

LUKE Lesson 9

The Holy Spirit in the Believer, Jesus the Promised Messiah Preaching in Nazareth, Ministering in Capernaum: Chapter 4:14-44

3 August 2018

The Holy Ghost in the Believer

Jesus Christ is set forth in Luke's Gospel as the perfect man. As such, if we will observe the events of His life as an example to believers (Jn 13:15, 1 Pet 2:21) we can avoid error and misunderstanding. In the beginning of Christ's ministry, the Holy Spirit interacts in His life in much the same way as He does any believer today.

1. The Holy Ghost "**descended...upon him**" (3:22). This pictures the believer receiving the Holy Spirit.
 - a. When you received the Lord Jesus Christ as your personal Savior, God sent His Holy Spirit to give you a new birth, to indwell you, and to seal you unto the day of redemption.
 - b. You either have the Holy Spirit in all His fullness, or you don't. You can't ever receive more of the Holy Spirit than you received the moment you trusted Christ and were born again.
2. Jesus was "**full of the Holy Ghost**" (4:1). The "filling of the Holy Spirit" (Acts 4:31) does not speak of God giving you more of the Holy Ghost. You either have Him or you don't.
 - a. To be filled with the Spirit means that you have yielded yourself to the will of the Lord Jesus Christ. He has more of you; you don't have more of Him.
 - b. When Jesus was filled with the Spirit, God led Him to the Devil to be tempted.
3. "**Jesus returned in the power of the Spirit**" (4:14).
 - a. This takes place when you yield yourself entirely to the Lord Jesus Christ and allow the fullness of the Holy Spirit to take control of your life so much that Christ Himself is living His life in you.
 - i. You're not "living for Christ." He's living in you and through you (Gal. 2:20).
 - ii. It's realizing that without Christ, you can do nothing (Jn 15:5).
 - iii. When you do works "for the Lord" (1 Cor 3:12-14), are they generated by the Holy Spirit or by your flesh? (Matt 7:22-23).

Verse-By-Verse

14-15 Jesus began His teaching ministry after being tested in the wilderness and tempted by the Devil. There must be a time of testing and trial before a man begins to preach. Novice (beginner) Christians are likely to fall into the same sin the Devil was guilty of (1 Tim 3:6) if they begin teaching before they are proved by God.

VS 16 It was the normal practice of Jesus to go to the house of worship every sabbath day. Christians who say that they can have close fellowship with God without ever going to church are not following Jesus.

VS 17 Jesus read from a portion of Isaiah (Isa 61:1-3), which some Bible critics claim wasn't written by Isaiah and wasn't inspired by God (chapters 40-66). Jesus quoted from that part of Isaiah 10 times in the NT.

Isaiah 61:1-3 speaks of the Messiah coming to preach the gospel, followed by a day of vengeance and judgment of God, followed by the restoration of Israel and fulfilment of promises.

18-21 When Jesus read the scriptures, He didn't read the part about vengeance, judgment, or restoration (Second Coming). He only read the part that He was presently fulfilling (First Coming) and announced that He was fulfilling it.

Notice that in the synagogue all eyes were on Jesus (vs 20). When you're in church, your eyes should be on Jesus, not on the brethren's shortcomings and faults; otherwise, you'll miss some blessings.

VS 22 The people missed the blessing as soon as they leaned on their own understanding (Prov 3:5) and ruled out the possibility that Jesus could be anything more than the carpenter's son. The idea of Jesus being the Messiah was foolishness to them (1 Cor 2:14).

23-24 Lesson: a stranger is more likely to listen to your witness than someone who knows you well. You ought to pray that God will send someone else to witness to your family and friends.

25-27 Jesus gave a subtle rebuke to the Jewish people for trying to keep God to themselves and withholding God's blessings from everyone else. He reminded them of some Old Testament incidents in which God helped some Gentiles; a widow woman (1 Kings 17:9-24) and a Syrian soldier (2 Kings 5).

This is typical of Christians who want to go to church and receive as much from the Lord as they can, but they're not willing to go out and witness and let some other people partake of the blessings.

28-29 The people reacted in anger at the Lord's preaching. What did He preach? "I want everyone to have the truth; not just you." They were mad enough to throw Him off a cliff to His death.

VS 30 Jesus miraculously walked right through the crowd and "**went his way.**" The Bible doesn't say how He did it. He may have hid his identity like He did on the road to Emmaus (Luke 24:16). Nobody can force the Lord to go anywhere against His will (Jn 18:6). See what happened to King Jeroboam when he tried to capture the "man of God" (1 Kings 13:4).

Practical lesson: when you preach the truth and get rejected, just go your way and find someone else.

31-32 Jesus' "**word was with power**" (vs 32) because he came "**in the power of the Spirit**" (vs 14).

33-37 This is a case of devil-possession. "*Demon*" is not an English Bible word. New bibles leave the Greek word (daimónion, *dahee-mon'-ee-on*) untranslated. A demon can be good or bad. A devil is always an unclean spirit (vs 33). A devil can never be good. They know Jesus is "**the Holy One of God**" (vs 34). If anyone gets "*slain in the spirit,*" it's the work of an unclean spirit (vs 35). Jesus has authority to command the unclean spirits and they must obey Him.

38-39 Jesus healed Peter's mother-in-law by rebuking the fever the same way he rebuked the unclean spirit. Many sicknesses are likely caused by unclean spirits. She ministered to them. This is typical of women who are saved by Jesus; they look for ways to minister to Him and stick by Him (Lk 23:27-28, Jn 12:3).

40-44 Sick people were all healed by Jesus without any failed attempts. He cast out devils and they all knew he was "the Son of God" and "the Christ." This wasn't the first time they'd met Him. The people sought Jesus, came unto him, and didn't want him to go (vs 42).

Morning (vs 33): He was in the synagogue; the center of religion.

Afternoon (vs 38): He was in the home; the center of family and society

Evening (vs 40): He was in the streets; the center of suffering and sorrowing humanity.

When it was day (vs 42): He was in a desert place with the Father; the center of power and grace.