SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 4

The Spirit of the Lord Is upon Me — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Full of the Spirit, Jesus beats the devil where Adam and Israel fell, using nothing but the written Word. Then He announces that Isaiah's year of release has come in Him, is rejected by His own town, and proves His authority over demons and disease — and still moves on, because He must preach the kingdom.

00 The Text

LUKE 4 (NASB95), MARKED

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

1 Jesus, △ full of the Holy Spirit, returned from the Jordan and was △ led around by the Spirit in the wilderness

2 ⚠ for forty days, being tempted by the devil. And He ate nothing during those days, and when they had ended, He became hungry.

3 And the devil said to Him, "⚠ If You are the Son of God, tell this stone to become bread."

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

5 And he led Him up and showed Him all the kingdoms of the world in a moment of time.

6 And the devil said to Him, "I will give You all this domain and its glory; for ⚠ it has been handed over to me, and I give it to whomever I wish.

7 "Therefore if You worship before me, it shall all be Yours."

8 Jesus answered him, "↻ It is written, '▤ YOU SHALL WORSHIP THE LORD YOUR GOD AND SERVE HIM ONLY.'"

9 And he led Him to Jerusalem and had Him stand on the pinnacle of the temple, and said to Him,

"⚠ If You are the Son of God, throw Yourself down from here;

10 for ↻ it is written, 'HE WILL COMMAND HIS ANGELS CONCERNING YOU TO GUARD YOU,'

11 and, 'ON their HANDS THEY WILL BEAR YOU UP, SO THAT YOU WILL NOT STRIKE YOUR FOOT AGAINST A STONE.'"

12 And Jesus answered and said to him, "It is said, '▤ YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST.'"

13 When the devil had finished every temptation, ◷ he left Him until an opportune time.

14 And Jesus returned to Galilee △ in the power of the Spirit, and news about Him spread through all the surrounding district.

15 And He began teaching in their ↻ synagogues and was praised by all.

16 And He came to Nazareth, where He had been brought up; and ◷ as was His custom, He entered the ↻ synagogue on the Sabbath, and stood up to read.

17 And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written,

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

19 TO PROCLAIM ◷ THE FAVORABLE YEAR OF THE LORD."

20 And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the ⟳ synagogue were fixed on Him.

21 And He began to say to them, "△ Today this Scripture has been fulfilled in your hearing."

22 And all were speaking well of Him, and wondering at the gracious words which were falling from His lips; and they were saying, "⚠ Is this not Joseph's son?"

23 And He said to them, "No doubt you will quote this proverb to Me, 'Physician, heal yourself! Whatever we heard was done at Capernaum, do here in your hometown as well.'"

24 And He said, "Truly I say to you, ⚠ no prophet is welcome in his hometown.

25 "But I say to you in truth, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when a great famine came over all the land;

26 and yet Elijah was sent to none of them, but only to Zarephath, in the land of Sidon, ☆ to a woman who was a widow.

27 "And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but ☆ only Naaman the Syrian."

28 And all the people in the ⟳ synagogue were ⚠ filled with rage as they heard these things;

29 and they got up and drove Him out of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff.

30 But △ passing through their midst, He went His way.

31 And He came down to Capernaum, a city of Galilee, and He was teaching them on the Sabbath;

32 and they were amazed at His teaching, for △ His message was with authority.

33 In the ⟳ synagogue there was a man possessed by the spirit of an unclean demon, and he cried out with a loud voice,

34 "Let us alone! What business do we have with each other, Jesus of Nazareth? Have You come to destroy us? I know who You are—△ the Holy One of God!"

35 But Jesus rebuked him, saying, "▤ Be quiet and come out of him!" And when the demon had thrown him down in the midst of the people, he came out of him without doing him any harm.

36 And amazement came upon them all, and they began talking with one another saying, "What is this message? For △ with authority and power He commands the unclean spirits and they come out."

37 And the report about Him was spreading into every locality in the surrounding district.

38 Then He got up and left the ⟳ synagogue, and entered Simon's home. Now Simon's mother-in-law was suffering from a high fever, and they asked Him to help her.

39 And standing over her, △ He rebuked the fever, and it left her; and ▤ she immediately got up and waited on them.

40 While the sun was setting, all those who had any who were sick with various diseases brought them to Him; and △ laying His hands on each one of them, He was healing them.

41 Demons also were coming out of many, shouting, "You are the Son of God!" But rebuking them, He would not allow them to speak, because they knew Him to be the Christ.

42 When day came, Jesus left and ◷ went to a secluded place; and the crowds were searching for Him, and came to Him and tried to keep Him from going away from them.

43 But He said to them, "▤ I must preach the kingdom of God to the other cities also, △ for I was sent for this purpose."

44 So He kept on preaching ◷ in the synagogues of Judea.

Marked in the text

- **v1** “full of the Holy Spirit” — God — His character & actions
- **v1** “led around by the Spirit in the wilderness” — God — His character & actions
- **v2** “for forty days, being tempted by the devil” — Sin / warning
- **v4** “MAN SHALL NOT LIVE ON BREAD ALONE” — Command / instruction
- **v6** “it has been handed over to me” — Sin / warning
- **v8** “YOU SHALL WORSHIP THE LORD YOUR GOD AND SERVE HIM ONLY” — Command / instruction
- **v12** “YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST” — Command / instruction
- **v13** “he left Him until an opportune time” — Time / place / contrast
- **v14** “in the power of the Spirit” — God — His character & actions
- **v16** “as was His custom” — Time / place / contrast
- **v18** “THE SPIRIT OF THE LORD IS UPON ME” — God — His character & actions
- **v18** “TO PREACH THE GOSPEL TO THE POOR” — Promise / blessing
- **v18** “TO PROCLAIM RELEASE TO THE CAPTIVES” — Promise / blessing
- **v18** “TO SET FREE THOSE WHO ARE OPPRESSED” — Promise / blessing
- **v19** “THE FAVORABLE YEAR OF THE LORD” — Time / place / contrast
- **v21** “Today this Scripture has been fulfilled in your hearing” — God — His character & actions
- **v22** “Is this not Joseph’s son?” — Sin / warning
- **v24** “no prophet is welcome in his hometown” — Sin / warning
- **v26** “to a woman who was a widow” — Promise / blessing
- **v27** “only Naaman the Syrian” — Promise / blessing
- **v28** “filled with rage” — Sin / warning
- **v30** “passing through their midst, He went His way” — God — His character & actions
- **v32** “His message was with authority” — God — His character & actions
- **v34** “the Holy One of God” — God — His character & actions
- **v35** “Be quiet and come out of him” — Command / instruction
- **v36** “with authority and power He commands the unclean spirits” — God — His character & actions
- **v39** “He rebuked the fever” — God — His character & actions
- **v39** “rebuked the fever” — God — His character & actions
- **v39** “she immediately got up and waited on them” — Command / instruction
- **v40** “laying His hands on each one of them, He was healing them” — God — His character & actions
- **v42** “went to a secluded place” — Time / place / contrast
- **v43** “I must preach the kingdom of God to the other cities also” — Command / instruction
- **v43** “for I was sent for this purpose” — God — His character & actions
- **v44** “in the synagogues of Judea” — Time / place / contrast
- **v3** “If You are the Son of God” — Sin / warning (every occurrence)
- **v4** “It is written” — Key repeated word (every occurrence)
- **v15** “synagogue” — Key repeated word (every occurrence)
- **v15** “synagogues” — Key repeated word (every occurrence)

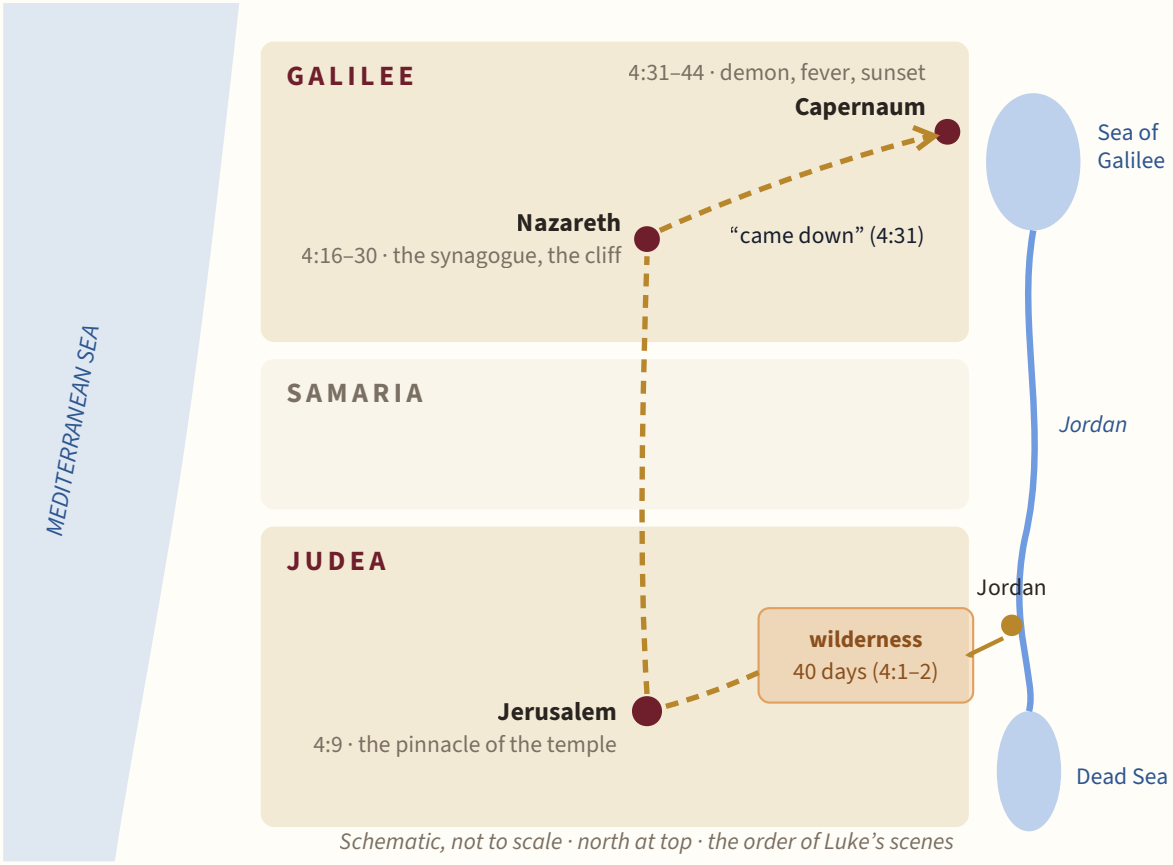
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 4:1

"Jesus, △full of the Holy Spirit, returned from the Jordan and was △led around by the Spirit in the wilderness"

FIGURE · FROM THE JORDAN TO CAPERNAUM



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

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

Setting. Straight from His baptism at the Jordan, Jesus is led by the Spirit in the wilderness for forty days (vv1–2), taken to a high place and to the pinnacle of the temple in Jerusalem (vv5, 9), then returns to Galilee (v14). He preaches in the synagogue at Nazareth, His hometown, on the Sabbath (v16), goes down to Capernaum (v31), heals in Simon's home (v38), and goes on preaching in the synagogues (v44).

Structure:

- vv1–13 — **the temptation:** full of the Spirit, forty days, hungry (vv1–2); bread — "It is written" (vv3–4); the kingdoms — worship God only (vv5–8); the pinnacle, Psalm 91 — do not test God (vv9–12); the devil leaves "until an opportune time" (v13).

- vv14–30 — **the Nazareth sermon:** in the power of the Spirit; praised by all (vv14–15); the scroll of Isaiah — "The Spirit of the Lord is upon Me" (vv16–19); "Today this Scripture has been fulfilled" (vv20–21); "Is this not Joseph's son?" (v22); no prophet welcome at home; Elijah and the widow, Elisha and Naaman (vv23–27); rage, the cliff, He passes through (vv28–30).
- vv31–37 — **authority over a demon:** teaching with authority in Capernaum (vv31–32); "I know who You are — the Holy One of God!" (vv33–34); "Be quiet and come out of him!" (v35); "What is this message?" (vv36–37).
- vv38–44 — **healing and sent:** He rebukes the fever; she gets up and serves (vv38–39); at sunset He heals each one; demons silenced (vv40–41); a secluded place; "I must preach the kingdom of God to the other cities also" (vv42–44).

Repeated words, with counts:

- "come / came / coming" ×11 — vv16, 25, 31, 34, 35 (×2), 36 (×2), 41, 42 (×2).
- "synagogue(s)" ×7 — vv15, 16, 20, 28, 33, 38, 44.
- "God" ×7 — vv3, 8, 9, 12, 34, 41, 43.
- "Spirit" (of God) ×4 — vv1 (×2), 14, 18; "unclean spirit(s) / demon(s)" — vv33, 35, 36, 41.
- "devil" ×4 — vv2, 3, 6, 13.
- "written / it is said" ×4 — vv4, 8, 10, 12 (and "written" in v17).
- "led" ×4 — vv1, 5, 9, 29.
- "Lord" ×4 — vv8, 12, 18, 19.
- "Nazareth / hometown" ×4 — vv16, 23, 24, 34.
- "left" ×4 — vv13, 38, 39, 42.
- "Son of God" ×3 — vv3, 9, 41.
- "rebuked / rebuking" ×3 — vv35, 39, 41.
- "teaching" ×3 — vv15, 31, 32; "preach / preaching" ×3 — vv18, 43, 44.
- "amazed / amazement / wondering" ×3 — vv22, 32, 36; "Elijah / Elisha" ×3 — vv25, 26, 27.
- "authority" ×2 — vv32, 36; "power" ×2 — vv14, 36; "Sabbath" ×2 — vv16, 31; "bread" ×2 — vv3, 4.

Contrasts: The devil's "If You are the Son of God" ⟷ the Father's "You are My beloved Son" (3:22). Bread ⟷ the word of God (v4). All the kingdoms ⟷ worship God only (vv5–8). "Praised by all" (v15) ⟷ "filled with rage" (v28). Gracious words ⟷ "Is this not Joseph's son?" (v22). Many widows and lepers in Israel ⟷ a widow of Sidon and Naaman the Syrian (vv25–27). The demon's noise ⟷ Jesus' "Be quiet" (v35). The crowds "tried to keep Him" ⟷ "I must preach … to the other cities also" (vv42–43).

Shape of the chapter: alone in the wilderness (1–13), then rejected at home (16–30), then welcomed in Capernaum (31–41), then sent on (42–44). The Spirit frames it all — full of the Spirit (v1), in the power of the Spirit (v14), the Spirit upon Me (v18).

Chapter theme (my words): The Son of God wins where we lose, with the same Book we hold. He came to set captives free, and the only people who miss it are the ones who think they don't need it. His word has authority over hell and sickness — and He won't be kept by one crowd, because the kingdom must go everywhere.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 4:21

"And He began to say to them, "△Today this Scripture has been fulfilled in your hearing.""

FIGURE · WHERE JESUS CLOSED THE BOOK



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

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

Why did the Spirit lead Jesus into temptation? Not to make Him fall but to prove Him. Sproul sets the scene against Eden: "Adam was tempted on a full stomach"; Jesus, after forty days. Henry: "Those are well armed against the strongest temptations that are full of the Holy Ghost." Israel failed forty years in the wilderness; Jesus answers from Deuteronomy, the book about that failure.

Were the temptations real? Yes. Guzik: "We sometimes think that Jesus' temptations were not real because they were not exactly like ours." They were heavier, because He never gave in. Hebrews 4:15: tempted in all things as we are, yet without sin.

What was each temptation about? Bread: meet your own need apart from the Father. Kingdoms: the crown without the cross. The pinnacle: force God to prove His love. Each time, "It is written." Spurgeon: "That is Christ's sword." The devil can quote too — Guzik: he "is a Bible expert" — but Scripture interprets Scripture (Sproul).

Did the devil really own the kingdoms? He claimed "it has been handed over to me" (v6). Jesus did not argue the point; later Scripture calls him "the god of this world" (2 Cor 4:4) — a usurper with real but limited reach. The kingdoms belong to the Son, and He will take them His way — through the cross and at His return.

Why did Jesus stop reading in the middle of Isaiah 61:2? He read "the favorable year of the LORD" and closed the book before "the day of vengeance of our God." Guzik: "a 2,000-year-old comma between the two phrases."

Spurgeon: "Our Lord wisely ceased reading at those words." I believe the first coming opened the year of favor and His second coming will bring the day of vengeance — the same pattern the prophets and Revelation show.

What is the "favorable year"? The Jubilee (Lev 25), when debts were cancelled and slaves went home. Sproul: "the year of Jubilee, the time when all debts are canceled," "the greatest Emancipation Proclamation in the history of the world." Henry: Christ "came in God's name to discharge poor sinners that were debtors and prisoners to divine justice."

Why did Nazareth turn so fast? Familiarity — "Is this not Joseph's son?" (Henry: "Familiarity breeds contempt") — and grace to outsiders. Elijah went to a Sidonian widow, Elisha cleansed a Syrian. Spurgeon: "God holds the keys of the casket of grace, and distributes as he pleases." Sproul: with Jesus "there is never neutrality."

Why silence the demons? Their testimony was true but poisoned. Spurgeon: "That is an old trick of the devil, to acknowledge the excellence of the Preacher." Sproul: demons know the truth and hate it. Henry: "a confession upon the rack."

What were the miracles for? Compassion, and attestation. Sproul: "Miracles point to the attestation of God Himself to the person performing the miracle." He ties the sign-miracles to the apostolic age; others would say more about healing today. All agree God still hears prayer — and Jesus Himself put preaching first (v43).

Word study (Greek):

- **tempted — *peirazō* (G3985):** to test or tempt (v2); *ekpeirazō*, put to the test (v12).
- **devil — *diabolos* (G1228):** slanderer, accuser (vv2, 3, 6, 13).
- **it is written — *graphō* (G1125):** *gegraptai*, written and still standing (vv4, 8, 10).
- **opportune time — *kairos* (G2540):** a fitting season (v13).
- **anointed — *chriō* (G5548):** root of *Christos*, Messiah (v18; Acts 10:38).
- **release — *aphesis* (G859):** release, forgiveness (v18; 1:77; 3:3; 24:47).
- **oppressed — *thrauō* (G2352):** broken, crushed (v18).
- **favorable — *dektos* (G1184):** acceptable, welcome (vv19, 24).
- **today — *sēmeron* (G4594):** v21.
- **authority — *exousia* (G1849) / power — *dynamis* (G1411):** right and might (vv6, 14, 32, 36).
- **rebuked — *epitimaō* (G2008):** vv35, 39, 41.
- **holy — *hagios* (G40):** "the Holy One of God" (v34).
- **must — *dei* (G1163):** the divine necessity (v43; 2:49; 9:22; 24:44).
- **kingdom — *basileia* (G932):** vv5, 43.

Key insights to carry (from the Deep Dive):

1. **The second Adam wins** — hungry and alone, He passed at every point (Sproul).
2. **Every answer from Deuteronomy** — the Son succeeds where Israel failed.
3. **"It is written" still stands** — Christ's sword (Spurgeon).
4. **The devil can quote the Bible** (Guzik).
5. **He leaves for a season** — never out of God's hand (Spurgeon).
6. **The comma that has lasted two thousand years** (Guzik).

7. **Release is forgiveness** — the great Emancipation Proclamation (Sproul).
8. **Grace offends the proud** — Zarephath and Naaman.
9. **Demons know and hate** (Sproul).
10. **He must move on** — the kingdom to the other cities (v43).

Cross-references: Exod 17:1–7; 34:28; Lev 25:8–17; Deut 6:13, 16; 8:2–3; 1 Kings 17:8–24; 19:8; 2 Kings 5:1–14; Ps 91:11–12; Isa 53:4; 58:6; 61:1–2; Matt 4:1–11; Mark 1:21–39; Luke 3:22, 38; 9:22; 24:44; John 8:36; Acts 10:38; 2 Cor 4:4; Eph 6:17; Heb 2:18; 4:15; Jas 2:19; 4:7; 1 John 3:8.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 4:4

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

FIGURE · THREE TESTS, ONE ANSWER



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

Command to obey — answer temptation with the Word. Jesus didn't debate the devil; He quoted Scripture, three times, from memory. If the Son of God needed "It is written," so do I. I'll pick the one temptation that finds me most often and memorize one verse for it this week — a drawn sword, not a Bible on the shelf.

Sin to confess — wanting the crown without the cross. The devil's middle offer is the one that gets me: the shortcut, the result without the obedience, worship of whatever gets me there faster (vv5–7). I confess the places I have bowed to a shortcut — in ministry, in money, in my own fight with old sins. "You shall worship the Lord your God and serve Him only."

Promise to trust — release to the captives. Jesus read it and said "Today." The favorable year is open right now. Many of the men I sit with are literal captives; all of us have been captives to something. The release He proclaims

is forgiveness first, and then freedom. Sproul calls it the greatest Emancipation Proclamation in history. I believe it for me, and I'll say it out loud to a man who needs it.

Truth to face — familiarity can kill wonder. Nazareth knew Jesus too well to receive Him. I have heard these stories my whole life. I don't want to be the man who says, "Isn't this Joseph's son?" and walks out angry when grace goes to someone I didn't expect.

Example to follow — rise and serve; get alone; move on. Simon's mother-in-law got up and served the moment Jesus healed her. Jesus Himself worked till sunset, then went to a secluded place, then left a crowd that wanted to keep Him because He was sent. Healing turns into service; work is fed by solitude; and the mission goes where the Father sends.

Questions for the table (from the Deep Dive):

1. The devil attacked right after God said "You are My beloved Son." When have I been hit hardest right after a spiritual high? (4:1–3, 13; 3:22) *He left Him until an opportune time.*
2. Which of the three tests do I fall to most often — bread (my appetites), kingdoms (power and shortcuts), or the pinnacle (testing God)? (4:3–12; Heb 4:15) *Every answer came from Deuteronomy.*
3. What verse do I have ready, like a drawn sword, for the temptation I face most? (4:4, 8, 12; Eph 6:17) *It is written.*
4. Jesus said He came to proclaim release to the captives. What am I captive to, and do I believe He has come to set me free? (4:18–19; John 8:36) *The greatest Emancipation Proclamation (Sproul).*
5. The people of Nazareth were too familiar with Jesus to receive Him. Where has familiarity made me dull to Him? (4:22–24, 28) *Familiarity breeds contempt (Henry).*
6. Simon's mother-in-law got up and served. When Jesus has helped me, how have I turned it into serving others? (4:38–39; 1 Pet 4:10) *Spiritual fever soon disappears before holy, unselfish activity (Spurgeon).*

Worship. The Son of God was hungry in the desert and would not make bread for Himself. He was offered every kingdom and chose the cross. He stood in a small-town synagogue and read His own commission — good news for the poor, release for captives, sight for the blind — and said, "Today." Demons trembled at His word, fevers fled, and a whole town found healing at His hands as the sun went down.

Prayer. Lord Jesus, You were tempted in all things as I am and never sinned. When the tempter comes back at an opportune time, put Your Word in my mouth. Keep me from the shortcut and from bowing to anything but You. You came to release captives — release me, and use me to tell other men that the favorable year is still open. Don't let familiarity make me cold. Rebuke what is sick in me, raise me up, and send me to serve. Amen.

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