

**Luke 4:31-44**  
**September 23, 2018**

**Open with Prayer**

**HOOK:**

Q: When we became believers, what “benefit package” came with it? [Let people engage, e.g. Sealed by the Spirit, Saved by the Lamb, Sins forgiven, eternal life with Christ, never leaves me or forsakes me]

It’s easy to think about the “benefit package” we get by becoming believers. But if we think about it, the most important part of the benefit package is Jesus Himself! We have a tendency to refer to Him as our “Lord and Savior,” but that description is loaded. We can’t even begin to describe all that He is able to do as our Messiah.

**Transition:** Luke took great care to provide a record of Jesus’s ministry. In today’s text, Luke will focus on the “authority” that Jesus has as our Messiah. He will show us how Jesus utilized His authority in different ways. As we study today’s passage, I want us to tag the WAYS Jesus demonstrated His authority. Then we need to wrestle with whether we believe we have the same authority in the power of the Holy Spirit. No matter what, I believe you will leave here today encouraged that Jesus has complete authority in three key areas. Let’s begin.

**BOOK (NIV 1984):**

V.31:

- Then he went down to Capernaum, a town in Galilee, and on the Sabbath began to teach the people.

V.32:

- They were amazed at his teaching, because his message had authority.

V.33:

- In the synagogue there was a man possessed by a demon, an evil (Greek = unclean) spirit. He cried out at the top of his voice,

V.34:

- “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!”

V.35:

- “**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.

V.36:

- All the people were amazed and said to each other, “What is this teaching? With authority and power he gives orders to evil spirits and they come out!”

V.37:

- And the news about him spread throughout the surrounding area.

**Process Observations/Questions:**

Q V.31-32: Where is Jesus? [Galilee] And what day is it? [Sabbath]

Q: Jesus is teaching the people, and how are they responding? [They were amazed]

Q: Why were they amazed? [Because His message had authority]

Q: What does “His message had authority” mean?! [Jesus’s teaching was based on His own personal authority in contrast to the teachers of the law. The teachers of the law would quote authoritative statements of rabbis who had taught them.]

Q V.33: Who is in the synagogue? [a demon-possessed man, one with an unclean spirit]

Q: Why do you think a demon-possessed man would come to a synagogue? That seems counter-intuitive [Let people engage]

Q 33-34: What did this man do? [He cried out 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!”]

Q: These statements are loaded! Let’s look at them. Do demons know who Jesus is? [Yes!] How do they know Him? [They are fallen angels from heaven. They knew Jesus before they fell]

Q: Why do you think they asked, “What do you want with us?” [They are either taunting Him, or perhaps they are afraid of Him.]

Q: Why do you think they asked, “Have you come to destroy us?” [They know how the story ends! The demon recognized the “today” of Luke 4:21. God’s kingdom had come; thus the demons were being driven out (11:20; 10:17–18), and they knew that the abyss awaited them (8:31; cf. Rev 20:3, 9–10).]

Q: Even demons know who Jesus is. What title does the demon give Him? [The Holy One of God]

Q V.35: How does Jesus respond? [“**Be quiet!**” Jesus said sternly. “**Come out of him!**”]

Q: Why did Jesus want this demon-possessed man to “be quiet?” [Lord did not want the demons to bear witness to Him, so He told, them to be still and He cast them out; or, Jesus did not want to be publicly espoused as the Christ due to the political misconceptions associated with that title; or, the time had not yet come.]

Q: What happened as soon as Jesus sternly told the demon to “Come out of him!” [The demon threw the man down without injuring him and left. Mark’s account says an evil spirit shook the man violently and came out of him with a shriek.]

Q V.36-37: How do the people respond? [With amazement]

Q: I love this. These people are learners. They listened to His teaching and saw Him cast out a demon. And now they are trying to categorize this as a “teaching.” Where did this come from?

Where did I miss this?! With authority and power he gives orders to evil spirits and they come out!” Do you think they are asking the right question? [Let people engage]

Q: In these set of verses, we learned that Jesus has authority over demons. Do we have the authority and power to command an evil spirit to come out of a person? [Let people engage]

[www.equip.org/article/spiritual-warfare-gods-way/](http://www.equip.org/article/spiritual-warfare-gods-way/) by Elliot Miller

The Bible does say that Christ has unlimited authority over demons, and He gave His disciples the specific authority to cast demons out of possessed individuals and to overcome any other manifestations of the Evil One they might encounter in the work of preaching the Gospel (Matt. 10:1; Mark 3:13–15; Luke 10:17–20; cf. Acts 13:7b–12). In that context, we do find believers in the Gospels and the book of Acts directly addressing demons, rebuking them (not Satan himself; cf. Jude 8–10), and casting them out of people. Jesus never even hinted, however, that this authority carried over into our personal battles with sin and Satan.

Nowhere do we find the apostles or disciples addressing invisible spirits (i.e., spirits that are not inhabiting a human body). We *are* promised victory over the Devil in James 4:7: if we resist him, he will flee from us; but we are never told that we resist him by commanding him to leave us alone. In the larger context of James 4, it is clear that this resistance involves submitting to God, drawing near to Him, becoming serious about repentance, and humbling ourselves in the presence of the Lord (James 4:7-10). The same applies to all other Bible passages that speak of resisting Satan (e.g., Eph. 6:13-18; 1 Pet. 5:5-10). Spiritual warfare does not consist in addressing the Devil but rather in addressing God in prayer; it is not a matter of asserting one’s own authority to use Christ’s name over the Devil but rather of standing firm and unmovable in one’s faith in, and obedience to, God. This sustained commitment in the face of spiritual opposition — a moral exercise that causes us to grow in the image of Christ — is what makes the Devil go away.

**[Read Luke 4:38-44]**

V.38:

- 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.

V.39

- So, he bent over her and rebuked the fever, and it left her. She got up at once and began to wait on them.

V.40

- When the sun was setting, the people brought to Jesus all who had various kinds of sickness, and laying his hands on each one, he healed them.

V.41

- 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 Christ.

V.42

- At daybreak Jesus went out to a solitary place. The people were looking for him and when they came to where he was, they tried to keep him from leaving them.

V.43

- But he said, “I must preach the good news of the kingdom of God to the other towns also, because that is why I was sent.”

V.44

- And he kept on preaching in the synagogues of Judea.

**Process Observations/Questions:**

Q V.38-39: Where does Jesus head next? [Simon’s house]

Q: What request is made of Jesus? [Help Simon’s mother-in-law overcome her fever]

Observation: Luke says “they” asked Jesus to help her. “They” is James and John based on the parallel passage in Mark 1:29-31.

Q V.39: What does Jesus rebuke? [The fever - This is the only account in Luke where Jesus addressed his healing words to the disease rather than the person]

Q: Does this imply that Luke associated this illness with Satan? [Although Satan is often associated with illness (Acts 10:38), we will see in the next two verses that Luke did differentiate between illness and demon possession]

Q V.40: The word is out that Jesus can do miracles. What happens at sunset? [People brought to Jesus all who had various kinds of sickness, and laying his hands on each one, he healed them.]

Q: Why did people wait until sunset to bring those who needed healing? [The Sabbath had ended and therefore healing was permissible]

Q V.41: What else is happening besides Jesus laying hands on those He healed? [Demons came out of many people, shouting, “You are the Son of God!”]

Q: How did Jesus respond to the demons? [He rebuked them and would not allow them to speak, because they knew He was the Christ]

Q: Why is that a bad thing? [He did not come to earth so that demons could acknowledge Him as **the Christ**, that is, the Messiah. Instead, He came to be acknowledged by *people*]

Q V.42: Imagine having a full day of teaching in the synagogue, traveling to Simon’s house, then at dusk, many people are bringing the sick and the possessed to Jesus for healing. If you were Jesus, I bet you would be exhausted after a demanding day. Yet, what was his priority at daybreak? [To get up early, find a solitary place and pray (Mark 1:35)]

Q: Why is that an important detail for us? [Because it was in prayer that He found His strength and power for service, and so must we.]

Q: Jesus was so popular that people were looking for him first thing in the morning! When they found Him and noticed he was trying to leave, they tried to keep Him from leaving. How did He

respond? ["I must preach the good news of the kingdom of God to the other towns also, because that is why I was sent."]

Observation: Jesus knew His mission!

**LOOK:**

Luke's point was that wherever Jesus went, He constantly taught that He was the Messiah who had come to proclaim the favorable year of the Lord. Are we proclaiming the Good News wherever we go? According to the Great Commission, the Lord has given His authority and transferred that authority to us to make disciples. Let's draw near to Him in prayer daily, and then give Him our very best each day.

**Close in Prayer**

**Commentaries for Today's Lesson:**

**Wiersbe, W. W. (1996). *The Bible Exposition Commentary* (Vol. 1, p. 185). Wheaton, IL: Victor Books.**

**The Demons (Luke 4:31–44)**

Jesus left Nazareth and set up His headquarters in Capernaum (Matt. 4:13–16), the home of Peter, Andrew, James, and John. He taught regularly in the synagogue and astonished the people by the authority of His message (see Matt. 7:28–29). He further astonished them by His authority over the demons.

Why would a demonized man attend the synagogue? Did he know Jesus would be there? Our Lord did not want the demons to bear witness to Him, so He told them to be still and He cast them out. Of course, the demons know that Jesus is the Son of God

(Luke 4:34, 41); and knowing this, they tremble (James 2:19).

After the service, Jesus went to Peter's house, and there He healed Peter's mother-in-law. (Dr. Luke noted that she had a "great fever.") At sundown, when the Sabbath had ended and healing was permissible, a host of people brought their sick and afflicted to Peter's house and asked Jesus to help them. Again, He silenced the demons who confessed Him to be the Son of God.

The Lord must have been weary after such a demanding day, and yet He was up early the next morning to pray (Mark 1:35). It was in prayer that He found His strength and power for service, and so must we.

**Martin, J. A. (1985). *Isaiah*. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 215-216)**

*B. The authentication of Jesus' authority (4:31–6:16)*

The people of Nazareth and others in Galilee who heard of Him wondered by what authority He made His statements. So, Jesus authenticated His authority by healing and teaching. And because of who He is and what He taught, He had the authority to call disciples. In this section Jesus performed three sets of healings, and after each one He called one or more disciples (5:1–11, 27–32; 6:12–16).

1. JESUS'S DEMONSTRATION OF HIS AUTHORITY BY HEALING AND TEACHING (4:31–44).

*a. Jesus' healing of a man with an unclean spirit (4:31–37) (Mark 1:21–28).*

4:31–37. Jesus **went ... to Capernaum**, which He later made His home since His own hometown, Nazareth, had rejected Him. Capernaum was also the home of Peter and Andrew (v. 38). Again, the people were **amazed** (*exeplēssonto*, lit., "struck out of their senses" [also used in 2:48; 9:43]; cf. *ethaumazon*, "wondered, marveled," 4:22, cf. v. 36) **at His teaching** (v. 32) for **His message had authority**. To authenticate that authority, Jesus performed a series of healing miracles which showed that His teaching in Nazareth was true (cf. vv. 18–19). **A man with a demon, an evil spirit, was in the synagogue.** It has been suggested that since Luke was most likely writing to people with a Greek background, he was clarifying the fact that this demon was evil since the Greeks thought there were both good and evil demons. This demon recognized

Jesus, calling Him not only **Jesus of Nazareth** but also **the Holy One of God** (v. 34). In the Gospels crying out with a loud voice seems to be characteristic of those who were demon-possessed. Jesus' exorcism of **the demon** (v. 35) **amazed** the crowd (lit. "amazement [*thambos*] came on all," v. 36). The crowd noted that Jesus had **authority** (*exousia*) and **power** (*dynamei*) over demons (cf. 9:1), and this caused His fame to **spread** (4:37). This was Jesus' third miracle. (See the list of His miracles at John 2:1–11.)

b. *Jesus's healing of Simon's mother-in-law (4:38–39) (Matt. 8:14–15; Mark 1:29–31).*

4:38–39. Both Mark and Luke related that the next miracle occurred immediately after the first miracle in **the synagogue**. **Simon's mother-in-law** had a severe **fever**. At Jesus' word **the fever ... left her**. In each of these cases the cause of the difficulty was removed and the person had no side effects. The demon left without hurting the man (v. 35), and the fever left so that Simon's mother-in-law could immediately serve them (v. 39). She was not left in a weakened condition.

c. *Jesus's healing of the sick and the demon-possessed (4:40–41) (Matt. 8:16–17; Mark 1:32–34).*

4:40–41. The news about Jesus' authority over sickness spread quickly so that same night **people** began coming to Him for healing. They came **when the sun was setting**, when the Sabbath Day was ending. It would have been unlawful to carry the sick before then. As the **demons came out of many people**, they were **shouting, You are the Son of God!** The reason for Jesus' rebuke was that He did not come to earth so that demons could acknowledge Him as **the Christ**, that is, the Messiah. Instead, He came to be acknowledged by *people*.

d. *Jesus's statement about His wider ministry (4:42–44) (Mark 1:35–39).*

4:42–44. **Jesus** pointed out to the people that He had a ministry to fulfill (cf. v. 18). He had a mission to the rest of the nation of Israel. The reception Jesus received at Capernaum contrasted greatly with His reception in His hometown of Nazareth. The people of Capernaum wanted Him to stay, but He needed to **preach the good news of the kingdom of God** elsewhere **also**.

The main emphasis in Jesus' ministry was on preaching, not healing. Though He had compassion on people, His healing ministry was usually to authenticate what He was saying (cf. Matt. 11:2–6). Luke's point that **He kept on preaching in the synagogues of Judea** should be interpreted in that light. "Judea" (*Ioudaias*) probably refers to the whole nation (the land of the Jews), not just the southern portion. Luke's point was that wherever Jesus went He constantly taught that He was the Messiah who had come to proclaim the favorable year of the Lord (Luke 4:18–19).

**Cabal, T., Brand, C. O., Clendenen, E. R., Copan, P., Moreland, J. P., & Powell, D. (2007). *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith* (p. 1521). Nashville, TN: Holman Bible Publishers.**

**4:41** For more on Jesus not using the term *messiah* in the early stages of His ministry, see note on Mk 1:44.

**Stein, R. H. (1992). *Luke* (Vol. 24, pp. 161–167). Nashville: Broadman & Holman Publishers.**

## Context

The four incidents recorded in this section come from Mark 1:21–39. They summarize Jesus' Capernaum ministry alluded to in 4:23. It is best therefore to see this section as a continuation of the Galilean ministry begun at 4:16 rather than as beginning a new section. Since these events precede the calling of the disciples (cf. 5:1–11 and esp. 6:12–16), they play no role in these events.

Luke 4:31–37 is the first of twenty-one miracle stories in Luke, which serve either a Christological function as in 4:36 or an eschatological one as in 11:20 (cf. 4:43). Even in the latter instances, however, the miracles that reveal the coming of God's kingdom also reveal that the kingdom is here because its King (1:32–33) has come. This first miracle was an exorcism. In telling the story anything that might detract from a Christological emphasis was omitted.

The second ministry story (4:38–39) is another example of Jesus' "authority and power" (4:36), and whereas the first miracle benefited a man, this one benefited a woman. The third account is a summary of Jesus' healings and exorcisms and culminates in the demons' confession that Jesus is the Son of God, which Luke equated with the title Christ (4:41). The final account records Jesus' leaving Capernaum in order to continue his ministry of preaching the gospel of the kingdom. For Luke the account functioned primarily as a summary of Jesus' preaching ministry.

## Comments

**4:31 Then he went down to Capernaum.** Since Nazareth is 1,300 feet above sea level and Capernaum, lying on the Sea of Galilee, is 695 feet below sea level, this is an accurate description of the geographical situation.

**A town in Galilee.** Again, Luke described for his readers the location of Capernaum, as he did earlier with regard to Nazareth (1:26); thus he indicated that his audience was almost certainly non-Judean Gentiles.

**On the Sabbath began to teach the people.** This shows the habitual character of Jesus' synagogue teaching ministry. Although the term "Sabbath" is plural, Luke usually, if not always, meant by this the singular "Sabbath."

**4:32 They were amazed.** Compare 9:43; 2:48; 4:22. This reaction is external in nature and does not imply a change of heart.

**His message had authority.** This refers not so much to the manner of Jesus' teaching, i.e., to his ability to elicit conviction and decision, but to his divine power to heal (4:39) and cast out demons (4:35–36, 41). (The term "authority" is used over twenty times in Luke-Acts and is not associated with teaching in any other instance.) Luke lacks the statement "not as the teachers of the law" found in the parallel in Mark 1:22 perhaps because Luke's Gentile audience had no contact with the rabbis or their influence in their teaching of the OT, or perhaps he simply shortened the account. The latter probably is the main reason.

**4:33 There was a man possessed by a demon, an evil spirit.** Due to the positive way Luke used "spirit" in 2:27; 4:1, 14, he qualified Mark's "evil spirit" (1:23) by adding the term "demon."

**He cried out at the top of his voice.** Compare Luke 9:39.

**4:34 What do you want with us?** Compare 8:28; John 2:4; Judges 11:12; 2 Sam 16:10; 19:22; 1 Kgs 17:18; 2 Kgs 3:13.

**Have you come to destroy us?** This may be a question or a statement. There is little difference, if any, in meaning. The demon recognized the “today” of Luke 4:21. God’s kingdom had come; thus the demons were being driven out (11:20; 10:17–18), and they knew that the abyss awaited them (8:31; cf. Rev 20:3, 9–10).

**I know who you are.** The demon recognized Jesus as “the Holy One of God,” recalling Luke 1:35 (cf. Acts 3:14; John 6:69). That Luke took this to be essentially a synonym for *Christ, Lord, Son, and Son of Man* is evident from Luke 4:41, where the demons were able to say this because they knew that Jesus was the Christ. In 1:35 it is a synonym for “Son of God.” We are not told how the demon knew Jesus’ identity, but the assumption is that they possessed supernatural knowledge and thus recognized him. Thus they provided a reliable witness to Jesus’ identity as Luke pointed out in 4:41.

**4:35 Be quiet!** This must be understood in light of 4:41 and the secrecy motif. Jesus did not want to be publicly espoused as the Christ due to the political misconceptions associated with that title.

**Jesus said sternly.** “Said sternly” is literally *rebuked*. This involves not simply a moral censure or rebuke but rather an act of authority and power in which Jesus controlled and judged the demon.

**Came out without injuring him.** Luke added this statement to the account in order to enhance the miracle and to emphasize that despite the demon’s throwing the man down, Jesus’ healing was positive in nature.

**4:36 All the people were amazed.** See comments on 4:32. Compare 5:9; Acts 3:10.

**What is this teaching?** Literally *word (logos)* in the sense of the Hebrew *debar* or “thing.” Compare Acts 15:6; 8:21.

**With authority and power he gives orders.** Luke added “and power,” which fits well Jesus’ having received “power” through the Spirit (4:14). Luke apparently joined these two terms together, since the summaries in vv. 14, 32 use “power” and “authority.” In so doing we have a chiasmus: power (4:14); authority (4:32); authority (4:36); power (4:36). Whether this was intentional on Luke’s part is impossible to say.

**4:37** The spread of Jesus’ fame is reported; this fame would spread even more (5:15), and a greater audience is described in 5:17. This audience in turn would be surpassed in 6:17–18 and reach its climax in 7:17.

**4:38** Luke in abbreviating his account did not include Mark’s “as soon as” (Mark 1:29) as well as the references to Andrew, James, and John, since the disciples had not yet been introduced to the readers.

**Simon’s mother-in-law.** That Peter was married is evident not only from this account in the Synoptic tradition but also from 1 Cor 9:5. Luke switched from the name “Simon” to “Peter” in Luke 6:14.

**High fever.** Luke intensified the miracle by referring to her fever as “high.” He also made clearer than Mark (“told,” 1:30) that faith in Jesus’ ability to heal is present through an implicit request—“asked [to heal].”

**4:39 So he ... rebuked the fever.** This is the only account in Luke where Jesus addressed his healing words to the disease rather than the person. The fever was rebuked as the demon was in Luke 4:35, 41. Does this imply that Luke associated this illness with Satan (cf. 13:16)? Although Satan is often associated with illness (Acts 10:38; cf. *Testament of Solomon* 18:20, 23), we will see in the next two verses that Luke did differentiate between illness and demon possession. See comments on 7:21.

**She got up at once and began to wait on them.** This indicates that the healing was instantaneous (“at once” is found in Luke) and complete (see comments on 18:43), and it also serves to emphasize that God’s grace is to be followed by gratitude and service (cf. Luke 17:11–19). Luke was fond of pointing out the role of women in service to Jesus, although her service was not directed just to Jesus, as in Matt 8:15, but to the entire group. The term “serve” (*diēkonei*), although not a technical term, is used elsewhere for service for Christ.

**4:40 When the sun was setting.** Luke omitted the redundant “that evening” of Mark 1:32.

**All who had various kinds of sickness.** In this and the next verse Luke seems to have distinguished between sickness and demon possession, even if at times they may be connected (13:16; cf. 9:1 with 9:2). The wording of this statement emphasizes the extensiveness of Jesus’ healing work.”

**And laying his hands on each one, he healed them.** Although this physical gesture is unknown in the OT healings (though see Deut 34:9), it is common in the NT. **4:41 Moreover, demons came out of many people.** Luke 4:40–41 formed a chiasmus with 4:31–39: demon cast out (4:31–37); fever healed (4:38–39); healings (4:40); demons cast out (4:41).

**You are the Son of God!** Neither Mark (1:34) nor Matthew (8:16–17) in their parallels to this account mentioned “what” the demons said. Later Mark in 3:11 did reveal that the demons knew that Jesus was the Son of God. Some have suggested this may have been an attempt by the demon to demonstrate superiority over Jesus by showing that he knew Jesus’ name. Luke, however, did not allude to anything like this but simply interpreted this as a confession of the true identity of Jesus by an evil but supernatural being.

**Because they knew he was the Christ.** Since Luke added the statement that the demons knew Jesus was the Christ (cf. Mark 1:34 and Matt 8:16–17), the titles “Son of God” and “Christ” were interchangeable for Luke. This is also true of “Holy One of God” in Luke 4:34. Compare in 1:35 how the “Son of God” is referred to as “Savior ... Christ the Lord” in 2:11. Because Luke said the demons knew Jesus to be the Christ, this means that the demonic witness to Jesus must be understood as trustworthy.

**4:43 I must preach.** There was a divine imperative controlling Jesus’ ministry. Of all the Evangelists, Luke was most fond of the divine “must” (*dei*).

**The good news of the kingdom of God.** This is the first occurrence of the expression “kingdom of God” in Luke. It occurs earlier in Mark (1:15) and in Matthew (4:17). Luke, however, chose to introduce it at this point. The expression occurs thirty-one times in Luke, and “kingdom” occurs another six times. Luke made no attempt to define this expression here, for he anticipated that his readers already possessed some understanding of its meaning. Furthermore, the preceding material in Luke 1:1–4:42 should help further clarify what his message of God’s kingdom entails.

The expression “kingdom of God” should be interpreted dynamically rather than statically, for it involves the dynamic of God’s reign rather than a territory with static borders. The term “kingdom” in the Bible usually refers to the *rule* of someone rather than the *territory* controlled (cf. 19:12, 15; 23:42). Understood this way, God’s kingdom was proclaimed by Jesus and Luke as a present reality (11:14–22; 16:16; 17:20–21) as well as a future hope (11:2; 13:22–30; 22:16–18). The alternatives of either a “realized” understanding of God’s kingdom (the kingdom already has come) or a “consistent” understanding (the kingdom is still entirely in the future) are therefore unnecessary. God’s kingdom is both present and future. It already has been realized in fulfillment of the OT promises but awaits the final consummation when Jesus returns. In this

verse the “good news of the kingdom of God refers to its present realized manifestation. See Introduction 8 (2).

**To the other towns also.** From 5:12 it is evident that in 5:1f. Luke further explained what this preaching entails.

**I was sent.** This divine passive meaning *God has sent me* reveals that Jesus possessed a divine calling from birth as the earlier chapters have revealed. Although it does not exclude the idea of an incarnation, it does not expressly teach it.

Two important differences exist between the Lukan and Markan accounts of this summary. Luke added the expression “preach the good news” and the reference to being “sent.” In so doing he tied this summary closely to the Isaiah quotation in Luke 4:18. Thus we know that the way Luke understood how 4:18–19 were to be fulfilled was along the lines of 4:31–43.

**4:44 He kept on preaching in the synagogues of Judea.** Some manuscripts read “Galilee” instead of Judea, but this is no doubt due to attempts by scribes to be more exact. Jesus was not in Judea proper but in Galilee. The term “Judea,” however, can be interpreted as referring to the country of the Jews in a comprehensive sense (see comments on 1:5). As in 4:18–19 “preaching” is a synonym here for “preaching the good news” in 4:43 and probably also for “teaching” in 4:31 (cf. also 13:22). All three terms are used interchangeably in Luke-Acts (cf. 8:1; 9:2, 6). In Acts the early church’s preaching is often described as “preaching the good news” and “teaching” (cf. Acts 5:42; 15:35; 28:31; cf. also Luke 20:1). As a result the popular distinction between the early church’s *kerygma* (preaching) and *didache* (teaching) made so popular by C. H. Dodd has no basis in Luke-Acts because for Luke they were essentially synonyms.

## The Lukan Message

Within this passage we encounter two major Lukan emphases. The main emphasis is clearly Christological. This is evident by comments that draw the readers’ attention to Jesus such as: “They were amazed at his teaching” (4:32); “What is this teaching?” (4:36); “The news about him spread throughout the surrounding area” (4:37). This is further witnessed to by Jesus’ unique authority: “his message had authority” (4:32); Jesus had authority over the demons (4:33–36, 41); Jesus has authority over the disease (4:38–40). We also find the demons confessing Jesus as “the Holy One of God” and “Son of God” (4:34, 41), which are synonyms for Christ (4:41). These confessions are clearly trustworthy in that Luke said the demons truly knew who Jesus was (4:41). Luke also heightened the miracles by enhancing them (“without injuring him,” 4:35) and by focusing our attention upon Jesus by omitting a description of the demonic man’s healing and references to the disciples. Jesus is described in our account by three titles that are essentially synonyms in Luke: Holy One of God (4:34), Son of God (4:41), and Christ (4:41).

A second major emphasis of Luke was to clarify for his readers what the programmatic sermon of 4:18–19 meant. Luke 4:31–44 is Luke’s commentary on how Jesus’ self-proclaimed messianic mission is to be interpreted. This is most clear from 4:43, where Jesus’ words recall 4:18–19 (preach the good news, sent). This proclamation of the good news can also be described as the proclamation of the good news of God’s kingdom. Jesus’ message in 4:18–19 is the announcement of the fulfillment of the messianic promises, i.e., of the coming of God’s kingdom. The manifestation of the realization of God’s kingdom is revealed in Jesus’ healings and especially in his mastery of the demons. The implications of the latter will become even clearer in 11:20.

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