such a way that could imply that they are two different places. Jerusalem was the capitol city of Judæa and Judæa is the province which was

Judæa, the Gospel Message and the Lord's Ministry

- once the Southern Kingdom (it once housed the tribes of Judah and Simeon). Matt. 3:5 4:25
3. Jesus did do some teaching and training in Jerusalem as a young person (age 12). We may reasonable assume that this was not the only time in his early years when He did something like this. Luke 2:41–50
 4. John the Herald is clearly associated with the people in Judæa. When he was baptizing people on the Jordan valley, many from Jerusalem and Judæa came to see him teach and baptize. Matt. 3:1, 5 Mark 1:5 Luke 3:1–20
 5. Jesus did some limited teaching in Jerusalem. John 2:13–23
 6. There seems to be very little information about His teaching in Jerusalem and in Judæa prior to His trip there for the final week of His public ministry. He clearly taught there from time to time, as mentioned in John 2:13–23 4:45 5:1
 7. People from all over followed Jesus to hear Him teaching. They came from Jerusalem and Judæa; Galilee; Idumea; Tyre and Sidon. So Jesus did not need to go to Jerusalem in order to teach those there who were positive towards His teaching. Matt. 4:25 Mark 3:7–8 Luke 5:17 6:17–19
 8. John's disciples were in the Jordan Valley and Jerusalem, primarily; which is in Judæa. When they had become confused about Jesus' teaching, they sent a delegation to Him in Galilee for clarification. Jesus preached a sermon about John and his faithfulness. Luke 7:18–28
 9. Many of those who came to listen to Jesus were from the religious class of Jerusalem; and they were looking to find some way to either trip the Lord up, theologically speaking; or find a reason to condemn Him. They were not going to Jesus in order to learn about the Kingdom of God. Matt. 15:1–11 Mark 3:1–7, 22 Luke 5:21–27
 10. There were times that, when the pharisees moved in on Him, Jesus went to regions further beyond, like Tyre and Sidon. He would take that opportunity to teach things about the Jews and the gentiles. Matt. 15:21–28
 11. Jesus did do some teaching in Judæa, but there is not a lot recorded about this. Many times, we read about Him having taught in Judæa, but then returning to the Galilee area. John 4:3, 47, 54
 12. Jesus did return to Jerusalem in Judæa for the final week of His public ministry. Matt. 19:1 20:17–19
 13. On His trip towards Jerusalem, Jesus made many stops and did a lot of teaching along the way. Mark 10:1–52 Luke 13:22 17:11–37
 14. Jesus did not spend a lot of time in Jerusalem or Judæa because this was the center of the apostate legalistic religion of Judaism. Furthermore, the religious leaders sought to kill Him, and it was not time yet. John 7:1
 15. As we will see, Jesus did not shy away from controversy, or avoid confrontations with the religious hierarchy. However, His ministry was not about Him getting in the face of the religious class and castigating them. In almost every instance, they came after Him.
 16. Jesus did return to Judæa to raise Lazarus from the dead. John 11:1–45
 17. A great many things would happen when Jesus returns to Jerusalem for the final Passover. He begins to teach His disciples about what to expect, starting in Matt. 16:21 Mark 10:33 Luke 9:28–32
 18. Jesus continued teaching about what would happen even as they continued towards Jerusalem. Luke 18:31–19:27
 19. Jesus would present Himself as the King in Judæa. Mark 11:1–11
 20. When Jesus drew near to the Temple, He often stirred things up. He threw the money changers out of



Judæa, the Gospel Message and the Lord's Ministry

the Temple (they were in one of the exterior areas connected to the Temple). Jesus did this near the beginning of His ministry and for His last trip to Jerusalem. John 2:13–16 Mark 11:15–17

21. When Jesus came into the Jerusalem area; particularly when He went to the Temple, the religious class was there on Him, like white on rice. Mark 11:27 Luke 19:47–48 20:1–2
22. However, Jesus would be crucified, despised and rejected by the religious people of Jerusalem and by the Roman government (which would oversee His execution). Luke 22.

Map of Galilee and Judæa in the Time of Christ; from [Christianity Today](#); accessed June 11, 2021.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Properly speaking

Luke 4:44 *And Jesus [lit., He] continued to proclaim [the good news] to [those in] the synagogues throughout Galilee [the Westcott Hort text has Judæa instead].*

The primary difference between the ministry described in vv. 14–15 and this verse is, at this point in the Lord's ministry, He is performing signs and wonders as He teaches. This will beef up the size of the crowds and many decide that they want to follow Him at this point (the 12 disciples were called to follow Him, but there were many people who went with Jesus besides just them).

Luke 4:44 *And Jesus continued to proclaim the good news to all those attending the synagogues throughout the Galilee region.*

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A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Luke 4 is in the Word of God

1. There are a great many clues in this chapter which help us to understand just how Jesus was guided as the Son of Man.
2. There are enough clues in this chapter to understand that Jesus did not go off into the desert-wilderness, assume a yoga position and chant. He continued to think about the Scriptures, cross-referencing them in His own mind. He considered them in context.
3. While we study Jesus being tested by Satan, we get a great deal of clarification as to why He does some things, but not others (for instance, we learn why Jesus does not turn stones into bread).
4. Jesus response to Satan continually came from the Word of God. Furthermore, when Satan attempted to distort Scripture, Jesus gave him the correct understanding by means of other Scriptures.
5. The incident in the Nazareth synagogue provided a great deal of explanation as to how Jesus was guided as a man. Scripture which spoke directly about Him was given to Him to read. He read it and then told

Why Luke 4 is in the Word of God

- the people there that, they were seeing the fulfillment of those promises right now.
6. There appears to be a public ministry which is found only in Luke, and which is only given in the most general terms.
 7. I believe that the Lord's first healings take place in this chapter, and that changes the dynamic of the Lord's crowds considerably.
 8. Several times, demons try to reveal Who Jesus is to the people who are witnesses there.
 - 9.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Luke 4

1. We learn the Satan has real authority here on earth.
2. We learned that there were unique things allowed to Satan with regards to the Lord, privileges which were not given to other demons. For instance, Satan was able to transport the Lord to at least two different places—instantly, it appears.
3. We find that some people can see and recognize the Lord; and some cannot. When the people from the Nazareth synagogue wanted to kill Jesus, suddenly, they were unable to recognize Him and He just walked away through their midst. However, when in Capernaum, Jesus would steal away for some spiritual alone time with God, and people would be able to track Him down.
4. It appears that demons have some way of seeing Jesus and understanding that He is the Son of God.
- 5.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Luke 4

Like the rest of the gospel of Luke, Jesus is pretty much everywhere in this chapter. He is tested by Satan He reveals Himself as the Messiah in the Nazareth synagogue (which received a very negative response); and He has a more positive response when going to Capernaum.

[Chapter Outline](#)

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Chapter 4 Summary

Let's review this entire chapter. The translation used below will be the Niobi Study Bible.

We have already studied this chapter; but we are going to condense that study and examine this chapter as a whole. An outline is helpful:

- vv. 1–13 [Satan tempts Jesus](#)
 vv. 14–15 [Jesus' early ministry without disciples and probably without signs or miracles](#)

- vv. 16–30 **Jesus presents Himself as Messiah and is rejected in Nazareth**
- vv. 31–37 **Jesus casts out a demon while in Capernaum**
- vv. 38–41 **Jesus heals Peter's mother-in-law and many others**
- vv. 42–44 **Although Jesus went out into the desert, the people sought Him out and found Him. He continued teaching in the Galilee region.**

This is an *action-packed* chapter. Despite this being the beginning of the Lord's ministry, Jesus actually speaks in only 13 of the 44 verses in this chapter, which is less than a third of the chapter. The emphasis is upon what Jesus did more than what He said (however, what the Lord says in this chapter is quite remarkable).

As we move forward in the book of Luke, more and more of each chapter will be devoted to the words of Jesus. In chapters 5–9, about half of each chapter will be devoted to the teaching of the Lord; but nearly all of chapters 10–18 will be the words of Jesus. The final 6 chapters are about half teaching, half narrative.

Luke 4:1–13 **Satan tempts Jesus**

Luke 4:1–2 **And Jesus, being full of the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness, and for forty days was tempted by the devil. And in those days He ate nothing, and afterward when they were ended, He hungered.**

Jesus is guided by God the Holy Spirit. It appears that He did not draw upon His Deity for any of this ordeal. It is passages like this which convince me that Jesus did not, at any time, depend upon His deity. I am not aware of any passage, including the Transfiguration, where Jesus necessarily accessed His deity.

He was in the desert-wilderness for 40 days and ate nothing during that time.

He was tempted by the devil. At the end of this period of time, Jesus was very hungry.

I have already made two statements which are potentially at odds with one another. Jesus fasted for 40 days and He did not access His Deity. Quite obviously, you and I cannot fast for 40 days, but Jesus did. Although Jesus is fully human, He also lacks a sin nature. This sin nature affects not only our decisions and what we do, but it infects the entire physical body. Adam lived for over 900 years, and he had a sin nature. We don't live more than 100 years (for the most part). The sin nature actually made death a part of the human experience, and, taking into account the reduced life spans of Adam and his progeny, it has progressively affected the human body in a negative way.

My point is, the human body without the sin nature is far more resilient than the human body with the sin nature. Jesus, as we have studied, has no sin nature (we studied this in Luke 1:28–34). He is temptable, but not from within.

Luke 4:3 **And the devil said unto Him, "If You be the Son of God, command this stone that it be made bread."**

It is very possible that Satan was allowed to tempt Jesus only after this 40 days had passed. We only know of 3 specific temptations, so if there were more, they are not recorded.

Because Jesus is hungry, Satan suggests, "Just turn these stones into bread and satiate Your hunger."

Jesus did not do this because this would have required Him to depend upon His essence as God to do that. There are a number of things recorded in this gospel to suggest that Jesus did not depend upon His Deity for anything.

Luke 4:4 **And Jesus answered him, saying, "It is written: `Man shall not live by bread alone, but by every word of God.'" (Deuteronomy 8:3)**

Jesus answers Satan by citing the Word of God. Man's sustenance in this life is also the Word of God. Jesus' soul is satiated with the Word of God, as we studied in Luke 2:40, 52.

Luke 4:5 And the devil, taking Him up onto a high mountain, showed unto Him all the kingdoms of the world in a moment of time.

Satan takes Jesus up to a high mountain, somehow showing Him all the kingdoms of the world in a moment of time. We do not know how this was done, but it is reasonable to suppose that Jesus could take in what Satan was showing Him in an instant (without depending upon His Deity, but simply upon His Own natural abilities). My assumption would be that Jesus looked over a massive land mass.

Luke 4:6 And the devil said unto Him, "All this power will I give You, and the glory of them; for this has been delivered unto me, and to whomsoever I will, I give it.

Satan tells Jesus that he is able to give Him all the power over these kingdoms, because they are in Satan's domain. Satan is the ruler of this world, making this a legitimate offer.

Luke 4:7 If You therefore will worship me, all shall be Thine."

Satan has but one requirement, to worship him.

Satan knows that Jesus is heir to the throne of David. Satan understands, from the Scriptures, that Jesus is David's Greater Son. Satan does not fully understand the plan of God; but he is able to offer Jesus what he believes Jesus wants—power over all the kingdoms of the world. The only catch is, Jesus must be obeisant to Satan.

Luke 4:8 And Jesus answered and said unto him, "Get you behind Me, Satan! For it is written: `You shall worship the Lord your God, and Him only shall you serve.'" (Deut. 6:13)

Jesus tells Satan that man is to only worship God; to only serve Him.

This quotation comes from the book of Deuteronomy, which is primarily the teaching of Moses during his final month or so on earth. Despite these being the words of Moses, Jesus treats them as authoritative. That is, Jesus treats the words of Moses as being the Word of God. Based upon this (and similar passages), we have no reason to separate the words of God out of the Old Testament, as if they form a separate, more divine section. It is all the Word of God. It is all authoritative.

Luke 4:9 And he brought Him to Jerusalem, and set Him on a pinnacle of the temple and said unto Him, "If You be the Son of God, cast Yourself down from hence.

At the front of the Temple, there appears to have been a very high structure, possibly one that could be seen from a great distance. Jesus may be 5 or 6 stories up; and He may be hundreds of feet up (the height of this tower is disputed).

Somehow, defying the normal laws of gravity, Satan brings Jesus to the pinnacle of the Temple. Satan clearly has some supernatural powers, but they are limited to God's specific limitations. For instance, here, Jesus is able to see Satan; and Satan is able to take certain liberties with the human body of Jesus (such as, taking Him to the pinnacle of the Temple). Satan is able to talk to Jesus. However, Satan cannot make himself visible to us, we cannot hear his voice, he cannot pick us up. Satan is allowed to exercise some influence over people—possibly even to place ideas into the thinking of some men (we do not know exactly how Satan's viewpoint is made accessible to man). However, we can see clearly the results of Satan's warped thinking today on our society in the United States. People accept homosexual relations as normal; and many accept transsexuals as a normal thing. Large numbers of Americans actually accept socialism as a better form of economy than capitalism. All of this is Satanic thinking.

My point being, Satan is limited by God as to what he can do. His influence is clearly felt within the United States (and throughout the rest of the world, of course, as it is his domain). Here, Satan is give more leeway regarding his interaction with Jesus.

Satan tells Jesus, "Throw Yourself down from here, if You are the Son of God." Then Satan quotes Scriptures as well, to back up his point of view:

Luke 4:10–11 **For it is written: 'He shall give His angels charge over You to keep You,' and, 'In their hands they shall bear You up, lest at any time You dash Your foot against a stone.'** " Psalm 91:11, 12

Satan quotes Scripture back to Jesus. "God has given His angels charge over You to keep You. So You would not be harmed, even if You were to fall from here."

Essentially, Satan is thinking, "You are quoting Scripture to me; I will quote it right back to You." He attempts to use Scripture to make his point of view seem credible.

It is as if Satan is saying to Jesus, "You are up here at the very top of the Temple tower. You know You can simply drop to the ground, and you won't be harmed. Here is the Scripture which proves that."

Luke 4:12 **And Jesus answering said unto him, "It is said, 'You shall not tempt the Lord your God .' "** (Deuteronomy 6:16)

Jesus tells Satan that he is not to tempt the Lord his God. Satan is not to put God to the test.

Interestingly enough, Jesus does not argue Satan's ill-applied quote from Scripture, but simply condemns what Satan is doing. Jesus is not in some sort of debate with Satan. They have not sat down to debate any topic with all angelic creation in observance. Jesus is, in essence, telling Satan, "You have exceeded your limits right here. You do not get to test God in this way."

The debate between Divine and satanic viewpoint has, at various times, occurred to some extent. When Scripture is taught accurately from the pulpit, that is divine viewpoint. What we see, hear and read in this world is often Satan's cosmic thinking, but dressed up in some way or another (such as, *social justice*, which is not just).

Throughout His time on earth, Jesus is teaching both fallen and elect angels by what He says and does. This will continue in the Church Age by means of us, the Lord's representatives. How do we do this? We remain in fellowship and we take in the Word of God.

Luke 4:13 **And when the devil had ended all the temptation, he departed from Him for a season.**

Satan, after ending this temptation, departed from Jesus. Jesus used Scripture to remind Satan of his limitations; and that apparently ended these temptations.

We do not know if these are the only 3 direct temptations by Satan of Jesus. They are the only recorded ones.

Luke 4:14–15 **Jesus early ministry without disciples and probably without signs or miracles**

Luke 4:14–15 **And Jesus returned in the power of the Spirit into Galilee, and His fame went out through all the region round about. And He taught in their synagogues, being glorified by all.**

These two verses seem to reference the beginnings of the Lord's public ministry, which I believe to be very different from the years which follow. We always picture Jesus with His disciples and He is wandering about, teaching and healing people. This does not appear to be the case here. He is teaching, but there are no disciples and He is not healing anyone.

Jesus would be depending upon God the Holy Spirit along with the doctrine in His soul to guide Him as He taught. My assumption is, Jesus would enter the synagogue and volunteer to read. He would read a few chapters and explain what He just read. People responded very positively to the Lord's ministry during this period of time.

It says that He was glorified by all. This does not mean that people looked in the Lord's direction and said, "Glory, glory to You." It means, they told their friends and family. "You have to hear this new teacher who is at the synagogue. The Scriptures are making total sense. He explains them and I understand them far better than I did before."

We do not know how long the period of time lasted. I have arbitrarily suggested that this continued for 6 months or so. There were no miracles, no healings and no disciples. Just teaching. Luke is the only biographer of Jesus to speak about this period of time.

What happens in the next section is, Jesus continues this ministry, but, because of the passage of Scripture before Him, He reveals Who He is.

Luke 4:16–30 **Jesus presents Himself as Messiah and is rejected in Nazareth**

With v. 16, Jesus' circuit takes Him to where He was raised. Some of the people in the synagogue know Who He is.

Luke 4:16 **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 to read.**

Jesus continues this first segment of His ministry. On the Sabbath, He would go to the synagogue, wherever He was, and offer to read the Scriptures (along with several other men—locals—who also read the Scriptures).

So Jesus has come to Nazareth, where He was brought up. He appears to continue this familiar pattern of standing up, reading from the Scriptures and then explaining. However, Jesus does something which is very odd in this synagogue.

Generally speaking, a synagogue had a reading schedule. People did not stand up and read their favorite passage to those in attendance. They read each book of the Bible (the Old Testament), starting at the beginning and reading all of it. Possibly each synagogue chose the books to be read; perhaps the priests at the Temple released a list of the books to be read, and in what order. My point is, Jesus did not request this passage; nor, when handed the scroll, did He choose where to start reading. Someone had just finished reading Isaiah 60 (they were not divided into chapters then), and Jesus picked up with the next chapter.

As an aside, Jesus had heard and He knew the entire Bible by attending the synagogue all of His life as well as going to Jerusalem for the feasts as called for in the Old Testament. People did not have a copy of the Bible back then as is so common today. If they wanted to hear the Bible (and possibly hear it taught), they would have to go to the synagogue each Saturday and on any other Sabbath when it was open.

Luke 4:17–19 **And there was delivered unto Him the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: "The Spirit of the Lord is upon Me, because He has anointed Me to preach the Gospel to the poor. He has sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Isaiah 61:1–2)**

Jesus did not simply find the place in Isaiah, but He obviously begins to *read* this prophecy from Isaiah. However, He suddenly stops and sits down. He has only read a few verses. There is much more to this prophecy; but Jesus did not read it.

Luke 4:20 **And He closed the book, and He gave it again to the minister and sat down. And the eyes of all those who were in the synagogue were fastened on Him.**

Now, since men typically would read several chapters from the Scriptures, for Jesus to read a few sentences, and then suddenly sit down, without explanation—this was very unusual.

Jesus also had a reputation for reading and explaining the Scriptures. Yet He read only 2 verses and sat down.

Because what Jesus did here was so odd, everyone was looking right at Him. He hands back the scroll, and sits down, and every eye in the synagogue is on Him. Instead of reading a few chapters, the Lord has read only a few sentences. Because this is so unusual, everyone is now looking at Jesus. Their eyes follow Him back to the seat where He had been sitting.

Luke 4:21 **And He began to say unto them, "This day is this Scripture fulfilled in your ears."**

What Jesus says here is remarkable. He tells the people that these words which He just read—the people at the synagogue are witnessing right then and there and fulfillment of this Messianic passage.

Given the passage which He read, given the situation that Jesus is in, He reveals Who He is. He did not get up that morning thinking, "I will reveal Who I am; it is about time that I do that." The passage which He read essentially demanded for Him to do this. Those words read at that moment in time revealed to Jesus that *it was time*.

You may recall that this was a rather complex study. However, the idea here is, the Old Testament is filled with prophecies of the Messiah and His return. From there, the next few words might be about the Tribulation and they might be about the Millennium. But, the idea is, there is a 1st advent of Jesus (His birth and public ministry that we are studying) and a 2nd advent (when He returns at the end of the Tribulation, which event leads mankind into the Millennium, after all the evil is removed from the earth).

Throughout the Old Testament, these two advents are generally treated as one. That is, there does not appear to be a period of time between the two advents. Jesus, due to the knowledge of Bible doctrine, and because He is a prophet, understood that there were two events in this passage. He stopped reading where the prophecy of the first advent stopped. Jesus reads only the prophecy of His 1st advent and then tells the people of Nazareth that these words are being fulfilled right before them.

Between the 1st and 2nd advents is the Church Age. The Church Age is inserted (intercalated) in between these two great events. Did Jesus, in His humanity, understand this? It is my own opinion that He did not. He understood the two advents as being separate events, but I don't believe that Jesus knew more than this at this point in His ministry (again, I believe that Jesus acts within the confines of being human throughout His earthly ministry—the doctrine of Kenosis).

Luke 4:22 **And all bore Him witness and wondered at the gracious words which proceeded out of His mouth. And they said, "Is not this Joseph's son?"**

Everyone there heard and understood what Jesus was saying. He had just told them that the words of Isaiah were being fulfilled right there before their eyes. This required some time for what Jesus said to sink in.

Let me suggest that a minute or so of silence followed those words of Jesus. Hearing that the greatest prophecy of the Bible is coming to pass would have stunned the synagogue attendees.

Then one of them spoke up, saying, "Isn't this just Joseph's son?" And most of the people appear to agree, setting aside the claims that Jesus was making. Many of the people there knew Jesus from a very young age—so how could He be the fulfillment of a prophecy in Isaiah?

Luke 4:23 And He said unto them, "You will surely say unto Me this proverb: `Physician, heal yourself! Whatsoever we have heard done in Capernaum, do also here in your country.'"

Jesus then prophesies two things that the people of Nazareth will say to Him in the future: (1) They will say something akin to, *Physician, heal yourself*; and (2) they will hear about mighty works being done by Him in Capernaum, and they will ask Him to do these works in Nazareth.

When Jesus was suffering on the cross, some people remarked, "He is calling for God. If He is the Son of God, let God save Him." This is akin to someone saying, *Physician, heal yourself*. They were saying, *Messiah-Savior, save Yourself*.

Secondly, there will be works performed in Capernaum and elsewhere—healings and the casting out of demons (Jesus has not done this yet). Some will later complain, "If Jesus did these things here, maybe we might have believed in Him." However, that is simply not true. Many people would witness miraculous healings at the hand of Jesus, and they did not change their minds or their position against Him.

Luke 4:24 And He said, "Verily I say unto you, no prophet is accepted in his own country."

Jesus points out that no prophet is accepted in his own country. Jesus is not given the respect in Nazareth that He should have received.

This leads me to a somewhat interesting tangent. If these men knew Jesus growing up, did they not recognize Him as being out of the ordinary? After all, He was sinless throughout His entire life. Let me suggest that this stood out less than we might think. We have all known very honest, moral people in our lives, who have led very nearly irreproachable lives. We know academically that they had sin natures, but this was not something that we actually observed (my father was such a person). This is how Jesus would have seemed to those who knew Him. In a moral culture, Jesus did not stand out, despite being sinless.

Next, Jesus approaches the skepticism of the Nazareth crowd in a different way.

Luke 4:25–26 But I tell you in truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land. But unto none of them was Elijah sent, save unto Zarephath, a city of Sidon, unto a woman that was a widow.

God's plan is very specific. Despite there being many widows in Israel during Elijah's lifetime, Elijah was sent to a very specific widow. Elijah went to the person who was positive toward the plan of God.

Jesus is making the point that, God's plan called for Him to reveal Himself in Nazareth, despite having been raised up there. God's plan reveals from the beginning the negative volition of the Hebrew people towards their Messiah. The other widows would not have received Elijah. They would have been skeptical of him and his mission. Just as the Nazarenes are skeptical of Jesus.

Luke 4:27 And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed, except Naaman the Syrian."

Jesus makes the same point here with Elisha the prophet. There were many lepers who needed to be cleansed, but only one from among them was.

There were going to be many specific things which take place during the life and ministry of Jesus the Messiah, and they are done just that way in accordance with God's plan. Jesus would not heal every person who is sick; Jesus would not cast out demons from every person who is possessed. He would, after a time, even go to the gentiles and present Himself as the Messiah.

Luke 4:28–29 Then all those in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust Him out of the city; and they led Him unto the brow of a hill whereon their city was built, that they might cast Him down headlong.

The people were filled with emotion; they were angry. What Jesus has alleged has sunk into their thinking, and they reject Him as their Messiah. They did not believe that Jesus, the supposed Son of Joseph, could be the Messiah.

Their city was built upon a hill, and they took Him to the edge of this city, to the edge of this hill. Their intention was to throw Him down the hill to His death.

It is fascinating, because one of the temptations of the Lord was to allow Himself to simply fall from the pinnacle of the Temple, knowing that the angels would protect Him. Here, Jesus is being faced with the same thing once again.

Luke 4:30 But He, passing through the midst of them, went His way.

Jesus is able to pass through the midst of these men, who are unable to recognize Him. He simply goes on His way from there; no one is able to recognize and stop Him. No one cries out, "Here He is! Grab Him!"

Some of these people had some moderate knowledge of Jesus, given that He grew up there. However, none of them were able to see and know the Lord as He walked through the middle of them. They could not stop Him from walking through their midst and out of Nazareth. They did not know Him.

Luke 4:31–37 **Jesus casts out a demon while in Capernaum**

Luke 4:31 And He came down to Capernaum, a city of Galilee, and taught them on the Sabbath days.

It is approximately 32 miles between Nazareth and Capernaum. It would have taken Jesus perhaps 2–4 days for this walk, depending upon the geography. It is fairly easy, if there is a modern road with a grassy walkway next to it, to make this walk in a day. However, even though there would have been a road between the two cities, it may not have been very easy road to ride or walk. We might liken it to a poorly developed trail off in the wilderness.

Luke 4:32 And they were astonished at His doctrine, for His word was with power.

The people in Capernaum were astonished at what Jesus taught. Jesus also combined His teaching with power, which power is described in the verses which follow.

Luke 4:33–34 And in the synagogue there was a man, who had a spirit of an unclean devil, and cried out with a loud voice, saying, "Let us alone! What have we to do with You, You Jesus of Nazareth? Are You come to destroy us? I know You and who You are -- the Holy One of God!"

Jesus only announced Who He was in Nazareth. This was not something that He did every time that He spoke. In fact, He almost never made such a clear declaration again; and not before a crowd of people.

Demons, however, have a better understanding of the invisible struggle and the part that they play in it. They know Who Jesus is and they fear that He will cast them into a state of permanent judgment. They are better able to look at Jesus and perceive exactly Who He is.

Luke 4:35 And Jesus rebuked him, saying, "Hold your peace, and come out of him!" And when the devil had thrown him in their midst, he came out of him and hurt him not.

Jesus told the demon who was speaking to shut it, and He ordered the demon out of the man. There is nothing that the demon is allowed to do upon his exit from the man he possessed. This suggests that a demon might be prone to retribution; that it may want to retaliate against the man whose body it possessed, but he is apparently not allowed.

Luke 4:36 **And they were all amazed, and spoke among themselves, saying, "What a word is this! For with authority and power he commands the unclean spirits, and they come out."**

There are many people in the synagogue in Capernaum. What just had occurred would have been quite amazing. The behavior of this man was no doubt disturbing and noticed by everyone in the synagogue. The sudden return to normalcy must have been quite remarkable to the witnesses who are there. Clearly, no one had seen anything like this before.

Luke 4:37 **And His fame went out into every place in the country round about.**

I have suggested that Luke is both chronological (with a few obvious places where it is not) and that Jesus did not do signs or miracles until this visit to Capernaum, even though He had been teaching Scripture for an indeterminate period of time previously (I arbitrarily have suggested 6 months).

It does not appear that Jesus did anything but dismiss the demon, but that was enough. His fame went out to the cities and villages around Capernaum. Nobody had seen anything like this happen before, so this would have been the talk of this area.

Luke 4:38–41 **Jesus heals Peter's mother-in-law and many others**

Luke 4:38 **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.**

When some passages are read in isolation, it seems as if Jesus just sees random people wandering about and He would say, "You, leave everything and follow Me." But here, Simon (Peter) has a relationship with Jesus that predates his being called by Jesus.

It is reasonable to think that many, if not all, of the disciples had some sort of interaction with Jesus before He chose them. Although it appears that Jesus seems to choose these men out of thin air, let me suggest that Jesus knew these men by talking with them and by observing them. These men were followers of Jesus, to some extent, prior to Jesus calling them.

At this point, Jesus appears to know Simon (Peter); and that he and others asked Jesus to come to see Simon's mother-in-law.

Many do not appear to understand Jesus' ministry or His power or how He was guided. There is no reason to assume that Jesus had specific directions given Him by God the Father; or that He acted based upon His omniscience as God the Son. What we read here suggests how Jesus chose to go from point A to point B. Simon and several others requested Jesus to come and see Simon's mother-in-law. They recognize that Jesus has some power and authority, based upon Him casting out that demon (or, *demons*). Jesus hears their petition and goes with them.

All or most of the Lord's ministry was done in the power of the Spirit in His humanity. He did not access His Deity or He rarely accessed His Deity (the more I study the gospels, the more I lean towards Him *never* accessing His Divine nature).

Exactly how this works, and exactly how the Lord's Deity functions apart from His humanity is difficult to understand. As R. B. Thieme, Jr. pointed out, there is at least one verse which indicates that Jesus, as God, held

the universe together, even while being a baby in a manger. We can have some understanding of this strictly from the man-ward side—that He chooses not to access the attributes of Deity throughout His earthly ministry.

To offer yet another illustration: most of us have credit cards. Let's say you have a credit card with a \$5000 limit. Do you immediately go out and run that card limit up to the top? Or, do you have that card in your wallet, and maybe you use it and maybe you do not. Having the card but not using it is analogous to Jesus being God but not using those resources (like all analogies, this is certainly not a perfect one).

In any case, Jesus has gone to Simon's house, as was requested of Him.

Luke 4:39 And He stood over her and rebuked the fever, and it left her. And immediately she arose and ministered unto them.

Apparently Simon's mother-in-law was extremely ill; but when Jesus rebuked her fever, she was completely good-to-go. She likely provided a meal for Jesus and the followers who are with Him.

Many people apparently knew Peter and his mother-in-law and knew of her sickness. So when Jesus heals her (and or, they hear about Him casting out the demon (s) in the synagogue), everyone with a sick friend or relative quickly runs that person down and brings him or her to Jesus.

Luke 4:40 Now when the sun was setting, all those who had any sick with divers diseases brought them unto Him; and He laid His hands on everyone of them, and healed them.

Apparently all day long, people began bringing their sick to Jesus and He healed them.

Jesus was associated with God the Father; and when He places his hands on the sick, He is identifying them with the power of God. Jesus is not necessarily using any innate power which He has but, just like Moses, was able to let God work through Him.

Luke 4:41 And devils also came out of many, crying out and saying, "You are Christ, the Son of God !" And He, rebuking them, suffered them not to speak; for they knew that He was Christ.

What appears to be the case is, when someone with a demon was brought to Jesus, the demon would immediately identify Jesus as the Messiah, (= *Christ*) the Son of God. Jesus would stop them, and likely stopped all of the demons from speaking at some point. Jesus was not going to allow demons to testify as to His person.

In his humanity, Jesus has the authority to require something or to forbid something, but He lacks the power. Let me provide an analogous situation: the Pharaoh of Egypt prior to the exodus had the authority to order pyramids and other buildings built. However, he did not, in himself, have the power to build anything. Men under his authority required of the Hebrew people the building of these structures and the Hebrew slaves actually did the work. So Jesus is exercising authority which God has given to Him; but He is not using His divine power to limit or direct the actions of the demons. They are being cast out either by God the Father or God the Holy Spirit. Similarly, what they are able to say is similarly limited.

Luke 4:42–44 Although Jesus went out into the desert, the people sought Him out and found Him. He continued teaching in the Galilee region.

Luke 4:42 And when it was day, He departed and went into a desert place. And the people sought Him and came unto Him and would have stayed Him, that He should not depart from them.

Jesus, in His humanity, desired time apart from the human race. Many of us can relate to that. How many of us have hunted or fished or hiked among nature, simply to get away from it all? Even when I used to go to the ocean with my family, I used to enjoy hiking out by myself, often to deserted places that I had not been before.

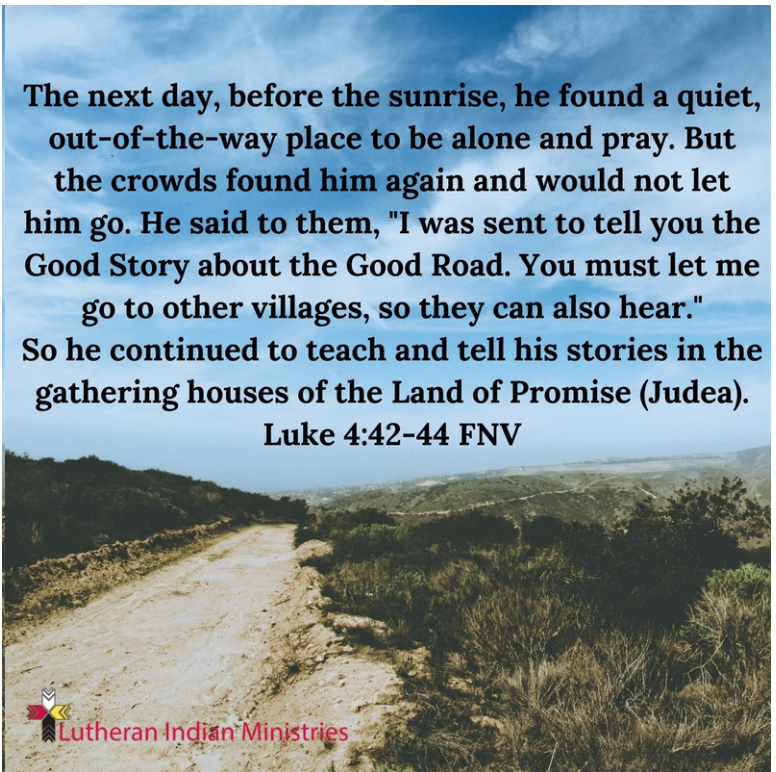
Jesus has the added dimension of communing with God in these circumstances (obviously, believers have the added dimension of appreciating nature as God’s creation when going to the mountains or to the ocean).

Luke 4:43 **But He said unto them, "I must preach the Kingdom of God to other cities also, for therefore am I sent."**

Jesus could not simply have a ministry in Capernaum. Even though His ministry was severely limited in a geographical sense (more than any other religious figure), He still chose to go to many cities and villages.

Luke 4:44 **And He preached in the synagogues of Galilee.**

You may recall that this is a disputed reading. However, *Galilee* makes much more sense, as Jesus only went down to Jerusalem (in Judæa) 3 or 4 times during His public ministry. Most of His public ministry, interestingly enough, took place up in the northern kingdom (as it was known hundreds of years previous).



Luke 4:42–44 (FNV) (a graphic); from [Lutheran Indian Ministries](#); accessed March 26, 2021.

Addendum

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Luke 4	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Jesus fasts for 40 days; Satan attempts to tempt Jesus	
Jesus, full of the Holy Spirit, returned from the Jordan [Valley]. He was being led by the Spirit in the desert-wilderness.	Jesus, filled with the Holy Spirit, returned from the Jordan Valley, being led by the Spirit in the desert-wilderness.
He was tested [for] 40 days by the devil, but had not eaten anything [lit., <i>nothing</i>] in those days. Having completed this 40-day fast [lit., <i>them</i>], He was hungry.	He was tested for 40 days by the devil, but had not eaten anything in those days. As a result, He was quite hungry.
The devil said to Him, “If You are the Son of the God [and You are], [then] command this stone to become a loaf [of bread].”	The devil, knowing that He is hungry, challenged Him, saying, “If You really are the Son of God, then command this stone right here to become a loaf of bread.”

A Complete Translation of Luke 4	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Jesus answered him directly [lit., <i>face to face with him</i>], “It stands written that, man cannot live by bread alone but upon every utterance of God.”	Jesus answered him directly, saying, “It stands written that man cannot live by bread alone but upon every word of God.”
The devil brought Him to a high mountain and he showed Him all the kingdoms of the earth in a moment of time, and [then] the devil said to Him, “I will give this authority [over] all to You and the glory of them, for it has been delivered over to me. If I desire to, I will give it [to whomever]. If You now worship me, all [of this] will be Yours.”	The devil brought Him to a high mountain and showed Him all the kingdoms of the world in an instant. Then the devil said to Him, “Listen, I will give to You the authority over all of this, and the glory of these kingdoms, because that authority has been given to me. I can give this authority to anyone I want to. Therefore, if You worship me, all of this will be Yours.”
Answering, Jesus said to him, “it stands written, you will worship the Lord [your] God and Him only will you serve.”	Answering, Jesus said to him, “It stands written, you will worship the Lord your God and Him only will you serve.”
The devil then [lit., <i>And he</i>] brought Him to Jerusalem and set [Him] upon the pinnacle of the Temple.	The devil then brought Him to Jerusalem and set Him on the pinnacle of the Temple.
Then he said to Him, “If You are the Son of God, [then] cast Yourself down from this place, for it stands written that, He will give charge to His angels concerning You, to protect You, and that by [their] hands, they will bear You up. [Therefore] You will not ever [even] stub Your foot against a stone.”	Then he said to Him, “If You are truly the Son of God, then cast Yourself down from this place, for it stands written that, God will give His angels charge to protect You; and by their hands, they will bear You up. Therefore, You cannot even stub Your toe against a stone.”
Jesus answered him, saying that, “It is declared [in the Scriptures that], you will not test the Lord your God.” Having ended every temptation, the devil withdrew from Him until [another] time.	Jesus answer him, saying, “The Scriptures say, you will not test the Lord your God.” Once the devil had finished tempting the Lord, he withdrew from Him until a more convenient season.
Jesus’ Galilean ministry	
Jesus returned in the power of the Spirit to Galilee. News about Him went out throughout the land.	Jesus returned to Galilee in the power of the Holy Spirit. News about Him went out throughout the region of Galilee.
He continued to teach in their synagogues and He was glorified by all [who heard Him].	He kept on teaching truth in their synagogues and was glorified by all who heard Him teach.
Jesus reads from a very short passage in Isaiah	
Jesus [lit., <i>He</i>] then went to Nazareth, where He had been raised, and He went, as was His custom on all Sabbath days, to the synagogue. He stood up to read.	Jesus then went to Nazareth, where He had been raised, and He went to the local synagogue, as was His custom on all Sabbath days. When it was His turn, He stood up to read.
A scroll of the prophet Isaiah was given over to Him, and opening the scroll, He found the place where it was written, [which passage He then read aloud]:...	Someone handed the Lord a scroll of the prophet Isaiah, and He opened it and found the place where He found these words written—which words He read aloud in the synagogue:...

A Complete Translation of Luke 4	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>...“The Spirit of the Lord [is] upon Me because He has anointed Me to proclaim the good news to the poor. He has sent Me forth to proclaim freedom [and pardon] to the captives and recovery of vision to [those who are] blind. He has sent forth those being crushed with freedom [and pardon], to proclaim [that this is] the acceptable year of the Lord.”</p>	<p>...“The Spirit of the Lord has come upon Me because He has anointed Me to proclaim the good news to the poor. He has sent Me forth to proclaim freedom and pardon to those in captivity; and to proclaim a recovery of vision to those who are blind. He will send forth those being persecuted to proclaim that right now is the acceptable time of the Lord for these things to come to pass.” (Isa. 61:1–2a)</p>
The Lord suddenly stops reading and tells the congregation that this passage is being fulfilled	
<p>Rolling up the scroll [and] giving [it] to the attendant, He sat down. All of the eyes in the synagogue were fastened upon Him.</p>	<p>Jesus rolled up the scroll and gave it to the attendant; then He sat down. Every eye in the synagogue was fixed upon Him.</p>
<p>Then He began to speak to them, saying [lit., <i>that</i>], “Today, this Scripture has been fulfilled in your hearing.”</p>	<p>Then Jesus began to speak to them, explaining, “Today, this Scripture has been fulfilled in your hearing.”</p>
When the people do not appear to accept his teaching, Jesus teaches them more	
<p>All continued to bear witness of Him and they marveled over [His] words of grace, those which proceeding out of His mouth. [But] they also were saying, “Is this One not the child of Joseph?”</p>	<p>Those who were there continued to bear witness of Him and what He said and did there. They marveled at what He said. But they also were asking this: “Is this Man not the son of Joseph?”</p>
<p>He said to them, “No doubt you will say to Me this saying: ‘Physician, heal yourself.’ What we have heard was being done in Capernaum, do that here in Your [Own] city.”</p>	<p>He said to them, “No doubt you will, at some point, quote this well-known saying to Me: ‘Physician, heal Yourself.’ We have heard of great works being done in Capernaum; do those here in Your hometown.”</p>
<p>He then said, “Of a truth, I keep saying to you that, no prophet is acceptable in his [own] country.</p>	<p>Then He said, “Point of doctrine: I will keep telling you that no prophet will ever be accepted in his own country.</p>
<p>Of a truth, I keep telling you [that there] were many widows in the days of Elijah in Israel, when he closed up the sky [for] 3 years and 6 months, as a great famine came to be on every [part] of the earth. But Elijah was not sent to any of those widows [lit., <i>to them</i>], except for Sarepta of Sidon, the widow woman [that he went] to.</p>	<p>Think about what you have been hearing from the Scriptures. When Elijah closed up the sky in Israel for 3½ years, causing a great famine on the earth, there were many widows in Israel. However, Elijah was sent specifically to one widow, Sarepta of Sidon.</p>
<p>And [there] were many lepers in Israel before Elisha the prophet but none of them were cleansed except for Naaman the Syrian.”</p>	<p>There were many lepers in the days of Elisha, but he was sent only to cleanse Naaman the Syrian.”</p>
The people in the synagogue attempt to kill Jesus	

A Complete Translation of Luke 4

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Those in the synagogue who heard these things were all filled with anger. Rising up, they drove Him outside of the city and they led Him as far as the precipice of the mountain (upon which their city had been built) with the intention of casting Him down [from the mountain's precipice].	Those in the synagogue who heard these things were filled with rage. They rose up and drove Him to the outskirts of the city, to a drop off point of the mountain upon which their city had been built—with the intention of throwing him down the mountain.
However, He walked through the midst of them and departed [from His city].	However, He walked right through this crowd of angry congregants and departed from this Galilean city.
Jesus goes to Capernaum and, while in their synagogue, casts out a demon	
Then He went down to Capernaum, a city of Galilee; and He kept teaching them on the Sabbath days. They were astonished at His teaching, for His words [were spoken] with authority.	Jesus then went down to Capernaum, a city in the Galilee area; and He continued teaching on the Sabbath days. The people who attended these synagogues were astonished by His teaching, as He spoke with authority.
In the synagogue was a man who had an unclean, demonic spirit. He called out in a loud voice, "Ahh! What [will You do] to us, even You, Jesus of Nazareth? Have You come to destroy us? I have known You [for] Who You [really] are—the Holy [One] of God!"	There was a man in the synagogue who had an unclean, demonic spirit. He called out to Jesus in a very loud voice: "Ahh! What will You do to us, Jesus of Nazareth? Have You come to destroy us? I know Who You really are—You are the Holy One of God!"
And Jesus rebukes him, saying, "Be quiet and come out from him!" The demon threw him down in [their] midst [and] went out from him. The demon had not harmed him [lit., <i>none were harming him</i>].	Jesus rebuked the demon, saying, "Shut up and come out of Him!" The demon came out of the man, throwing him to the ground but leaving him unharmed.
Astonishment comes upon all [of the people who are there], and they talk with one another, saying, "What [is] this thing [that we have just witnessed]? With authority and power, He commands the unclean spirits and they leave [at His word]?"	All those in the synagogue are astonished and they keep talking to one another, saying things like, "What is this thing that we just witnessed? Does this man have the authority and power to command unclean spirits? At His word, the spirit just left."
Then reports about Him go out to every inhabited place of the surrounding area.	Then reports immediately begin circulating about the Lord to all the cities and villages around them.
Jesus heals Simon's mother-in-law	
Rising up from the synagogue, Jesus [lit., <i>He</i>] went into the house of Simon, and his [lit., <i>Simon's</i>] mother-in-law was being oppressed by a great fever. They petitioned Jesus [lit., <i>him</i>] concerning her.	Rising up from the synagogue, Jesus went into Simon's house because his mother-in-law had been struck with a great fever. People who knew her had petitioned Jesus concerning her illness.
And, standing over her, He rebuked the fever and it released her [from sickness]. Immediately, she rose up and served them.	So Jesus stood over her and rebuked the fever. The fever left her. She immediately got up and began to serve them.
Jesus heals many others who are brought to Him	

A Complete Translation of Luke 4	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
When the sun was going down, those who were weak [and] had various diseases were brought to Him. And He laid [His] hands upon every one of them, and healed them.	For the rest of the day, until the sun was finally setting, all those who were weak and had various diseases were brought to Him. He laid His hand upon them and He healed them.
Demons went out from many [of the sick people], crying aloud and saying that, "You—You are the Son of God."	While Jesus was healing all of these people, many demons went out of them, crying aloud and saying, "You are certainly the Son of God."
But [Jesus] admonished [them]; He did not allow them to speak, since they knew that He was the Messiah [= Christ].	But Jesus admonished them, not allowing them to speak, since they recognized that He was the Messiah, the Christ of God.
Jesus must take His word to other cities	
When the day came, He went out, departing to a deserted area. The crowd searched for Him and they went to Him and they held fast to Him, [asking that He] not depart from them.	When the new day came, Jesus had departed, going out to a deserted area. The crowds, upon discovering that He was gone, went to search for Him. When they found Him, the implored Him to remain with them.
But He told them directly, "I am sent to announced the good news to other cities [as well]. It is necessary to the Kingdom of God that I was sent upon this [mission]."	However, He told them directly, "I have been sent to announce the good news to the other cities as well. It is necessary for the Kingdom of God that I continue with this purpose."
And Jesus [lit., He] continued to proclaim [the good news] to [those in] the synagogues throughout Galilee [the Westcott Hort text has <i>Judæa</i> instead].	And Jesus continued to proclaim the good news to all those attending the synagogues throughout the Galilee region.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Luke 4			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1983 Revelation (#457)	#296	Luke 4:32-36a
R. B. Thieme, III	2010 Life of Christ	#152–158	Luke 4:14–30
	2010 Life of Christ	#173–179	Luke 4:34–43
Grace Notes by Dr. Daniel Hill (edited by Warren Doud)	Book of Luke https://www.gracenotes.info/luke/luke.pdf		Luke 4:1–44

Word Cloud from a Reasonably Literal Paraphrase of Luke 4 Word Cloud from Exegesis of Luke 4³¹



[Not enough global memory to perform the operation—meaning that the chapter examination is too long; I may have to try another computer :)].

These two graphics should be very similar; this means that the exegesis of Luke 4 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Luke	

³¹ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.